

ΤΑ ΔΙΑΦΕΡΟΝΤΑ,
OR
Divine Characters
IN
TWO PARTS,

Acutely

*Distinguishing the more Secret and Undiscerned
Differences*

Between

1. The *HYPOCRITE* in his best Dresse of
Seeming Virtues and formal *Duties*.

And the True Christian in his *Real Graces* and Sin-
cere Obedience.

As also between

2. The *blackest weeds* of *dayly Infirmities* of the truly
Godly, eclipsing *saving grace*,

And

The *Reigning Sinnes* of the Unregenerate that pre-
tend unto that Godlinesse they never had.

By that late *burning and shining Lamp*, Master Samuel Crook,
B. D. late *Pastor* of *Wrington* in *Somerset*.

Matt - *Who being dead, yet speaketh.* *Fowler*

By C. B. and W. G.

L O N D O N,

Printed for *A. B.* and are to be sold by *Joseph Cranford* at the
signe of the Kings head in *Saint Pauls Church-yard*. 1658.

TO THE ADVERTISER

OR

Divine

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THE FIRST PART.

Differencing

The *HYPOCRITE* in his best Dresse of
Seeming Virtues and formal *Duties*.

From

The True Christian in his *Real Graces* and Sin-
cere Obedience.

By that late burning and shining Lamp, Master Samuel Crook,
B. D. late Pastor of Wrington in Somerset.

Who being dead, yet speaketh.

MATTH. 10. 17.

Beware of men. *per*

By C. B. and W. G.



L O N D O N,

Printed for Adoniram Byfield at the three Bibles in Corn-hill, next
dore to Popes-head-ally. 1658.

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THE
Publishers of the ensuing T R E A T I S E
To the Candid and Judicious Readers,
Grace, Mercy, and Peace.



His Excellent and most Useful Piece, so long desired, and so much longed for by very many Eminent Pillars in the Church, as well as by multitudes of other discerning Christians, is now made yours. But before you enter it, we hold it needful to pray you to take a few things in your way: not touching the superlative worth of that blessed and glorious *starre* (a), the Renowned Author of this Work, which you already have, in a little Tract of his *Life and Death*, printed Anno 1651. Nor, concerning the *Scope* and *Method* of it, which is done by himself in his own *Preface*: but, something by way of Premonition, and something by way of *Apology*, for our just vindication, and your better satisfaction.

Dan. 12. 3.]

1.

We are troubled at the many slips of the Presse, in these loose dayes too common. We therefore first desire you to correct with a Pen the *Errors* in printing, which you shall after finde noted, to make the fence more facile, and your reading of it more delightful. The false pointings are moe, and more troublesome than the noted faults, and cannot be particularly ranged *inter Errata*, but must be amended in the reading. The pages also are, divers of them, false numbred. These, (together with the Contents in the front of each page of the *Natural*, and *Moral* Hypocrites, without our direction) gives us just cause to complaine that, what once by the like supine carelesnesse and unfaithfulnesse, befell the *Holy Bible* it self, printed in 8^o Anno 1612. wherein (among many other faults of that *Edition*) in steed of those words, in the 119 Psal. *Princes have persecuted me, &c.* the words, in many Books of that impression, ran thus, *Printers have persecuted me without a cause*, is now become the sad fate of this Book, and might well be the closure of it, if the Printer would do it and us right.

2.

Our next Premonition concernes the publication, which hath not bene thus long delayed out of envy, or negligence; but, upon the Authors own ground, as deeming it unseasonable. Not that we feared (as he) the circumcision of it by any supercilious or time-serving Cenfor (the usual *Morro* of former times:) or, as thinking there is now no need of it; for, there was never more. But, observing the boundlesse liberty taken up in these times of reigning hypocrisie, by every *Rabshakeh*, and black-mouth'd blasphemer, to reproach and revile not only the most eminent servants, but e-

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ven the clearest and most fundamental Truths of Christ, through the sordid obsterication of every basely-mercenary Presse; we could not satisfie our own discretions in publishing such an elaborate Tractate in such unhallowed Saint-seeming Dog-dayes.

Lucan.

— *— rapidus quis Sirius ignes*
Exerit,

it being a kind of disparagement to an Orthodox and grave Divine to appear in print among the wild rabble of fancy-drunken scriblers; unless some extraordinary emergency compel him to it.

Howbeit, meeting the last year with a mis-shapen Pamphlet, intituled *Hypocrisie unmasked*, containing *Characters* of several Hypocrites, (fathered upon Mr. *Samuel Crook* (that pretious name) and published, (*crassa minerva*) by *John Dolling*, we could not but kindle at such a mangl'd Piece, patcht up out of some imperfect notes, first surreptitiously purloyned, and then as injuriously dismembred, and thrust upon the World as the perfect issue of the Author. Wherein, that Publisher hath dealt not unlike to *Josephs* Brethren, who first made money of him; and then, in steed of their Brother, returned onely his coat, (dyed in blood, as they pleased) unto their Father. Or, as the Sorceresse *Medea*, that being (for her wickednesse) forc't to flie, snatcht up, and cut her Brother in pieces, strowing them in her fathers way, to retard his pursuit of *Jason*, who had, by her meanes, rob'd him of his *Golden Fleece*. So that now we held our selves bound to publish the whole as it was digested by the Reverend Author; whose Characters, by that imperfect Piece, were almost reduced to as much dishonour, as *Jezebels* car-casse, of which no more was left but the skull, the feet, and the palmes of
6 Kings 9:35 her hands (6), to know her by.

If any think this to be *gratis dictum*, let him compare those Characters of the *Natural*, *Moral* and *Civil* Hypocrites of *Dollings* Edition, with these here published, *ad verbum*, according to the perfect Copy, and he shall soon finde, in many places, many lines together left out in that Pamphlet.

In the *Praying Hypocrite*, and the *Fained Lover*, he hath wronged our Author yet more, by obtruding those as perfect draughts, which are more imperfect than the other. For, he never fingered, or so much as saw the last and more perfect Copies of those two Chapters. Therin, the industrious Author, upon a review, altered some things, and added more, either in the Title-leaf before each Chapt. or in the adverse pages of each leaf (left blank for that purpose,) or else, referd to other notes formerly preached on those subjects. All which are now orderly put together.

We leave therefore every one to consider what regard is to be given to that Publisher either in what He hath set forth already, or further intimateth to his Reader, touching *this*, & *certain select Sermons* of the same Author, *licensed by the Vice-chancellor of Oxford, to be printed there*: the rather, because he acknowledgeth the *full notes* to be in one of our hands, and not in his.

Nor needeth any wise man to stumble at this; it being usual with Depe-culators hastily to catch up what lies in the way, although but an imperfect part, whereby they marre all by rending in pieces what should not be divided. Hence, that they so get, doeth them little good; and, what they leave,
is

To the Reader.

is of as little use, untill the torn parts be again conjoyned, and the whole presented together, which here is done.

And now we buckle on our Armour to obviate those reflections which Envy, Incogitancy or Ignorance may seek to cast upon this Work: Against which Ingratitude, we send out this little Apology, and Defence.

There is in it, say some, too great an affectation of Scripture-phrases, inso-much as, oft-times, the same Texts are again and again used, and urged.

So say they who care not for the Scriptures, nor heed the applying of them. Our Authour is indeed much in Scripture-language, being an eloquent man, and mighty in the Scriptures (c): not out of affectation, but as apprehending those expressions to transcend all others; and, to let all men see wherein he most delighted, and how exquisitely he could discern between the *Waters of Jordan* and the *Rivers of Damascus* (d). Therefore he drew so much out of the purest fountain, and so little out of the pudly rivulets of *Plutarch*, *Seneca* and other the most applauded Moralists. Sometimes he makes use of their sayings, yet (no more than *Paul*, before him) seldome vouchsafeth them the honour to quote the particular places out of which he had them to shew how little weight be placed in them, and how far he was from ostentation for being versed in them, as *Moses*, in all the learning of the *Egyptians* (e); and the Apostles, in *Heathen Poets* (f).

And albeit he alledgeth the same Texts often; yet, very rarely, if at all, to the same purpose, and upon the same occasion; but, for several and distinct uses. Nor is it a blot, but an excellency, to be able to make most use of what is Excellent. The same Scriptures often afford variety of instructions; and therefore a greater multiplicity of apt applications; where a wise man hath the handling of them. *All Scripture* (saith Scripture it self) *is profitable for Doctrine, for reproof, for correction, for instruction in righteousness* (g). If then, our Authour who was wise, (still teaching the people knowledge, and giving good heed to seek out, and to set in order many Proverbs (h), or excellent sayings) sought to find out acceptable words, even words of truth, the words of God himself, He is not to be blamed, if he often produce the same words, sometimes by way of doctrine, sometimes for reproof, or redargution of error (i); sometimes for correction of vice, and sometimes for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. Nor is he to be taxed of tautologies, and vain repetitions, if he use the same Scripture by way of assertion in one place, and by way of allusion in another.

But, say others, not only the same words, but the same things (for which many of those Scriptures are brought) are often repeated, which makes the Book to swell in bulk beyond necessity or profit.

This exception is soon wip't off by this one consideration, that even those same things are ever produced to several purposes, and in a different manner. Or, it happeneth by reason of the affinity of the Subjects, whereof he treateth. There is so much likeness and correspondency between some several sorts of hypocrites, that what is spoken of one, agreeth well enough to the other. Upon this account the same things may be again alledged, yet with variety of application. If then to write to you the same things, to him was not grievous, why should it be irksome to you, for whom it is safe (k)?

Therefore he doth this *ex industria*, of set-purpose, so often, as the cause required, that every part might be intire, without forcing the Reader to laguey up and down to find out the meaning of one place by recourse to another.

To the Reader.

ther. Every several Chapter and Character here is like *Solomons* Proverbs, independent, although not inconsistent. Some of them are so large also, that every Reader will not, and some cannot go over the whole. And, to refer such to another place, is but to vex them by putting them to a double labour, first to search, then to compare the places sought out, to pick out the sense of what they were reading. It was therefore the wisdom of our confederate Author to make every piece compleat in it self, that he who will not, or cannot read all, might not lose his labour in reading but a part.

3.

If any should except against the whole, as favouring more of morality than of Christ: such must be intreated to consider that it is such morality as the Spirit of God in Scripture teacheth; and such as is within the verge of the *two great Commandments of the Law*, tending mainly to turne the inside of Hypocrites outward, who, as the self-justifying *Ruler*, suppose they have kept the whole Law, and call for more work; and look upon humble Christians as despised Publicanes: that hereby they may see how grossely they deceivethemselves and others. It is that Test of the life of Religion, wherein Christ himself spent the greatest part of his preaching Ministry, for unmasking of hypocrites, and to give warning of them. In a word, it is (next to the making sure of Christ) the most needful work of a Christian to put himself upon the most discriminating way of Trial of his sincerity, and upon the laying open of what ever hypocrisie is in him, that he may with more care and speed bewayle and casheire it.

Nor hath any man that knew our Christian *Gamaliel*, and envyeth not his high esteeme in the Church, any cause to complain that he hath not said enough of, and for Christ. For even such as never had the happinesse to partake of his preaching (wherein none sought more to set forth and to extoll Christ) cannot be such *strangers in our Israel* (if men of parts and industry) as not to take notice of that orthodox and exquisite work of his, so often printed, and reprinted, entituled, *A Guide to true blessednesse*, in which every man (of salt, and forehead) must needs acknowledge to the honour of God, his accurate pains, and more than ordinary dexterity in setting forth Christ in his natures, person, offices and works, as fully (though not in so many lines) as any man taking liberty thus to object, hath done, or can do.

It is not requisite, but would be very incongruous to go over the doctrine of faith in a treatise of manners. But it is very necessary, and most profitable, that he who hath done the one, should, if he can, adde the other, that so the rule of faith, and the power of godlinesse may be advanced together. This last (which we here offer to you) is his present subject, which the good Lord set on effectually upon you and us, that this famous and most deservedly-honoured Lamp, as well as we, may the more rejoyce in that great day of our Lord Jesus Christ, in whom we cordially signe our selves

December 12th 1657.

Yours, in the service of your faith,

C. B.

W. G.



Books printed, and are to be sold by *Adoniram Byfield*, at the three Bibles in *Cornhill*, next door to *Popes-Head-Alley*.

A Commentary upon the three first Chapters of *Genesis*, by that Reverend Divine Mr. *John White*, late Preacher of Gods Word, at *Dorchester* in fol.

An Exposition upon the 6, 7, 8, 9, 10, 11, 12, and 13. Chapters of *Ezekiel* by Mr. *William Greenhill*, being the second volume in 4.

An Exposition upon the 15, 16, 17, 18, 19th Chapters of *Ezekiel* by the same Author the third volume in 4.

The humbled sinner resolved what he should do to be saved, or faith in the Lord Jesus Christ, the only way of salvation, by Mr. *Obadiab Sedgwick* in 4.

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The Fountain opened and the water of life flowing forth, for the refreshing of thirty sinners; in several Sermons Preached at *Covent-Garden* on *Isa. 55. 1, 2, 3.* by the same Author in 4.

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Hidden Manna, or the mystery of saving grace, by Mr. *William Fenner* in 12.

Safe conduct, or the Saints guidance to glory, at the Funeral of Mr. *Thomasin Barnardiston*, by Mr. *Ralph Robinson* in 4.

The Saints longing after their heavenly Country. A Sermon by the same Author in 4.

A Sermon at a Fast by Mr. *Nathaniel Ward*.

A full discovery and confutation of the wicked and damnable Doctrines of the Quakers, by Mr. *Jonathan Clapham* in 4.

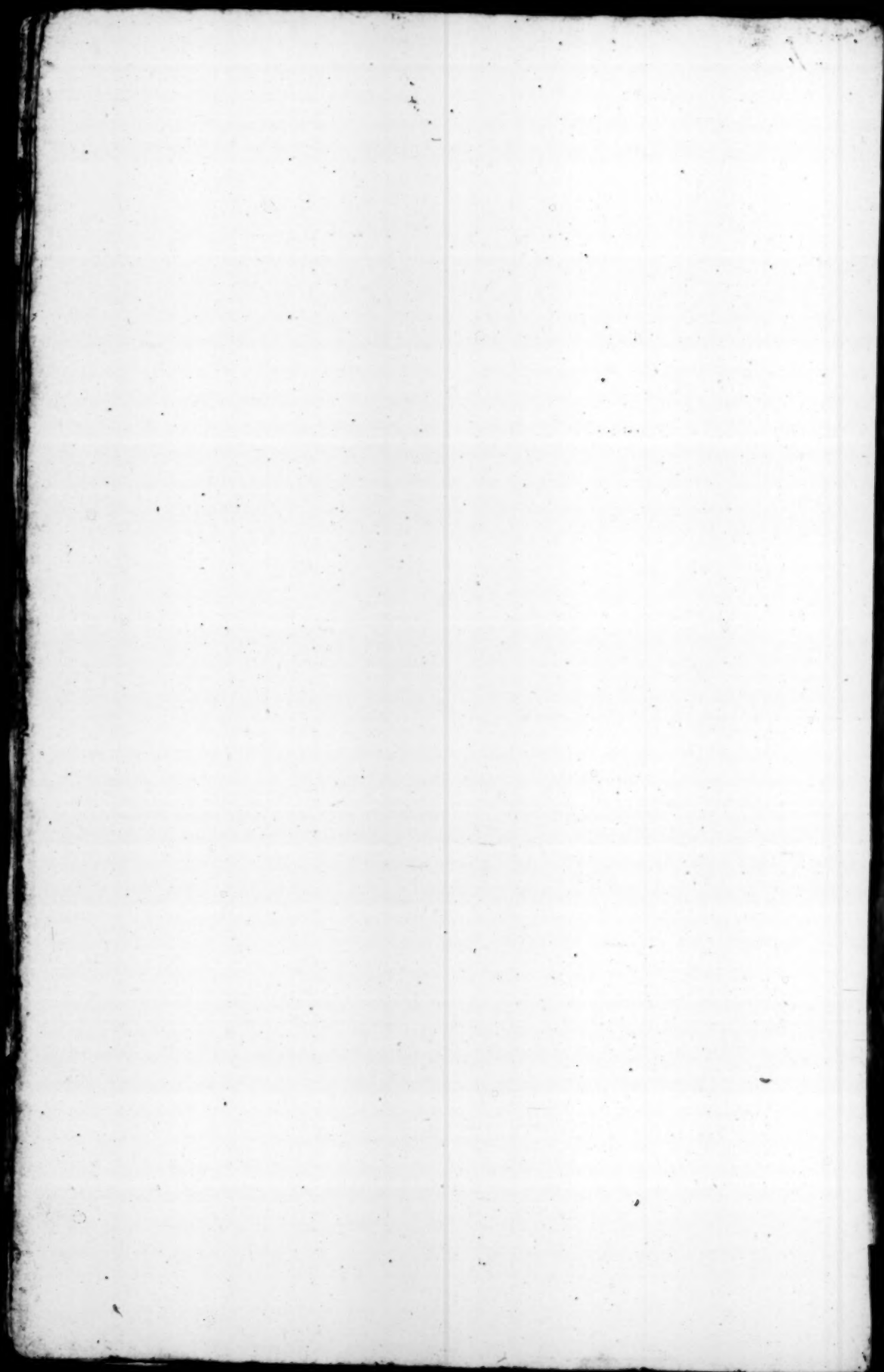
Moses his death, opened and applied in a Sermon at *Christ-Church, London*, at the Funeral of Mr. *Edward Bright* Minister there, by Mr. *Samuel Jacomb*, M. A. Pastor of *Mary Woolnoth, London* in 4.

A short and plain Catechisme, instructing a Learner of Christian Religion, what he is to beleeve, and what he is to practise, with the proofs thereof out of the Scriptures in words at length.

The hypocritical Nation described in a Sermon preached at *St. Maries in Cambridge*, upon a day of publick fasting, with an Epistle prefixed by Mr. *Samuel Jacomb*.

A Sermon of the baptizing of infants preached in the *Abby Church* at *Westminster* by Mr. *Stephen Marshal* in 4.

The unity of the Saints with Christ the Head, and especially with the Church, the body, with the duties thence arising, are endeavoured to be cleared, tending to heale our rents and divisions, in a Sermon at the Spittle, by the same Author in 4.



A Catalogue of some of the Errors of the Presse to be corrected with a pen, before you read, as followeth : Some, by bare blotting out, which are noted thus, *bl* : which stands for *blot out* : some, by reading those words hereafter set down, instead of those that are printed ; noted thus, *r* which stands for *read*, Beside all fallie pointings.

Page 1 line 27 read *bisher*. To p 21 35 blot out shall p 41 39 *bl* in p 51 17 *r* do not p 61 30 *r* had been p 61 37 *bl* up 8
 147 *bl* ap 91 301 *Grecks* p 301 17 *r* footed p 311 37 *r* whereas p 313 38 *r* Lop 141 *r* though it 125 *r* it is p 151 12
r shrowdeth p 181 11 *r* *Jofuiss* p 191 56 *r* for p 221 4 *bl* *Defin*. (in marg) 19 *r* are all p 231 19 *r* because of 120 *r* disposed
 p 271 3 *r* have been p 291 6 *r* without 148 *r* are seldom p 301 18 *r* *Defin* (in marg) p 321 43 *r* *En hakhore* p 341 11 *r* in man
 113 *r* rebel 144 *r* words 145 *bl* *er*. before of p 351 40 *r* unrighteous p 361 38 *r* loveth man for p 381 42 *r* literature 147 *r*
Solomon p 441 4 *r* by the 120 *r* well bred p 491 19 *r* of his 126 *r* they cannot stand 129 *r* trusted p 511 19 *r* ber bens p 531
 38 *r* *Hebron* p 541 8 *r* for discover: es 121 *r* in numerat 138 *r* gives out 10 p 551 5 *r* should come 144 *r* evil is p 561 39 *r*
azazol 146 *r* were bel 53 *r* own sake p 581 25 *r* hope of p 661 45 *r* grace of p 691 24 *r* hears 138 *r* although p 731 34 *r* as
 not worth p 741 26 *r* *Charat*. 3. (in marg) p 751 42 *r* obselete p 781 55 *r* word p 801 22 *r* him 143 *r* of that City that
 p 841 52 *bl* the last his p 931 16 *r* as can discharge p 961 49 *r* if his expectation be not answered in all things p 981 9 *r*
 them not p 110 or 1021 8 *r* sit out as p 1031 13 *r* exerts p 1071 15 *bl* not p 1161 52 *r* refuse p 1171 42 *r* be deceived p 123
 156 *r* conscience p 1241 4 *r* himself in p 1341 5 *r* concludes 120 *r* to the 140 *r* are p 1361 44 *r* *Tempter* p 1391 14 *r* he is
 149 *r* some 153 *r* yes for but p 1411 40 *r* thy p 1491 20 *bl* the last as p 1501 49 *r* through p 1521 23 *r* portion p 1591 14
r gift p 1601 3 *r* pursue p 1671 54 *r* affecting p 1731 21 *r* satisfie p 1751 25 *r* the rules p 1761 18 *bl* 19 *r* is himself
 143 *r* repents p 1771 12 *r* makes 115 *r* takes p 1781 57 *r* become a p 1821 38 *r* *Bethshemises* p 1851 21 *bl* or 12 *r* his
 1141 *r* put up p 1881 11 *r* where-ever 128 *bl* when thefe 129 *r* so that when a man 136 *bl* longer than he is (and in the
 room, put) if not still p 1931 17 *r* weening p 1981 51 *r* began p 2021 13 *r* prove p 2041 53 *bl* but p 2071 55 *r* patients p
 2091 15 *r* frowns 125 *r* acknowledges 133 *r* it is used p 2101 37 *r* starre p 2131 34 *r* *Antagonists* p 2161 19 *r* *reusov* p
 2191 27 *r* own p 2211 31 *r* not 10 p 2231 8 *r* giddy gadding 120 *r* more pleasant 135 *r* not as an 150 *r* and put out the
 eyes of its left p 2241 53 *r* malignans p 2261 27 *r* as to himself p 2281 33 *r* *viuuous* p 2291 8 *r* to take a nap 123 *r* (un-
 diffied p 2301 37 *r* barre p 2331 5 *bl* *er*, and read at the utmost 151 *r* were p 2341 46 *r* perhaps p 2351 23 *bl* the first be
 p 2391 41 *bl* thus 143 *r* most in his 147 *r* of his prayer p 2421 55 *r* *diaprobias* p 2441 25 *r* of his p 2451 45 *r* *saune*
 146 *r* be pull'd 147 *r* wuyling 154 *r* what p 2471 11 *r* with him 148 *bl* the first as p 2491 14 *bl* *er* 130 *r* principal 137 *r*
 as *John* of *Christs* p 2501 19 *r* godly sorrow for sinne *bl* sorrow (at the end of that line) 143 *r* *Laver* p 2521 10 *r* *Ca-*
uachisme p 2531 26 *r* That never is too long that nothing hath too much p 2541 37 *r* speaking p 2551 15 *bl* of 148 *r*
 out-trapes p 2571 18 *r* rod *ibid* *r* *ufesh* them p 2591 30 *r* go to the p 2601 31 *r* *ibis* be is p 2611 2 *r* *posterity* 120
r by p 2621 51 *r* *genius* p 2661 44 *r* *Divinity* p 2671 8 *r* beget p 2681 14 *r* perisb 154 *r* he is *Christs* so 156 *bl*
 in p 2691 19 *r* of the *Spirits* 14 *r* as it were 147 *r* the body 149 *r* but as the p 2701 45 *r* so the p 2711 27 *r* *qua*
 non 136 *r* and to cry p 2721 54 *r* as *Ishmael* p 2731 54 *bl* seal 155 *bl* of p 2751 2 *r* pretended p 2791 14 *r* *ryesh* 119
r *hypocrite* p 2851 21 *r* *Samaritans* 155 *r* extraordinary p 2861 2 *r* *yes* faith p 2871 44 *r* much p 2881 16 *r* man
 may go 122 *r* or on what 151 *r* his p 2891 43 *r* he may obtain p 2931 16 *r* which 177 *r* which 154 *r* of faith p 2961 5 *bl* others
 (whether p 2971 11 *r* *bears* p 2991 13 *r* nor better then p 3011 11 *r* *Evuxa* 125 *r* this is p 3021 42 *r* when he is
 3061 8 *r* *coynnyng* and counterfeiting 137 *r* God is the p 3071 5 *r* *Hipocrates* 18 *r* can be loo'd 118 *r* he cannot 143
r he keeps p 3081 17 *r* *credits* 129 *r* so much 1053 *r* as are p 3091 12 *bl* upon their p 3101 9 *r* have 120 *r* he may be
 p 3111 32 *bl* (the first) of p 3121 6 *r* some presents p 3141 24 *r* so come p 3151 45 *bl* religious and *r* *swanning* p 3161
 12 *r* under p 3201 46 *r* breach p 3231 55 *r* cleave p 3271 4 *r* such a seal 51 *r* lightning p 3291 39 *r* loud voice
 p 3301 51 *r* where p 3311 10 *r* strives 146 *r* is sol 47 *r* *sportula* p 3321 10 *r* this is p 3341 26 *r* worst p 3361
 17 *r* hath given p 3381 54 *bl* and p 3411 46 *r* *Altars* 153 *r* pillars p 3431 47 *r* will not p 3441 23 *r* desire 141
r for bearing p 3451 40 *r* charity p 3471 18 *r* friendship p 3481 6 *r* the Lord p 3491 48 *r* malleable p 3501 49 *bl*
 491 127 *r* sent 128 *r* of sinne p 3521 16 *r* *metastasia* p 3561 56 *r* be hated such finnes most as he p 3601 14 *r*
husband man 126 *r* *Baptists* p 3621 45 *r* the other as *Arethusa* p 3631 8 *r* our-face yes in it 148 *r* *shamefacednesse* 156
r *shamefacednesse* p 3641 33 *r* is no need p 3651 32 *r* but not ashamed p 3701 7 *r* that p 3741 5 *r* rather than p 3771
 9 *r* or convincing p 3821 56 *r* *Herod* p 3851 21 *bl* *er* p 3871 33 *bl* be p 3901 51 *r* with a bridle p 3911 21 *bl* be 141
 bloody *Arrie*. *r* to the *Romish Religion* p 3921 22 *r* to wit 10 *r* *Pilate* p 3951 1 *r* and escape 18 *bl* *er* 142 *r* *latitia* p 3961
 42 *r* out of it p 4001 7 *r* *Israel* go 17 *bl* more p 4021 27 *r* at pleasure p 4031 33 *r* birds have p 4041 27 *r* of his 153 *r* *Sa-*
maria p 4051 38 *r* admitting p 4111 49 *r* may go 4121 22 *r* within 139 *r* dichotomy 140 *r* at all the last and p 4141 51
r pull'd him 129 *r* unto them 142 *r* *er*. p 4161 10 *r* throughly p 4171 16 *r* and so be p 4211 10 *r* make 151 *r*
disordamoria p 4231 30 *r* *strageth* p 4271 9 *r* them p 4281 37 *r* *obis* p 4301 35 *r* pull down millan p 4311 13
bl King 17 *bl* the King and *r* he p 4401 8 *r* any shape 138 *r* should p 4411 4 *r* which 133 *r* or by p 442
 149 *r* for it p 4431 2 *r* *raymeth* p 4451 9 *r* be addeth p 4441 49 *r* he is p 4451 55 *r* not willing *bl* as p 4461
 2 *bl* *er* *er* *r* unwilling p 4471 8 *bl* none and *r* done p 4501 6 *r* but then 117 (in marg.) p 4551 10 *r*
farther p 4571 53 *r* *ifan* p 4581 19 *r* *wyre-drawn* 121 12 *r* *Paronomasies* p 4631 42 *r* have been p 4651
 120 *r* paradoxical 147 *bl* by p 4661 48 *bl* is p 4691 26 *r* *Agur* p 4731 12 *r* *Sid Solos* 116 *r* whom p 4751 45
r *Priests* p 4761 45 *bl* before 4791 11 *r* no p 4821 24 *r* the other 130 *r* so as 138 some times p 4831 51 *r* and
 p 4871 33 *r* *idleness* p 4911 8 *r* extravagantly 113 *r* or cause 118 *r* make 146 *r* where p 4941 3 *r* but o-
beyeth p 4991 4 *r* *Maniche* 141 *r* *Zelots* p 5011 18 *r* *bedlick* p 5021 29 *bl* as 135 *r* breach 150 *r* concern
 p 5041 6 *r* bath 116 *r* have p 5071 29 *r* *monds* 150 *r* bears p 5081 19 *bl* ordering and p 5101 43 *r* own p
 5111 20 *r* if not 143 *r* doth not p 5131 5 *r* still is p 5141 6 *r* false zeale therefore 121 *r* enowe 141 *r* sicknesse
 p 5171 34 *r* with his p 5231 24 *r* but most p 5261 11 *r* but such 128 *r* and that's p 5291 20 *r* those that
 here mend the number of the page for 526 *r* 529 and next for 131 *r* 136 p 5311 55 *bl* God, in marg *QWN* 177
 p 5361 46 *r* is built p 5431 38 *r* a complete p 5451 7 *r* him up p 5531 18 *r* murders p 5541 30 *r* contrary
 p 5561 32 *r* of charity p 5591 18 *bl* of p 5621 27 *r* doth p 5631 4 *r* no p 5651 47 *r* it is not p 5661 55 *r*
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THE
FIRST PART.

CHAP. I.

The PREFACE,

*Shewing the Argument, Necessity, Utility, Difficulty,
and Project of this Work.*



That great Saint *Augustine*, with singular judgement fashioneth his admired defence of the Christian faith, against the calumnies of Heathens, in a delineation of two opposite Cities; the one heavenly, the other of the earth; the one the City of God, the other of Satan: Upon the enmity of these two Cities and citizens thereof, a great part of the Scripture discourseth, as being a perpetual Comment upon that first Gospel (a) delivered in Paradise immediately after the fall, declaring the effects of that hostility in the successive encounters of the seed of the woman with the seed of the Serpent. Whereof Saint *John* in his Revelation (the last book of Scripture) seemeth to give account, thus deciphering the state of the latter times; (b) *Then the Dragon was wroth with the woman, and went and made warre with the remnant of her seed, which keep the Commandments of God, and have the Testimony of Jesus Christ*: An enmity, not only between their persons; but also and more frequently between their courses and qualities. A war waged not only in set battels, under banners displayed, as between (c) *Israel* and *Amaleck*; or in single encounters, as between (d) *Abel* and *Cain*, (e) *Isaac* and *Ishmael*; but more commonly, and with no lesse fury, in the confines of divine vertue and vice; where both the wicked usurp upon the portion of the godly, and the children of God (through infirmity) partake with the men of this world; and as the Psalmist saith (f) *turne* hither; to see these opposites as it were in the middle of conflict, mixed pell mell one among another, it were no very easie thing to distinguish them; But to see them, as in a time of truce, passe too and fro out of the one Camp into the other, yea, and that in the arms and habiliments each of other (yet with hearts as farre asunder, as if they were in the skirmish,) here to discern between Christs party and Satans, is worth the while, but this is not a task for every looker on. For their sakes therefore, who desire to understand the difference between these parties, in their neere approaches and resemblances, I have taken in hand this work. Wherein, leaving the apparent contrarieties of vertues and vices (so evident in the examples of holy and of wicked

Aug. de Civit. Dei, Initio.

a Gen. 3. 15

b Rev. 13. 17

c Exod. 17. 8.

d 1 John 3. 12

e Gal. 4. 29

f Psalme 73. 10

The sum of the whole.

Divided into two parts.

b Heb 6.3

The necessity of this Argument.

i Numb. 16. 26

k Z. ch. 5. 8

i Mal. 3. 16

m Jer. 15. 39

n Psalme 15. 4

o Numb 16.3

p Jerem. 3.3.

q Esay 57. 3.

r Eph. 3. 15

s Luke 13. 33
Aug. in Apoc.
hom. 14.

t Cant. 2. 15.

The utility.

u Job 1. 9.

*Lethargici exci-
tuntur phrene-
tici ligantur,
ulcerosi secantur
uruntur. Et ta-
men amantur,
Aug. in Pl. 34*

w Genesis 1.2

ed men) I propound to my self nicer differences, concerning the seeming vertues of the wicked, and the infirmities of Gods children. Here we shall see how the wicked at their best, come short of true goodnesse; and how Gods children, at their worst, are exempted from reigning wickednesse. Here the mock-vertues of wicked men are propounded for our caution, and the infirmities of the faithful for our consolation. But, first we will compare the hypocrite in his best shews, with a regenerate man living according to his rule; to frustrate the wicked mans incroachments on the lot of the righteous: and after (in another part) we will compare the childe of God in his infirmities with the wicked man living under the power of sinne; that we may distinguish the weaknesse of Saints, from the wilful wandrings of the ungodly; *(h) and thus will we do if God permit.*

Let no man think this a needlesse or unseasonable argument; say not, these are days wherein none will be hypocrites, for what shall they get to dissemble? Hypocritie hath more irons in the fire then one, and even they, who boast of plain dealing, and greatest sincerity, are many times the greatest dissemblers. Never, I am sure, was there more need to discerne, and divide our selves *(i) from the Tabernacles of wicked men*; for now the *(k) Ephub of wickedness* is full and overfloweth. Never more cause for them that *(l) fear the Lord*, to speak in his behalf every one to his neighbour, because iniquity never stood more boldly in competition with goodnesse, nor hypocritie more gaudy in the colours of sincerity: Indeed evil dayes can ill brook differences, and the worse, the lesse. For they that are vile in Gods eyes, are always precious in their own, and therefore whatever discovers, offends. But our warrant is beyond exception. The Lord that put the enmity between the seed of the woman, and the seed of the Serpent, hath commanded, not only Pastors in preaching, if they will be *(m) after his mouth*, but also private Christians, as many as will *(n) dwell in his holy hill*, to put a difference between the precious and the vile, to despise the one, and honour the other.

But what is not *(o) all the Congregation holy*? yea every one of them; I grant, *(p) Israel* is an hallowed thing, but herein are found many unhallowed ones: not only the world swarmeth with Gods enemies, but even the Church visible is too shamefully fruitful of a wicked and adulterous seed. Many borne in marriage, but not of marriage; *(q) they* call the Church their Mother, but are not of that Fatherhood, of which are all the Elect *(r)* both in heaven and earth. No such enemies to him that is borne of the Spirit, as they, who in the same Family, are borne after the flesh. *It cannot be* (saith our Saviour *(s)*) *that a Prophet shall perish out of Jerusalem*; that is (as Saint Augustine interpreteth) that good Christians should suffer any persecution, but from evil Christians. Wherefore not only the wilde boars must be chased, but we must also draw the *(t) foxes* out of their earths; even the little foxes, which though they turne not up the roots, yet they also are *spoilors of the vines*, seeing *our vines have tender grapes.*

Hypocritie is a crime, concerning which, most men are apt to abuse themselves; and the worst men, others: Themselves in discharging, others in charging: For, of this sinne every wicked person securely dischargeth himself, and with this he boldly chargeth his neighbour. And it is a ready salve for a non-plus (recommended by the practise of Satan *(u)*) and serveth every mans turne that is worse then other. For an hypocrite, by such a mans definition, is *he that presumeth to be better then I*. The not seeing of hypocritie in themselves, is the chaine whereby Satan holdeth seduced souls to the stake of sinne; and the reproach of hypocritie from others, is his hook in their nostrils, to keep them from true piety. It will therefore be, I am sure a charitable, and I hope an acceptable aid to such as desire to know themselves, and to be comely in the eyes of Christ, to hold out this true glasse unto them, though the proud deformed of the world abhor to look into it. Christ hath two Dyets of judgement, the first of distinction, in the preaching of the Gospel, the latter of retribution in the final day of doom. The judgement of distinction, if we submit unto it, shall give us assurance of favour in the judgement of retribution. And it is no small comfort in this confused mixture and Chaos of men, when *(w) darkness is upon the*

the deep, to see yet the Spirit of God moving upon the waters, making a distinction between the City and citizens of *Sion*, and of *Babel*, and to borrow of the Poet,

Secretosque pios, his dantem jura Jehovah.

That seeing we cannot separate in body from wicked men, for the time of this world, we may so much the rather sever our selves from them in manners, that we be not hereafter joyned with them in punishment. Every man hath two things to look unto more then all the world besides, a body, and a soul: For the one, every one is either a foole or a Physician; for the other, either a Devil or a Divine, a Divine, I say in this point especially, that he may be able to approve himself the (x) *blest men*, to whom the Lord imputeth not his sinne, and in whose spirit there is no guile. Unto blessedness therefore is required the judgement and hatred of hypocrisie, whereto I here endeavour to lend a willing, though a weak hand.

x Psalme 32. 1

A subject of no small difficulty; For we do not now lead men through the known regions of virtues and vices, but rather attempt the discovery of an unknown world, and when we have all done we shall leave a large *Terrâ incognitâ* for the exercise of after comers. We do not compare *Jacob* and *Laban*, as it were chiding (y) and opposing; but, we undertake to sever them in their meer stones and confines. Here evil must be discovered under the shew of good, and grace must be discerned under the cloud of infirmity. As good doth not always appear in the same beauty and brightness, being partly clouded with corruption, partly (z) Sun-burnt with affliction: No more doth evil alwayes shew her self in her native loathsomnesse, but as an old *Jezabel* fills up her wrinkles with artificial dawbery. It is not of every judgement to discern good when it is tainted with evil; or evil, when painted with the colour of good; to see grace, sanctifying grace in Gods child falling, lying, fawning; to see sin, reigning sinne in the hypocrite professing, praying, repenting; deformity is hardly known under a visor, or beauty under a mask. *Solomon* himself entering into the inequit of wisdom and folly, found it very hard and troublesome (a); if he (a horseman in comparison) could not attaine unto it, what can we promise, who are faine to walk on foot, or rather, to creep? When two men stand out one against another at the swords point, what need of senses exercised? half an eye can see that they are enemies; but fraud in fellowship, enmity under brotherhood, is not so easily descryed. In matter of faith, some deny the Sonne of God, and deny him; not admitting the letter of the word. Infidels reject both the Old Testament and the New: Jews despise the New, retaining the Law, but not with reference to the Gospel. The *Turks* make the New Testament Old, and Christ, as it were, a *Moses* unto their *Mahomet*. In these, who seeth not the contrariety; But there are others, who divide Christ rather then deny him; admit him in name and profession, but overthrow him in his offices; receive the Word in the letter and volume, but deny it in the proper and spiritual sense; in these it is more difficult to distinguish. Likewise in matter of manners: some professedly abandon all goodnesse, and delight to be accounted of the prophane and damned crew. Their answer unto Christ is, (b) *I will not*: who seeth not their wickednesse? Other hide their sinne under the vizar of obedience: They say, (c) *I will Sir*, yet stir never the more: The former are black devils, these are white, yet devil too; but because they are *white*, not so easily discerned. Nay, they will plead for the price of religion with the most sincere hearted Christians, as the false (d) Harlot with the true Mother for the living

The difficulty

Genesis 31

2 Cant. 1. 6

4 Eccles. 7. 28

b Math. 21. 24

c Ibid. verse 30

d 1 Kings 3.

Wherefore he that will give true judgement, must discover the Mother by the affection; which he shall the better do, if he bring affections of his own to the enquiry. Love and hatred are sharp sighted in their proper objects. Let us therefore also bring love unto sincerity, and so shall we the better acknowledge it; and hatred to hypocrisie, so shall we the better detect it.

Remédies against that difficulty

But because it is hard diving into the hearts of other men; least we should rove in our discovery, or draw imaginary models, and landskips, wherein a man sees some

1. To sharpen our sight with love of goodness and hatred of evil.

2. To use the help afforded, which are,
1 The light of Scripture

e Arist. Rhet. lib. 1. cap. 1

f John 2. 25

Ezay 8. 20

2. The knowledge of our selves.

g Prov. 27. 19

h Ecclesi. 7. 25

i Psalme 36. 1

3. Inspection of examples.

4 Collation of contraries.

Ecclesi. 7. 25

5. Discoveries of former travellers.

6. Prayer for spiritual illumination.

k Mar. 8. 24, 25

l Phil. 1. 9, 10

Advertisements touching the work.

Understand this of the time wherein he first drew this draught, not of this time of publishing of it.

m 1 Chr. 21. 43

Aug. Epist. 1. ad Volus.

what, but learns nothing; we must make use of such helps as the Lord hath afforded for the furnishing of this card of navigation.

First, we have the lively and operative Word of God, who perfectly seeth the heart of man, and discovereth in his Word much of that which he seeth. He made us such as we were, and now discerneth what we are; and revealeth both unto them that will search for both in his Word. There is the map of this *Microcosme* of ours. The rule and the aberration go together. (e) *Verum & verisimile ad eandem pertinent facultatem*. Reason can discover no more but the Coasts of this Countrey; but Christ can let us see the inland, for he (f) *knoweth what is in man*: Moon-light or candle-light will not distinguish colours, distances, paintings; by that light all is gold that glistereth: Onely day-light discovers counterfeits; only the morning light of the Word enableth us to detect this imposture of hypocrisie. As those therefore who work in mines under ground, so must we labour to bring our light from above.

Secondly, we must search diligently into our own hearts, that, as Physicians know other mens bodies, so we may know the state of other mens souls the better, by studying our own, making use of the Wise mans *Aphorisme* (g) *As in water face answereth to face, so the heart of man to man*. If we say with Solomon, I and mine heart (h) *compassed*; we shall be able to say with David, (i) *wickednesse faith to the wicked man, in my heart there is no fear of God before his eyes*.

Thirdly, we must take view of examples recorded, as of Anatomies, wherein by the dissection of some, the disposition of all men is discovered.

Fourthly, as contraries make one another more manifest (for which cause Solomon, with the study of wisdom, joyneth the search of folly) so here sincerity being compared with hypocrisie, either part will help us the better to understand the other. Hypocrisie serving as a foile to the lustre of vertue, and grace as a candle to lighten the dark corners of sin.

Fifthly, we may not disavow the help of other labours, who have profitably touched upon this subject; though none (that I know) in this order, or so fully. Howsoever, I have been content to come behind, either as a gleaner, or as he that bindeth up the sheaves.

Unto all, and above all we must adde fervent prayer unto Christ (who only is able to take away both scales and mist) that he would vouchsafe once and again to touch our eyes, that we may see, not as he, who saw *men like trees*, confusedly (k); but that, (l) *abounding in knowledge and all judgement, we may discern of things that differ*; and under the most deceivable appearances, distinguish between good and evil.

Lastly, to give some account of my paines and project in this work; though there be no want of books in in this lettered age, wherein *Scribimus indoliti* may serve for a common Apology: yet books of this nature, which teach a man to try and know himself, sure I am, there are not too many; wherefore as I hastned not unto the Presse, but rather pressed my talent at home to another, and another year; so I held it no charity to suppress it. After two and twenty years employed in the Ministry, wherein many things have been set to the account of conscience; at last I adventured to commit somewhat to the charge of memory. Writing is that voice whereby many a faithful witnesse being dead, yet speaketh; as *Elijah* (m) after his death prophecied to *Jehoram*. For though the living confer not to the dead, yet the dead do thus communicate to the living. I held it time therefore for me to make up my fardels, and to see if any thing were found worthy to be made over to the use of posterity.

If any man think the book too large, it is in his own power not to overcharge himself: considering that (as Saint *Augustine* writeth to *Volusian*) that which is written is alwayes at hand to be read, when the Reader is at leisure. Neither is that a burden, which a man may take up when he pleaseth, and lay down when he list. Whereto also the divisions and variety of heads (not depending one on another) will afford commodity. I have endeavoured brevity as much as might be, without affecta-

fection or obscurity; the one odious to my self, the other prejudicial to the Reader. Indeed I presume a Reader somewhat entred into the Art and mystery of godlinesse; and who, having laid the foundation of saving knowledge, desires to be led forward to perfection.

2 H. b. 6. r

If some things passe the weaker understandings, yet the substance may be conceived. If most, or all, come short of judicious apprehensions; yet even they happily may take occasion to set awork their more accurate judgements. If I have abounded, I hope it is in the matter, not in the stile; for I would be loath to set words on horseback, and let matter lacquey by on foot. Yet some care of words was requisite for their sakes, who affect not the matter for it self. For as he saith,

Pancreo Gallo, sed qua legat ipsa Lycoris, &c.

So to the cause of piety something is due, but it had need be such as captious impiety cannot justly condemn. Once it shall content me, that I have not given words to the world, nor served the Lord and his Church, with that which cost me nothing. They that finde lack of words for explication, may do well to think there is both an hint for meditation, and place left for a second reading. As pictures made by Art *oprique*, do only seem to present the image in bulk, but with the help of the glasse, discover many particularities: So these descriptions, though they may seem a rude draught, being viewed through the glasse of meditation, will happily discover more traces of truth, and tracks of error then were at first sight apprehended.

If some things seeme more proper to another place or Treatise, know that I would not so abhorre from that which they call *ιπερβολή*, as to make a raw bone *σκαλόν* of Art, consisting only of partitions; or like *Procrustes*, to frame the body to the bed, not the bed to body. Many things arise out of the subject matter; many others fall in by the way of amplification, application, allusion, &c.

If some things shall (as they are) appear defective, I have to plead for my selfe (besides the difficulty before mentioned) the unintermitted course of my Ministry; which would not allow me that leisure and vacancy, which had requisite; so that the plough could not stand still for the harrow; but I must at once, as it were, *serbere & flare*. Besides; it was not a single labour, first to fill the mould till it run over; then to pare away; first to weave, then to full; first to see what might be said, and then what not to say.

If any shall think that divers other heads of hypocrisie might have been added as well as these; let him give one man leave not to say all. It is enough for me, that I have nailed up the counterfeits that came to my hands, and those more by many then I at first discovered; this *Hydra* multiplying her heads in the very cutting off.

If any shall finde lack of application, let such consider, that the whole Treatise is a direction for the examination of our selves, whether, and how far forth these weeds are found growing in our gardens. And when we see on the one side true virtues, as the army of Christ marching in holy beauty, on the other side hypocrisie, the devils *Jezebel* with her painted visage: Who can but think, that the Lord calleth, saying, *Who is on my side, who?* that if any belong to this, *Jezebel*, (though before a servant to that strumpet) he may put to his hand to throw her down to the ground.

Psalm 110. 3

1 Kings 9

Neither did I much travaile to bring confusion into a method, being rather to binde thornes, then to lay bricks; and finding these hypocrites, in the driving, to be wilde things, like beasts in a faire, many times one on anothers back. I have therefore so divided these heads, as to distinguish not men, but vices; or rather several acts and scenes of the same vice. Wherefore it is not to be wondred, though many of these characters be coincident to one and the same wicked man (as one Actor in divers habits, may play divers parts;) yea, sundry of them in measure found in Gods deare

children, in whose spirit, though there be no guile harboured, yet there are reliques of hypocrisie (as of all other finnes) not thoroughly abolished. All that I did as touching order, was for mine own ease; for which I was faine to make use of the stratagem of *Horatius* against the *Curiatii*, to single out and encounter one enemy after another. For this cause I have cast this former part into several ranks; referring unto one such hypocrites as do erre in the whole kinde (as they say) mistaking or supposing some other thing for Religion; and upon that so bearing themselves, as if there were no need of Religion. Unto another, such as lay claime to the vertues and graces that are in Gods children. Unto a third, such as seem to partake, or rather iustle with them in the practice of holy duties.

Here, which to deal with in the first place I greatly reckoned not; considering that it well enough beitteth a monster to be borne into the world, and a carkasse to be carried out, with his heels forward. But at length it besel me, as to that noble *Roman*; the strongest and best breathed enemy came first to the encounter; to wit, that pack of hypocrites, which foisteth in some other thing in the stead of Religion; with whom I am now to joyne issue; but first, I hope it will not seem absurd, if (after old *Homers* manner in describing duels) I beltow a few words upon the nation and pedigree of the enemy; that is, upon the nature of hypocrisie in general, and upon Satan the father of hypocrites.

CHAP. II.

Of hypocrisie, and of the hypocrite in general.

The names.

Pronunciatores
personarum alie-
narum &c. Aug.

Ier 3. 12

Il. 24. 5 & 32. 6
From חנף.

The definition.

Quisquis se
vult videri
quod non est hy-
pocrita est. Aug.
Aliud simulans
aliud agens, &c.
Hi r n.
a Jude 12
G eg.
Sicut lamia
quibus humana
facies, corpus
bestiale sic hy-
pocrita &c.
Hieron.
Explained in
the matter.



He names of *hypocrisie*, and *Hypocrites* are borrowed from the Greek, in which tongue they primarily signifie the profession of a *Stage-player*, which is to expresse in speech, habit and action, not his own person and manners, but his whom he representeth. But in the New Testament, these words are familiarly used to note the *sinne* and *sinner*, of whom we here intreat. Indeed a very *Stage-player*, acting the part of a member of Christ, without any portion of sound and saving grace. The Hebrew words are fetcht from a root that signifieth to be *impious* or *prophane*, to pollute or defile, to *dissimble* or *counterfeit*; whence that of the Prophet is diversly translated. The earth is *defiled*, or the earth hath deceived, or dealt hypocritically, חנף *Caneph* therefore signifieth indifferently an *Hypocrite* or a *wicked man*.

We may define an hypocrite to be such a one as covereth wickednesse under a cloak of goodnesse. *Tegit sub persona quod est* (saith Saint *Auslin*) & *ostentat in persona quod non est*. *Abfundit quod est* (saith *Bernard*) *quod non est mentitur*. He hides under a visor or counterfeit, that which he is, that he may seem in that visor that which he is not: The holy Ghost compareth such to *clouds without rain*, *wells without water*, *trees without fruit*. Others have likened them to harlots, who cover a wrinkled face with parjetting; to the *Ostrich*, which hath great feathers, but flieth not; to *flags* and *bul-rushes*, which grow green to the eye, but beare no fruit.

The matter is large, and of contrary parts, first vertue, and especially piety, which it seemeth to put on: Secondly, vice and iniquity which it concealeth: For hypocrisie is vice in a visor; the face covered is vice; the visor pretended is vertue; and not any one vice or vertue but all hypocrisie is a case for all vices, a counterfeit of all vertues.

This is that which hath given us occasion to name our hypocrite, sometimes from the vertue which he counterfeiteth, sometimes from the vice which he concealeth: This is that which giveth *Hypocrites* place in the Church visible amongst Gods people,

people, *et si non per virtutem, certè per speciem pietatis*, not as partakers, but as counterfeiters of piety; not as innocent, but as unconvicted of their iniquity. For hypocrisy is both the Ape of piety, and the mask of sinne; for goodnesse, the hypocrite is like the Bankrupt, the lesse substance he hath, the more shew he maketh; or like the Alchymist, that blows himself and all away in smoak, to make, not gold, but counterfeit gold, fit for nothing but the (b) locusts crowns. But though hypocrisy erre in imitation of vertue, it faileth not in giving perfection to sinne: for in every web of sinne, whatsoever be the warp, hypocrisy is the woof; and whatsoever be the dye, this strikes it in grain. It is a leaven that joyneth it self with the whole masse of iniquity till all be leavened. *Dolus & scelus*, subtilty and mischief go together: but subtilty is the sheet wherein (c) men wrap up mischief. As with every mortal disease (they say) a fever is joyned, so with every reigning sin, hypocrisy. Look through all the dominions of sin, and you shall see that what vice soever is the devils Vice-roy, hypocrisy is his chiefeft States-man.

But above all descriptions our Saviours similitude of a painted Sepulcher, bringeth us neereft to the repugnant constitution of this sinner. A painted Tomb! what so glorious? nature teacheth men to put comelinesse upon that which is least comely. I need not mention those *Mausolæa* and *Pyramides*, at which the world to this day wondreth; every man is willing his Tomb should be fairer then his house, yea, then the rest of the Churches wherein they stand: so Hypocrites make a fairer shew, not only then the common sort of men, but then other professors; but open these Sepulchers, and their inside is most horrible and loathsome. No filth like carrion, no carrion like that of a man, death revelling on him, as the Greeks on dead *Hector*, so that *Abraham* had reason to seek a place to bury his dead out of his sight, whom living, he could not endure out of his eye. The Hypocrite is both the Tomb and the corps. (d) *ye appear righteous to men* (saith our Saviour) there is the goodly Tomb, but inwardly ye are full of hypocrisy and iniquity (there is the carrion carcasse,) Hypocrites, like Tombes, love to be neerer the Church, but the humble (e) *Publican* standing afar off is neerer to God then they. Tombes preserve the name while the man consumes: so hypocrisy maintaineth a bruit of goodnesse, while the wicked hypocrites (f) rot above ground. Tombes give a spectacle to the eye of the beholder, but cannot give life to the interred; so hypocrisy maketh (g) a faire shew in the flesh, but the hypocrite remaineth dead in regard of the life of God.

The forme of hypocrisy consisteth in apt imitation, and cunning dissimulation. The hypocrite seeks not to put off sin (that is death to hypocrisy,) but to put on a cloak or a visor upon sinne. Thus the dead bury their dead; dead men bury their dead works out of other mens sight, not out of their own, much lesse out of Gods. An Hypocrite is a man of both worlds; he converseth with the living by that which he pretendeth, and with the dead, by that which he concealeth. But alwayes that is best lov'd which is concealed, yea, only loved, for the other is exposed for the safety of this. Herein hypocrisy goes beyond flat lying, because it is a lie with a pretence, and that you may not finde out the truth, giveth you a stale or a mask to gaze upon the whiles. *Gebazi* was a simple liar, *Thy servant went no whether*; *Adam* was more cunning with his apron of fig-leaves, and excuse upon the woman. He had need be cunning that should conceal, not only his sinne, but the art also whereby he would conceal that; not onely his iniquity, but also his (h) hypocrisy. *Tully* said of *Pompey*, that he was a great dissembler, but not able to hide his dissimulation, but if any want wit, that is not his fault, he wants no will to hide both. The Assle may be an hypocrite as well as the Fox, though he cannot so well cover his eares. The devil will bear with him that serveth him as far as he can. Many hypocrites were in our Saviours dayes, but the scribes and Pharisees carried away the prize; many now a days; but the Monks and Friars bear the bell among the Papiests, &c.

The End, our avour noteth to be seen of men. But that end is referred to further ends, to wit, glory, lucre, ease, immunity, command, all for himself as a perfect self-seeker; seen he would be of men, and that in the wayes of God, not that God may be honoured, not that men may be edified, but that himself may be commended,

Quasi

Aug. in Pl. 106

Rev. 9. 7

Micha 7. 3

Mar. 23. 28

Luke 18. 13

Rev. 3. 1

Gal. 6. 12

The forme

* *Plurimum artis habere soles simulatio, &c.*
Hilar. in Mat.
Canon. 22
Mat. 23. 28

The end.

Mat. 6. 2

23. 5.

k James 1. 8

Quasi in Deum intendit, sed non propter Deum. He seemeth to apply himself toward God, but not for God. Hence he is called διψυχος, (k) a double minded man: and if a mans mind be himself (as the Phylosopher saith) then must he be a double man that hath an heart and a heart.

The subject of
hypocrisie.

The extent of this sin in regard of the *subject* is very large: For it is a circumstance of evil cleaving to all sorts of sinners. Hypocrisie is proper to such *quarto modo* (as Logicians speak) that is to *all, only, and always*.

l All sinners

First, to *all*, and therefore a wicked man and an hypocrite are not only joyned, but confounded; as we shewed in the Etymology of the Hebrew word *Caneph*: The holy Ghost speaking by David the most pious man calleth the evil man *the wicked*: by Solomon the wisest, he calleth him *the foole*; by Job the most upright, he termeth him *the hypocrite*: to shew that these three, Piety, Wildome and Sincerity; and contrariwise wickednesse, folly, and hypocrisie, import under divers names, one and the same thing; so that in Job (m) the hypocrite and the innocent are opposed. Take men therefore as men in the state of corruption, and they are all wicked, all fools, all hypocrites;

m Job 17. 8

n Psalme 4. 2

o Esay 9. 17

p and 33. 14

q Jer. 17. 9

r Esay 26. 10

s Psalme 11. 2

t Deut. 32. 23

u Deut. 32. 15

w Esay 63. 8

x Deut. 32. 5

y Genesis 6

a Esay 10. 6

Est ergo ecclesia quod seras foris gemat intus,
Aug. in Pl. 141

z Only sinners

b Esay 24. 10

c Zeck. 8. 3

d John 1. 47

(n) *O ye sons of men*, saith David, *how long will ye love vanity and seek lies?* (o) *Every one* (saith the Prophet) *is an hypocrite and wicked*; and againe, (p) *The sinners in Sion are afraid, fear hath surprized the hypocrites*. All sinners are hypocrites, (for (q) *the heart of man is wicked and deceitful*) but most of all the sinners in Sion, who (r) *in the land of uprightness do wickedly*. The world is full of hypocrites, for (s) *every man speaketh vanity to his neighbour*, and the Church is not without them, for even there also are (t) *children in whom there is no faith*. All that are in Covenant with the Lord should be, (and therefore are stiled n) *jeschurum*, or upright (w) *children that will not lie*: but alas (x) *they have corrupted themselves by their vice, not being his children*. Hypocrisie like (z) *the daughters of men*, with a false shew of beauty, hath corrupted for the most part the *sonnes of God*, and made them also an (a) *hypocritical Nation*. All they who are onely outwardly called, not regenerate, not sanctified, are among hypocrites. The Church doth not onely suffer from enemies abroad, but sorrow for false children at home.

Secondly, *only* wicked un sanctified men are hypocrites. Satans City is (b) *a City of vanity*; but Gods Jerusalem is (c) *a City of truth*. A true Israelite is he, (d) *in whose spirit is no guile*. Thus it pleaseth the Lord to stile and acknowledge his children, not that they are perfectly purged from this leaven, but because it prevaieth not in them. The wicked are not *that*, the godly are not *all that* which they seeme. Hypocrisie counterfeiteth grace in the wicked, weakeneth and disturbeth grace in the regenerate; in them it serveth instead of grace; in these it shouldereth in with grace. If it be hypocrisie (as Saint Austin saith) *peccatum vultu tegere*, not to be known of our sinnes by our looks; we may well adde, with the same father, to be without some spot of hypocrisie is scarce incident to mortality. Hence Satan thinketh he hath somewhat to object, even to the best of men. For when he could charge Job with nothing else, he accused him of hypocrisie, and it had gone ill with that upright man, if God had not been his merciful Judge. Hence it is that we can the better look into the close cabinet of the hypocrites false heart; we have that insight which Adam in innocency had not; we our selves in our state of nature have plowed with the same heifer. We have a counterpane of the same instrument, though by a grace in great part cancelled. But hypocrisie reigneth not in Gods children: Hence it is a character of the blessed and justified man, in whose spirit there is no guile, a true Israelite, one of Gods Israel is he, that is (e) *pure and true in heart*. Thus hypocrisie is among natural men, an hereditary; and (I may say) oecumenical disease; in men outwardly called, belonging only to the Church visible, an epidemical disease, common, yet adventitious, not of the nature of their calling; in the regenerate it is an ill humour, but not a disease or sicknesse, because it prevails not to overthrow the functions of spiritual life. Every man therefore in the world is either an Israelite or an hypocrite: Every man in the Church is either of Gods Israel, or of the devils army, but the Church hypocrite is of the (f) *Dragons Angels*.

e Psalme 73. 1
and 125. 4

f Rev. 12. 7

Thirdly,

Thirdly, the wicked man is perpetually an hypocrite. Hypocrisie is both natural and native in him. *The wicked (saith David g) are strangers from the womb*, from the belly have they strayed, speaking lies. It is a wonder to see how soon little ones can learn to sew their fig-leaves, and the elder still the more cunning. The whole life of man unregenerate, is an enterlude. *Augustine* dying, asked his friends, *what think you? have we well acted the enterlude of life?* The New-birth only makes a man live in good earnest; puts on (b) *love without dissimulation*, (i) *wisdom without* b Rom. 12. 9
hypocrisie. Grace is unto the soul a change of rayment; the skin of the Lamb for i James 3. 17
fig-leaves, sincerity for hypocrisie; else nothing but death and judgement can pull off the visor, and strip conscience of this linsiey woollsey coat. Till then the whole life is a lie; for as a lie is the hypocrisie of the tongue, so hypocrisie is the lie of the life. A false heart findeth means to tell a lie to the eye as well as to the eare.

The greatnesse of this sinne is too much for our survey. The matter formerly handled sheweth it to be a double iniquity, sinne upon sinne, a sinful covering of evil with pretence of good; and what more sinful then to make good a cover for evil? They (k) *cover* (saith the Lord) *with a covering, but not of my Spirit*, that they may k Eley 30. 1
lay sinne upon sinne; a covering indeed not of Gods Spirit, whose office is (l) to l John 16. 9.
discover sinne. God hateth all simulation and counterfeitsance; most of all, that of his own image. The Authour of truth brooks no forgery. *Adulterium est apud il-* Tertul. de
lum omne quod fingitur, saith *Tertullian*. All counterfeiting is with him, adultery, the abuse of his own bed. Our Saviour in the Gospel never speaketh of hypocrisie without detestation; never calls any man hypocrite but with indignation. Other finnes, in comparison, he accounteth (m) *moats*; but this is a *beame* in the eye. Si m M. 7. 5
trabs in oculo, stipes in corde; a beam in the eye betokens a heap in the heart: If the receiver be worse then the thief; hypocrisie must be worse then any sinne, yea, then all finnes, for it is the common abettor, concealer, patron, and *pandar* of finnes; It is a colour for covetousnesse, a canopy for uncleannesse, a dark lanthorne for malice, a vault for treason, a disguise for Ambition, a visor for Atheisme; in a word, a horse full of Greek, or rather a *Sinon* to bring in the horse. Every sin is made worse by hypocrisie; for this makes of an enemy a traytor, Every reigning sinne is a *Jesuit*, but hypocrisie is a *Jesuite*; not only a traytor, but making all traitors that entertain him. Prov. 26. 8 &

It is a manifest wrong to our neighbour whom we delude, as the witch did *Sam* with (o) a devil instead of a *Samuel*. Every man beareth some respect to the opinion of others, and would (if it might be) approve himself; which because wicked men will not do by goodnesse, they seek to do that by a shew of goodnesse; therefore even the whorish woman when she hath eaten (p) *she wipeb her mouth*, and saith, *I have done no wickednesse*. It crosseth the royal Law, do as ye would be done by, I have known many (saith Saint *Augustine*) were willing to deceive, but never any willing to be deceived. And which is farthest from ingenuity, it abuseth rather friends then enemies; for they are aptest to erre on the favourable side. Neither is the delusion without danger, for as the Apostle saith of sinne, it (q) q Rom. 7. 11
deceives, that it may *kill*: so hypocrisie deludes, that it may corrupt. And (as those locusts) it hath not only the (r) *face of a man, and haire of a woman*, that it may insinuate, but also the *teeth of a lion*, and *taile of a scorpion*, that it may destroy. r Rev. 9. 7, 8, 10

It is that by which a man chiefly wrongeth himself, deluding his own conscience, or rather deriding her to her face, by calling evil good, and good evil, for as it giveth an outside of vertue to the world instead of vice; so it giveth an inside of vice to the conscience instead of vertue. There is no hypocrite so cunning as to hide himself absolutely from himself, but that he sees his heart abhorres from the Lord, and that he doth but dally with him, giving that which his heart tells him, God is not satisfied with, and with-holding that which his heart tells him God chiefly calls for, that is the heart it self. He knows he ought to be what he seems, else why should he affect it? He knows he is not what he ought to be, else why should he counterfeit it? Thus *mentitur ini-* 2. Of the sin-
quitas ner himself
Ab inimā lu-
ce, ad fraudu-
lentā simulatio-
nes, &c. Aug.
de Genes. contr.
Manich. 4. 2. 6. 15

1 *Isay* 28. 20

3. Of God.

1 *Acts* 5. 4

Isay 57. 11

and 59. 13

2 *Isay* 29. 15

3 *Mal.* 2. 16

4 *Deut.* 22. 11

Lev. 11. 4

and 19. 19.

The hypocrite
rarely repenteth

5 *Jer.* 8. 5

6 *Isay* 28. 15.

7 *Mat.* 21. 31

Reasons why
the Lord, tolera-
eth hypo-
crites.

8 *Job* 33. 13

1.

9 *Mat.* 5. 10

2.

3.

4.

quitas sibi. (1) The bed is shorter then that he can stretch him'self on it, and the covering narrower then that he can wrap himself in it.

But above all consider how audacious this sinne is, that undertaketh to delude the Lord himself. For with him the heart hath to do. (1) *Thou hast not lied* (saith the Apostle) *unto men, but unto God.* Adam had no sooner sinned, but he had learnt to hide his head in a bush, his shame with fig-leaves, and his sinne with an excuse, To sinne, and to hide his sinne, are two lines of the same first lesson of Satan, two properties of an heart estranged from God, and now at once become wicked and deceitful. The hypocrite (as a powder-traitor *u*) diggeth deep to hide his counsel from the Lord; he is not afraid to face down the Lord with a lie, to hide sinne under Gods (w) own garment, pretending Law for lust. No sinner bringeth sinne so neere the Lord, and as it were under his nose, as the hypocrite doth. It opposeth God in his being, for this is but a shew; in his simplicity, for this is double; in his truth, for this is a lie; in his judicary power, for this makes man his Judge; in his holinesse, for this is impurity; and that (which is most abominable) covered with holinesse. The Lord in the old Law could not abide any emblems of hypocrisie; (x) the linsiey-woolsey coat; the hollow footstall beatt; the missellane corn, the plowing with an oxe and asse together; the ingendring of beasts of divers kindes; all to shew how much he abhorreth the mixture of contrarieties or dissentanies in our profession and practise.

Of all sinners the hypocrite most hardly and most rarely repenteth; He (y) holdeth fast deceit, and refuseth to return; He maketh (z) falsehood his refuge: He hath so many pretences and evasions, that he shifteth off the necessity of repentance. It is no easie matter to convince an hypocrite, especially of his hypocrisie. It is like an apostume in the breast, so much the more dangerous as it is more inward; and as rocks under water are more perillous then those which appeare; so this covert makes sinne the lesse heeded, and the more pernicious. David from adultery, Peter from apostacy; yea, Manasseh from idolatry returned to God by repentance; But Judas, Simon Magnus, Demas never returned. (a) Publicans and harlots are more easily converted, because more easily convinced. Hypocrisie is most like an hectique fever, hard to be cured; while it is curable, it is hard to be discovered; when easie to be discovered, it is hard to be cured, for being discovered, it degenerateth into prophannesse and Atheisme, or into despair, with the hypocrite, shame once found, is ever lost: For how can that man look God in the face, with whom he hath so shamefully dissembled?

But some may say, why then doth the Lord suffer hypocrites, especially in his Church, seeing they are so hurtful, & not unknown unto him? To whom I answer, the Lord hath more Reasons of his actions then he always will impart unto us (b); notwithstanding of this, he revealeth many, of which these are some.

First, he tolerateth hypocrites, that he may set his children a pitch, not where to rest, but beyond which to reach; for where ever the hypocrite writeth, *Nil ultra*, thus far and no farther; there the true Christian must write *Plus ultra*, I have not yet attained, there is more to be done: (c) *Except your righteousnessse* (saith our Saviour) *exceed the righteousnessse of the Scribes and Pharisees, ye shall not enter into the Kingdome of heaven.*

Secondly, they serve for way-marks towards Heaven, though not as way-mates: like Lots wife in the way to Zoar; though with her face to Sodom.

Thirdly, they serve to comfort the people of God in evil days, who else were apt every one to think, as Elias, that he were left alone to defend the cause of God.

Fourthly, they serve as leaves to keep the good fruit from parching and blasting. Therefore, though they fall in Winter, when the fruit is inned, yet by Gods providence they return in the Spring, and continue in the Summer while the fruit is in hazard; and as the chaff fenceth the corn in the field, but is removed before it come to the

the Table; so hypocrites are an outward strength to Christs party in this world, though excluded out of heaven

Fifthly, as Apes (some say) in the East countreys are made to gather spices, and save mens labours; so these Apish imitators (though on unreasonable grounds) help forward the common work of salvation, as we see in *Judas* preaching. Wise men (much more the only wise God) can make use of such as are sufficient, though unfaithful.

Sixthly, as there are many counterfeit gemmes, yet retained for ornament, so the Lord among those faithful soules with which his Church is arrayed, suffereth these unprofitable hang-byes to help to (d) dresse his Spouse to the eye of the world. d *Esay 49.18* Gemmes of use (as watches and coines) must be true, or else they are nothing worth; but these that are for shew only, may serve, though they be counterfeit; even as similitudes, as well borrowed from a fiction, as taken from a thing in being, serve to illustrate.

Seventhly, they serve to give testimony to the truth. Goodness gaineth so much by her enemies, that she need not bring in parties (God and good men) to plead for her. Wicked men themselves maintain the plea; for living, they desire the name; and dying, (e) the lot of the righteous. And it is a powerful proof that cometh e *Numb 23.10* from the mouth of an enemy, when they who refuse to be, yet chuse to seeme virtuous.

Eighthly, They serve to shew Gods bounty and hospitality. who in the Church visible keepeth open house for all comers (f), as well foes as friends, that the house f *Mat. 22.10* may be filled, and the wedding furnished. *Luke 14.23*

Ninthly, they serve to terrifie the enemy, for which purpose, as the *Canaanites* were left in the land of promise, lest the wilde beasts should over-run the countrey (g), so hypocrites are tolerated in the Church lest infidels should break in; and g *Exod. 23.29* as in a siege, sometimes they have set up mens cloaths stuf with braw to make the enemy afraid of their number; so hypocrites help to amuse the assailants, and hide the paucity of true defendants; and it is well if a *Poppet* may excuse a *David*, (h) b *Gen. 14* *Aner, Eshcol and Mamre* helped *Abraham*, though they went for the spoile, and he for the cause.

Lastly, as in *Rome* the wise Senators would not have the slaves distinguished in attire from free men, lest knowing their number they should rebell: so the Lord suffers hypocrites to be concealed, lest knowing one anothers minde, they should prove more dangerous to his party then all the infidels in the world; It were not for the safety of a State, that all thieves and traytors were acquainted one with anothers minde, least where, as now they stand in awe of true men, and take part one against another, they should joyn together to the prejudice and destruction of those that are well affected.

For these and the like Reasons the Lord vouchsafeth a connivance to hypocrites in the time of this life, saving that he bringeth to light now one of them, and then another, as *Judas*, *Simon Magnus*, *Ananias*) to serve, as malefactors unto the Anatomists, that by dissection of some, the disease of many may be discovered, and the cure facilitated: Or as men use crows when they have killed them, to hang them up to make others afraid. For as concealed, they are *nausea Christi*, the abhorrency of Christ; so discovered, they are *vomitus Ecclesia*, the vomit of the Church.

And this is my intent in this whole Treatise, that by the discovery of hypocrisie in Application many particular kinds and subjects, we may all learn how to carry our selves as far as may be from the contagion of this sin.

To this end, first, we must not hastily call any man *hypocrite*, till we see the beame in his eye; for that were to enter upon Gods Prerogative (i) who only knoweth the heart. None so ready to fasten this imputation on others, as they that are privy to it in themselves. We use to say, it is ill halting before creeples, and women whose beauty is counterfeit, and honesty justly suspected, are ready to say others are painted, and to call whore first; Satan the arch-hypocrite charged *Job* with (k) dissimulation. And k *Job 1.9*

we see the world (whether out of ignorance, emulation, or malice) doth thus nip in the head all forwardnesse of profession. But I hope to shew that hypocrisie is most common and most powerful where it is least mistrusted. Not they that are *white* are hypocrites, but they that are *whited*; not the fair, but they whose beauty is painted. If any be an hypocrite, and thou discern him not, he abuseth thy judgement of charity; but at his own peril, not thine; nay, it is a comfort to Gods party, and a token of good times when there are many hypocrites. When *David* prospered and prevailed, the *(1) strange children* (though fainedly) submitted themselves unto him. The Cuckoe and the Swallow are not the best birds, yet few birds are better welcome, because they give us the good time of the year; the evil and dangerous days are those wherein vice pulleth off her visor, when wicked men carry their condemnation in their fore-head, when they *(m) declare their sinne as Sodom*, and hide it not; in the mean time, as blessed *Paul* rejoiced that *(n) Christ was any way preached*; so let us be glad that Religion is in any sort professed. Let the hypocrite (if he will needs) condemn himself whiles he admonisheth us. He is condemned of himself; because (for his credit) he will not seem what he is: He admonisheth us what we ought to be, because he thinks it for his credit, to seem what he is not. The first is a secret confession of his own wickednesse, the latter is a testimony unto goodnesse, even from the enemy of goodnesse. If her enemies commend and court her, let her friends and subjects both love and serve her.

2 Beware of men.

6 Mar. 10. 17

p John 2. fin.

Secondly, because hypocrisie is so general (and as I may say generall) let us for our own safety *(o) beware of men*; our Saviour did not commit himself to men *(p)*, because he knew what was in man: we have need of the same caution for a contrary reason, because we know not what is in man; hope the best according to charity; judge in favour according to probability; but keep thyself out of danger of the worst, according to the rule of Christian prudence; for it is better thou shouldest lose the fruit of thy charity, then forfeit thy safety.

3. Take heed of the hypocrite at home.

9 Deut. 11. 16

r Esay 44. 20

Thirdly, above all hypocrites abroad, take heed of the hypocrite at home. Take heed *(saith Moses, q) least your own hearts deceive you*; there is the greatest danger, because that is the greatest impostor. If a cunning counterfeit abuse thee, he cannot hurt thee; but if a *(r) seduced heart deceive thee*, thou must needs feed on ashes. How canst thou deliver thine own soul? or as much as say, *is there not a lie in my right hand?* Neither man, woman, nor devil can deceive thee with danger to thy soul, unless thine own heart be in the plot: Only by this a man becomes a seducer, a devil to himself. *(s) Keep thine heart, therefore, above all keepings*, and from this above all corruptions. Thou art Gods Temple, make not thy self a Tomb, drive not out of doors the quickning spirit of grace and truth to make room for a rotten carcassee of sin, *an evil heart of unfaithfulness (t)*. Be as the *Kings daughter, glorious within (u)*, whatsoever face thou shewest to the world: and as the rich Merchant who hath little in his shop, but much in his ware-houses and counting-house. Be content (with the Church) rather to be *(w) black and Sun-burnt*, then to wear this mask of hypocrisie; remember, Christ looketh in at the casement of conscience, and saith, *I know thy works*. Cast off the cloak of shame, no man pretends Religion without truth, but to hide some monster of impiety which he is ashamed the world should see, and art thou not ashamed that Christ should see it? Fearest thou not those *eyes like flames of fire*, to none more terrible then to the hypocrite, if ever thou meanest to repent, take off this bolt that shuts out grace, demolish this fort of Satan, stop up these starting holes of sin. Be once persuaded that there is nothing so good, as to be truly good, and whatsoever thou wouldest seem to others, that be in the sight of God, and of thine own conscience; for this (as *Socrates* wisely admonished) is the most compendious way to vertue.

s Prov. 4. 23

t Heb. 3. 12

u Psalme 45. 13

w Cant. 1. 4, 5

CHAP. III.

Of Satan the Arch-hypocrite, and Father
of hypocrites.

When the multitude wondring at the sudden change, said, (a) *is Saul also among the Prophets?* one of the same place answered, *But who is their Father?* intimating that God, the Father of Prophets, was able to make *Saul* himself to Prophecy. Semblably, if any shall stand amazed at this multiplicity of hypocrites, let him consider but *who is their Father*, and he shall see a sufficient reason, both why they are so many, and why so wily. Hypocrisie is the devils dance, the Devil therefore may well lead the ring, which consisteth onely of his own children: It is *Pompa diaboli*, the Devils pageant, therefore well may he be the *Cheragus*, the leader of it. The Devil, I say, is both the *architect* and *archetype*; the first forger, and the prime pattern or idea of this Mystery; (b) *a liar, and the Father thereof.*

b John 8 44

But we must sever these Propositions, and handle them apart: Shewing, first, how he is the *chief hypocrite*; secondly, how he *makes and begets* hypocrites.

Touching the former, it is manifest, that howsoever from men we rise to Satan to search the fountaine of hypocrisie; yet from him to any other we cannot ascend. He corrupteth men, (as we shall hear) but who corrupted him? none but himself, not he that made him, for the Lord made all things good, and Angels in the highest degree of created goodnesse; yea, of truth also, for in that (c) *he abode not in the truth*, it followeth that he was initiated and had his original in the truth: But from that truth he fell of his own accord and motion without any tempter, or devil to seduce him; from whence it seemeth reasonable that God should leave him and his cursed complices without any means of remedy, or hope of redemption, though the same God afforded favour to man who had been seduced by that evil one.

First. Satan the Arch-hypocrite His fall.

c John 8. 44

Being thus fallen from the integrity of his creation, and become an enemy to his Creator; he with his party of evil Angels, attempted to set up a contrary *Kingdom of sin* unto that of *God and goodness*; whereto not being able to draw any of those blessed spirits which had not joyned with him in his apostacy; he (being confined to, these (d) elementary and sublunary natures) fixed the eye of his envy upon man, as best resembling, in wisdom and holinesse, that God that had created him: him therefore he hated as a *Satan*; hating, he sought to destroy him, as *Abaddon* and *Apollyon*. And because he could not lay hands on him without sentence from the Judge, he determined, as a devil to accuse him, and that he might have whereof to accuse him, he as the tempter resolved to seduce him. Finally, that his tentations might passe unsuspected, unheeded; as the *Arch-hypocrite*, he covered them with fraud and dissimulation: so here the generation of hypocrisie; Satans envy at mans felicity begat malice; malice begat mischief; mischief required accusation; accusation demanded temptation, temptation called in hypocrisie. For if he should have told what he was, whence he came, and where about he went, he well knew he should have received no better answer from man then he had from *Michael our Prince*: *Avoid Satan, the Lord reprove thee Satan*; he therefore disguised both himself and his errand: *Himself* in the body of the Serpent, a creature, as in harmless subtilty more neer to man, so (by likelihood) in his mixture of colours more specious and delightful to the eye then the rest of bodily creatures. This instrument he managed, not as a trunk through which, but as the mouth by which he spake, he being as the soul, the Serpent as his body. Therefore the holy Ghost by *Moses* taking him in this disguise, saith of him, *The Serpent spake, the Serpent was accursed*, and (by the Apostle) *the Serpent beguiled Eve by his subtilty*. The Serpent ever since hath borne that reproach, not only inheriting the hatred of

His malice against God.

d Ephes. 2. 2
1. Man for Gods sake.
Diabolus invidiosus, & peris primus, & perdidit, Cypr.
Epist. 18
But covered with hypocrisie.Mat. 4.
Zech. 3
Disguising,
1. Himself.

man-kinde, but also in being an everlasting embleme of diabolical malice and subtilty.

2 His errand.

In like manner he disguised his *errand*: for coming to murther, it behoved him to lie; for he knew he could not murder man without his own consent, and that must be wooed with a colour of friendship. Wherefore he pretendeth greater care of our felicity then was in God himself; and what the Lord had (as should seem) through envy concealed, he (as a perfect friend that slighted his Lords favour in behalf of his fellow servant) came secretly to intimate: who would have dreamt of a devil in all this?

Since the promise of redemption, he redoubleth his malice and fraud.
e John 8. 44

f Prov. 8. 31
g Heb. 2. 16

But this is not all, for being fleshed with successe of his first attempt in the fall of man-kinde, though that pleased God to propound an antidote against this poyson, unto the seed of the woman from out of the seed of the woman, yet he gave not over his cursed enterprise, but hath ever since endeavoured by the same Art to encrease transgressors amongst men, and transgressions against God: Therefore he is said (by our Saviour) to be a man-slayer, not in the beginning onely, but also (e) *from the beginning*; man is the perpetual object of his malicious assaults, and now the more hated, because God shewed more love in giving his Son, not only to take (f) *delights*, but also (in the fulness of time g) *to take part* with the children of men, Fallen Angels, being for ever left forlorn.

1.1 opposition to Christ.

b Mat. 13. 19
c 1 Thes. 5. 3
d Mar. 13. 35

This made him to set awork all his engines for the advancement of his damned party, and to make use of all his furniture for so desperate a design, that he might be a Mediatour of death, (as Saint *Ausline* speaketh) in opposition to him that was to be the Mediatour of life. He therefore laboured, not onely to lead into captivity particular souls, but also to disturb and distract all societies of men. For it his task and trade to sow dissention in families, sedition in States, schisme in Churches. And here especially he enforceth himself to (h) *pick up the seed of the Word* as much as he can come by, to (i) resist and hinder the sowers, to mix his own (k) tares of error with the Lords pure *wheat* of truth and sound doctrine, for the dismayng of the weak, and the perverting of unstable souls.

His furniture of
l Luke 11. 21

Unto this war with the seed of the woman, his furniture is exceeding great and dreadful; being a (l) *strong man armed*, and not without associates, and (which is above all) expert in all kinds of stratagems to circumvent and destroy.

1. Strength

Aug. in Psal. 90
Damonnes usque sunt, non sapientes.

His strength consisteth in the ability of his angelical nature, which (though much empaired by his fall, as we may conjecture by what we lost in *Adam* our selves, and therefore far short of the power of elect Angels) remaineth too strong and powerful for us to encounter. By this, though he be not wise, yet he is exceeding cunning and crafty to do mischief, subjecting his wit to his will; and of *Damon* a spirit, becoming a *Cecodemon*, an evil spirit; by this he is able to insinuate himself, not only into elementary bodies, as he did into the Serpents, but also into the closet of reasonable souls. For though he knoweth not properly and directly the thoughts of mans heart, yet by many conjectures he can perilously aime at them, and by fantasmes and familiar suggestions offer what he pleaseth unto the view of our understanding.

2. Armour

Unto this his native strength is every day added the Armour of experience, which by long use, as by much hammering, is more and more confirmed. What may not he now hope to effect upon us, who prevailed with our first parents, when they were wiser, and himself a novice. And if a little tract of age and exercise giveth us more insights into humane affaires, must not he needs be more cunning then any Frier, who knoweth both his own sins, and most of ours also; and is unto all wicked men, from father to son as wicked men, a ghostly father?

3. Auxiliaries

m John 14. 30

Neither is he without the assistance of auxiliary forces, he hath in every of his our own flesh as a trayterous party to favour his attempts, wherby he pleads a kind of possession in all the sons of *Adam*. Only the second *Adam* was able to say, *Now cometh the Prince of this world and hath naught in me (m)*; as for the world it is his Arsenal of munition

nitition, his shop of vanity, his pack of trumpery. As *Ulysses* in *Scyros*; among other knacks for Ladies, had a sword to discover *Achilles*, and train him to *Troy*: so Satan hath in this his ware-house of the world a lure for every gazing soul; for the sensual pleasure, for the muckworm wealth, for the ambitious honour, for the curious science, that none who may either increase or advance his Kingdome, may escape.

But his art in disguising his malicious purpose, and in fitting his several tentations, is most observable; herein his hypocrisy chiefly appeareth, and that he is the chief of hypocrites; For as his will to do mischief is more, so is his wit; and as he hath more wickedness to conceive, so is he more cunning to conceale it. If all hypocrite be actors, he is a very *Roscius*. When he speaketh a lie, then he speaketh of his own (saith our Saviour); but it is either not as a lie, or not as his own. The lie owneth him, but he will not be seen to own the lie, yet he maketh it so much the more his own, by laying a counterfeit colour of truth upon that. An Angel of darknesse he is, but seldom so appears; nay, he transformes himself into an Angel of light; we must not imagin that he so seems by assuming any visible shape, but by guilding over his suggestions, that they may seem and favour not of hell, but of heaven; not of diabolical darknesse and filthinesse, but of angelical purity and light. If light be made to serve unto darknesse, oh how great is that darknesse? Let us therefore take a view of some of his most noted and usual artifices by which he both shrewdeth from, and insinuateth himself unto those whom he would deceive.

His arts in disguising his tentations.

First, he hideth his malicious purpose, till it be too late to prevent it. We have heard partly before, how first, he playeth the *Tempter*; secondly, the *Devil*; thirdly, the *Satan*. First, he eggeth men to sinne as a pandar. Secondly, he accuseth them as a Promotor. Thirdly, he tormenteth them as an Executioner. First, he makes use of sinne which is the sting. Secondly, of the Law, which gives strength to sinne. Thirdly, of death and hell, which is the hire of sinne and curse of the Law; Else his labour were in vaine; for without sinne no Law (*n*), without Law no condemnation; There is much subtilty in this ordering of his battalions; but yet this is not all, for he can craftily cover all these, and in all play all hide. He can cover hatred by dissimulation, accusation by soothing, and temptation by a shew of truth and goodnesse, as shall appear. In the mean time we see how he doth *Serpere* creep and grow upon us ere we be aware, and as we heare the noyse of the Organ, but see not the Organist; so we shall heare from his Instruments, what is for his purpose, but have no sight of him, till he sees his time.

1. Hiding his Purpose.

2. Tim. 1.9

Secondly, *per aliena* (saith Saint *Augustine*) *ducit ad sua*. He borroweth somewhat of Gods to draw us unto himself. As Sophisters take premises of truth to infer a false conclusion. When the fallacy is in the form, it is not so easily perceived. He hath (*o*) no truth in him, yet he utters many truths, but always with purpose to conclude a lie; and puts on truth, as the false Prophets did (*p*) a rough garment to deceive. No counterfeit will passe without some mixture or superinducture of pure mettall; no falshood without some tincture of truth; no evil without some lustre of good.

2. Borrowing of Gods. Aug. in *Eneberid.* cap. 30. o John 8. 44 p Eccl. 13. 4

Thirdly, he tempereth counterfeit honey with true and proper gall, *Omni absynktio a-mariorem dulcedinem infundit* (saith Saint *Bernard*;) and hereby many times he beguileth the taste even of spiritual men, promising doubtful delights, to debar them from certain comforts, not purposing to give them what they vainly expect, but to take from them what they fruitfully enjoy. and by seeming good, to embark them into certain evil: *Peter* wist not what he said, when he would make Tabernacles on Mount *Tabar*; nor they what they do, who upon lesse cause have undervalued the profitable pains of action for the affected ease and imaginary glory of contemplation. But Satan well knoweth what he maliciously intendeth, which is, to defraud the Church of their service, and themselves of their reward; yea, by this subtilty he caroused death to us all in *Adam*, under colour to bring us neerer unto God;

3. Tempering honey with his gall. Bern. Ep. 82

Aug. Hom. 35 *Præparavit per astutias suas mortem homini.*

as the trayterous Monk poysoned his Liege Lord by drinking an health to him.

4 Using strata-
gems, as a
Fowler.

q Prov. 1. 16, 17

His nets and
pit-fals.

Aug. in Pl. 90

r Acts 8. 23.

Prov. 29. 6

Prov. 5. 22.

His calls.

r Prov. 1. 10

His baits.

His stales.

1 Ecclef. 9. 18.

Diab ut pluri-
mos fillat, etiam
bonos in potest-
ate se habere con-
fingit Aug. Qua.
ex vet. Testam.
cap. 27.

Rom. 7. 24

His stalking
horses.

Mat. 16. 22,

23

His gazing
stocks.

x Luke 18. 11

5. Working on
predispositions.

y 2 Sam. 14

Ignorance or
forgetfulness.

2 Cor. 4. 3, 4

Security.

a Prov. 8. 14

b Gen. 3.

Idleness.

c 2 Sam. 11.

Fourthly, he maketh not a faire open warre against us, but (as those that make booty their only end) descendeth to all kindes of theevish stratagems. Solomon compareth the robber to a (q) *fowler*: Let us see a little how this fowler bestirreth himself.

1. He hath his nets and pitfals in every path, or by the high-way-side at least, to catch them who never so little straggle from the path of uprightnesse. And as men (saith Saint *Augustine*) by casting stones into the hedge, drive the bird into the net that standeth by; so Satan, by the reproaches, either of malicious enemies, or loose professors, driveth many a one out of the way of righteousnesse into the (r) *bands of iniquity*; wherein, without the special mercy of God they are holden unto destruction.

2. He hath his calls of evil counsellors, (s) *Come with us, cast in thy lot, &c.* by which he bringeth many to the bush.

3. He hath his several baits of pleasure, profit, honour to inveigle us; 'yea, and (in shew) of honesty too to delude us.

4. He hath his stales, not onely dead stales, sinners taken and slaine, and now stuffed and set up to take others (as (r) *one sinner destroyeth much good*) but also living stales, that is, the Examples of the falls of Gods children, *Noah, Lot, David, Peter*, and others, of whom he maketh the world beleve that they were willingly in his power, and do invite others to the like liberty in sinning; whereas they were with him but as (u) *prisoners* striving and mourning to be delivered, and are now by Gods Spirit set forth unto us, not as warrants to practice, but as warnings to avoid the like errors. Thus he is like *Pirats* that rob under the colours of those whom they have surprized.

5. He hath his stalking horses to hide him while he shooteth at us. Even good men are abused to bring his tentations the neerer, as (w) *Peter* to withdraw our Saviour from his passion; and *Jobs* three friends to remove him from his patience.

6. He bringeth men to agaze, that while they look at others passing by, he may have the fairer mark at them. Thus the *Pharisee* gazing at the (x) *Publican*, and denying his sins, was not aware of pride that pierced him to the heart. Thus many fall into schisme, while they have their eye upon nothing, but either the heresies of the *Romanists*, or the defects of Churches *Evangelical*.

Fifthly, it is a special point of his policy, either to prepare, or to expect some predispositions in the subject, before he do give the assault: Courtiers and Politicians make great use of this art to know those, *Molles aditus*, seasonable and advantageous accesses, which give opportunity to designs. *Jeab* was not to seek of this craft when he would bring *Absholon* to (y) Court; for first, he perceived that the Kings heart was toward him, and yet for all that he thought fit to prepare him with a made tale of a woman of *Tikoah*: but Satan is his Crafts-master in this point, and the opportunities he expecteth, or worketh, are

1. *Ignorance*, or (which is all one) forgetfulness, whereby he takes or makes men disarmed of that sword of the Spirit which should repel him; and either findes them blinde, or (z) *blindes the eyes* of their minds, that the light may not shine unto them which should discover him. The *Philistines* had too much advantage of the *Israelites* when they kept them all without weapons, and it is wisdom (as we say) to assault on the blind side.

2. *Security*; when (a) *fear*, the watch-man of the soul is asleep, the Fowler first emboldeneth the birds, and then spreadeth his nets; so Satan first removed the feare of death, (b) *ye shall not surely die*; and then laid for the prey. There is alwayes some mischief in hatching, when Satan is quiet and stirreth not.

3. *Idleness*, when the bow of the minde is unbent, and men give themselves to keep the devils holiday. *Res age, intus cras*; businesse is a barricado to

to tentations. When *David* went not forth to the warre (c) but sent *Joab* and made much of himselfe at home, then Satan drew him into the snare of lust. 2 Sam. 11.

4. *Unwarrantable solitarinesse*; woful experience approveth that of the Wise man, *Woe to him that is alone*: Deserts are the devils dung-hill upon which our Saviour (I know not whether any other) found, and foyled him; he had need be an Angel that chuseth alwayes to be alone, lest Satan make a Devil of him. Solitarinesse:

5. *Some notable distress*: As the Fowler taketh the opportunity of hard weather, so doth Satan of weaknesse, terrour, astonishment. *Simon* and *Levi* slew the *Schemistes*, when they were sore of their circumcision: So did Satan *Achitophel* and *Judas*, when they were wounded in conscience. *Peter* was drawn to deny his Lord in the Priests Hall, beset with enemies and Inquisitors; and *David* in his feare said, *All men are lyars*: Count worldly troubles forerunners of spiritual, and tribulations of tentations; for Satan watcheth as the Crow upon the sick Sheep. Distresse:

6. *Scruple of conscience*; When a man is afraid of one extreame, Satan thrusts him forward to the other; If he cannot keep him in security and impenitency, he will urge him to dispaire; as we see in the Apostles care for (d) the *incestuous*; If he cannot put out the fire of zeal in the hearth, he will labour to make it break out of the chimney: If he cannot turne a man back, he will seek to shove him on his nose. Scruple of conscience. 2 Cor. 2. 7, 11

His sixth policy is to fort his tentations according to the subject he would work upon: He striveth not against the streame, but useth the tide of our affections; and chuseth to drive the naile that will go; he tempteth ordinarily the young man, not to covetousnesse, but to pleasures; the old, not to wantonnesse, but to worldlinesse; the rich, not to pilfering, but to oppression; the poor, not to usury, but to theft; the valiant, not to be base, but to spoile; the coward, not to ambition, but to treason; the wise, not to ignorance, but to subtilties; the ignorant, not to curiosity, but to a stupid and implicit faith; the sick, not to riot, but impatience; the healthful, not to frowardnesse, but to intemperance. 6. Sorting his tentations to the subject.

Seventhly, he cunningly ordereth his tentations, so as the least suspected may make way for the other: His approaches are *per cuneos & cuniculos*; As a wood-cleaver first enters a small wedge to let in a greater till the tree be in pieces; or as one that kindleth a fire first, with a small breath cheriseth the weak embers (*Impositum cinerem, & sopitas suscitavit ignes*) till all be on a light fire, in like manner dealeth Satan; with *Cain*, envy made way to malice, malice to murder, murder to despair: with *Judas*, covetousnesse let in theft, theft treason, treason despair, and despair self-murder: Yea, holy *David* was thus circumvented; idlenesse was the harbinger for lust, lust for adultery, adultery for murder, and murder for dissimulation. No lesse, in blessed Saint *Peter*, presumption produced curiosity, curiosity fear, fear denial, denial perjury. As a Serpent having gotten in his head, traileth in his whole body; so doth Satan easily winde in the greater sins: when we once have given entrance to the lesse; so dangerous a thing it is to hatch the Cockatrices egges, and to neglect the introductions unto sinne by which, ere men be aware, the conscience is split and wrackt. 7. Ordering his tentations.

Eighthly, when he seeth men stand upon their strength, he seeketh to over-reach them by conference. Like the great thieves of the world, who labour to get by treaties what they cannot seize upon by main force. Take heed of him when he falls to parley, and count the truth half lost, if thou yeild to have it disputed; our mother *Eve* could never make her party good, when once she had yeilded to put it to the question, *Hadst thou said indeed, &c?* Parley cheriseth traytors, and be sure the devil intends thereby to sift thee, and either (as *Rahab*) to dismay the well affected, or rather (as (e) *Ahimelech*) to find or raise up a treacheous party within thee; it is no wisdom nor safety to capitulate with an irreconcilable enemy. 8. Offering parley. 1 Ju. 9. 1, &c.

Lastly, even in seeming to go out, he enters the farther in, hypocritical profession 9. Feigning flight.

is like Popish exorcisme, or holy water, at which the devil laughs when he seems to flie: He retires himself (it is true) and gives thee leave to shut the door after him; but he leaves an unsanctified heart to keep possession for him, and to make cleane the house against his return; so going out, not by compulsion, but composition, not by fine force, but by compact, he returneth as into his own, with seven spirits worse then the former, which Saint *Augustine* calleth *Septenarium simulationem*, seven-fold hypocrisie. Thus divers turning Protestants for preterinent, become seven times more the children of hell then they were before: It is a notable deceit to make men in love with *bondage* under the name of (*f*) *liberty*. Satan playeth fast and loose with loose hearts, and in seeming to loose, bindeth them the faster; as the Jesuite, (and their spawn the Quakers) draw all to their Covenants that they can lay hands on, under pretence of preaching and teaching *gratis*; but know, the devil is never so dangerous, as when he is most tame; he will give thee leave to defie and spit at him, to insult and tread upon him, to bridle and saddle him, so he may carry thee to hell: We may shut up this point of the stratagems of Satan with the words of the holy Ghost touching the watchmen of Ephraim; (*g*) *He is a snare of a Fowler in all his ways and hated against the house of God.*

Aug. *Quaest. super Evangel. 9*

1^a Pet. 2:19

g Hof. 9:8.

At times he useth plain dealing.

Notwithstanding we must not think that he hath onely stratagems and policies to use: there are times also wherein he useth plaine dealing, and pulling off his visor professeth himself to be the destroyer and devourer of souls. Those times are, as I conceive, these four;

1. When his testimony may discredit truth.
b Mar. 8:29:31

1^a Acts 26:17.

First, when he thinketh his authority shall weaken the credit of the truth. For then the more he sheweth himself in his colours, the lesse is that beleevd which he seems to affirm. Thus raging in the man possessed, he confessed Christ (*h*) to be the Son of God, and after left the print of his malice in the drowned swine, not to give credit to that Doctrine, but to make it be accounted a doctrine of devils. In like manner by the mouth of the *Pythonesse*, (*i*) he acknowledged the truth of the Gospel, and the calling of the Apostles, knowing that nothing could so much undermine the authority of that truth, as his confession and approbation, who was the known enemy thereof. Nothing is more pernicious then plaine dealing policy.

2. When he hath men at a vantage.

Secondly, when he hath wicked men at a vantage, and now feareth they may be-think themselves, for then he hurrieth them into the snares of perdition, as Huntersmen with loud cries do force their prey into their nets. Thus he dealt with *Saul*, *Achishphel*, *Judas*, not giving them time to bethink themselves, but urging and precipitating them to a speedy resolution of self murder, like the swine that were carried violently into the sea.

3. When he is sure of his prey.

Thirdly, when he maketh himself now sure of his prey, then for their greater terror and his greater glory, he letteth them see the face, and feel the force of their tyrannous conquerour. As Hunters, when the beasts are hampered in the toile, come with their darts and instruments of death: For so Satan hath not only his nets, but also his darts, fiery darts, not onely insinuating, but also commanding tentations; the former to win them into his power; the latter to exercise his hellish power over them; the former to disarme them of wholsom and timely fear; the latter to insult over them, when they are now past hope.

4. When rage puts him out of his fence.

Fourthly, when rage deprives him of reason, and fury drives him from his fence. For as men in desperation forget their cunning, so doth Satan; when he saw that Christ began that judgement, whereby he was to be cast out: his malice made him do that, which apparently tended to the prejudice of his kingdom in hastening the death of him, who was by dying to destroy both death and him. And in like manner in these last dayes seeing his (*k*) *time to be but short*, he waxeth wrath and woad, and in great rage persecuteth the woman and her seed which keep the Commandments of God, and have the faith of Jesus Christ.

4^a Rev. 12:13, &c

Secondly, Satan the father.

1. Of all wicked men who are his subjects.

Thus we have seen how Satan is the arch-hypocrite, and now it remaineth to shew how he is the Father of all hypocrites.

That all wicked men are in the power of Satan, it needeth no proof seeing the Apostle saith,

faith, (l) *the whole world lieth in evil*, or in that evil one. He (m) *worketh in them*, and leadeth them (n) *according to his will*. He (o) *blindeth* them as horses, that they may turn the better in his mill; they are his slaves body and soul, (p) *because his lusts* they not only do, but will do. They are his tenants, and hold of him both their present portion in this world, and their place assigned in the world to come. Living, they pay him the rent of a guilty conscience, and dying the heriot of a damned soul.

But there is yet a neerer relation betwixt him and them. For they are not only his Subjects, but his (q) *children* and (r) *seed*: not onely of his partie, but of his nature. Therefore the first division of mankind is into the *seed of the woman*, and the *seed of the Serpent*. Saint Augustine fetcheth the foundation of his two adverse Cities farther off, to wit, from the division of *good* and *evil Angels*. But there is some difference; good Angels differ from good men, because those were never pilgrims, and evil Angels from evil men, because those are all gone forth, never to return. Again, good Angels unto good men are onely companions, and guards in the way of well-doing: But evil Angels unto wicked men, are among the causes and counsellors of evil; wherefore *wicked men* are said to (s) *be of the devil*; but *good men*, not of *good Angels*, but of God, and of Christ: And how wicked men are of the devil, our Saviour sheweth when he telleth the malicious Jews what was their proper pedigree; *Ye are of your Father the devil*; and the blessed Apostle, when he blasoneth the arms of (t) *Elymas, O full of all subtilty and mischief, thou son of the devil*; wicked men therefore are of the devil, not as made by him, but as mar'd and made wicked by him; not as naturally begotten, but as spiritually corrupted by him; for sinne is the devils seed, as grace is called (u) *the seed of God*. Of that seed are wicked men begotten, not as men, but as wicked; and from that seed we all by nature bear the image and superscription of Satan; and in whomsoever that seed is not mortified, they shew themselves children of that Father by imitation; *ye do that*, saith our Saviour, *which ye have seen with your Father*, Fathers affect to bring up their children in their own trade, and children are apt to do what their fathers do before them, imitation is enough to denominate even strange children; for which cause all heardsmen are said to be the *sonnes of Jabal*, and all Musicians the *sons of Jubal*, which phrase is interpreted when *Tubal-Cain* is said to be the (w) *instructor of all artificers*; How much more may Satan be called the father of wicked men, who first were corrupted in Adam by his poysonous temptation; Secondly, begotten in his likenesse; Thirdly, brought up in his School; Fourthly, remain still practitioners in his hellish Mystery, who see him, and love to see and follow him, appearing familiarly to them in unghostly counsellors, in sensual objects, in diabolical suggestions? And so great is the communion between him and them, that the Holy Ghost forbeareth not to give unto the *devil* the name of *man* (x); and unto a man the name of *Devil* (y); to shew, that men ruled by the devil, are devils incarnate.

But of all wicked men hypocrites may best claim this kindred, or rather wicked men, as in regard of all sinnes, so especially of their hypocrisy. Other sinnes transforme men into beasts, as drunkenness into swine, cruelty into lions, craft into foxes, lust into horses, &c. but hypocrisy into devils, therefore *Judas* is called a devil; and false teachers compared to *Satan* (v) *the subtil Serpent, transforming himself into an Angel of light*: Mischief is not all, there must be *subtilty* (s) *quartered with mischief* to blason a son of the Devil; a lie is not enough, it must be (t) *a lie through hypocrisy*, to note a doctrine of devils; this maketh men a (u) *perverse and crooked generation*, resembling the crooked Serpent of whom they are descended; by this, *Satan filleth their hearts to lie unto God*, as is said of *Ananias*; Satan so taught *Adam* (w), and *Adam* man-kinde, though some exceed others in the practice of that common lesson: for Satan hath not only his vulgar professors, but his Prophets, his Apostles and Martyrs too. He would seem an Angel of light, whose office is to have the *Testimony of Jesus*, no marvel then if his champions have assumed the titles of *Angelical* and *Seraphical* Doctors: By these he (x) *corrupteth the mindes of men from the simplicity that is in Christ*; or this double Serpent cannot abide simplicity, either in doctrine, worship,

7 Gen. 49 17

2 Gal. 4. 29

a Prov. 26. 26

b 1 Tim. 3. 3

c 1 Tim. 3. 11

d James 1. 14

e Rev. 2. 14.

Application.

1. Beware of his wiles.

f 2 Cor. 11. 14

g Gal. 1. 8

h Josh. 5. 13.

i Esay 8. 20

k Esay 28. 15

l Heb. 2. 14

m Psal. 91. 1, 3.

Augin Pl. 130

or conversation. Of him men learn to be one to another, as *Dan. (v) a Serpent by the way*, an Adder in the path to bite the horse heels, that the Rider may fall backwards. Of him they learn to hate the image of God in *(2) such as are born after the Spirit*, and yet to *(a) cover their hatred by deceit*. Of him they learn to *(b) accuse and calumniate*, whence we reade of men-devils, and women-devils. Of him they learn to be tempters and *(c) seducers one to another*. The Serpent was a devil to the woman, and the woman a Serpent unto the man, and since that time every man is by nature a tempter, a Serpent, a devil both to himself and others; To himself, for, *(d) whosoever is tempted, is drawn away by his own concupiscence and enticed*; To others, for company, counsel, example in sinning are forcible persuasions, *Homo homini aut Deus est, aut Daemon*. He that is not Gods instrument for the good of his brother, is the Devils agent for his destruction, as *Ahabs* Prophets helped their Master to hell, and *(e) Balaam that taught Balack to lay a stumbling block before the children of Israel*. Satan hath so strong a party in man-kind, that he need not now to tempt any more by the Serpent. The hypocrite will serve that turn, who associateth, and as it were incorporateth into himself the unclean spirits, and (as *Saint Bernard* speaketh) *una cum eis efficitur Daemon*; He is both the devils child, and his harlot (as *Lucretia* to *Pope Alexander*) to make him a fruitful father of lies.

But in enlarging these things, I finde my self in danger to touch upon divers particulars which will more fitly and fruitfully offer themselves in their proper places; Wherefore it shall suffice that hypocrisie is the devils craft, in which wicked men are free by their fathers copy, and that he sendeth up out of hell these false *Sannels*, as walking Ghosts and phantasmes to delude the credulous world. Whence it followeth that we have need in the through-fare of this world (which is the devils dominion) of a threefold Caution.

The first, in regard of Satan himself, The great Imposter of the world, least he circumvent us with his methods and wiles. We had need go study this black art, not to practise, but to avoid it; The knowledge of his art of offence is unto us the art of defence; O what wisdom is required in a Christian that must take heed of an Angel of darknesse, under the shew of *(f) an Angel of light*: O what watchfulnesse, that must not take an Angel of light *(g) upon his own report*; the wound of the Scorpion is cured by his own blood; So the wisdom of the Serpent is needful against this Serpent, and spiritual prudence to discern and withstand these spiritual wickednesses; No trust in revelations either against or besides the word. We must question such apparitions, as *Jobnaab* did the Angel *(h) Art thou for us or for our adversaries*? so is this the persuasion of him that hath called us? He that speaks not according to that rule, *Hic niger est, (i) there is no morning light in him*. Say not as the seduced charmer, I am in league with him, he will do me no harm; it is not safe *(k) covenanting with hell*, nor taking Physick of an enemy. He hath nothing to give thee but death. Can any good come out of *(l) deaths dominion*? say not, I hate and despise him with all my heart, yet living in a course of sinne. He is a base tyrant that seeketh not thy love, but thy service, and that unto thine own destruction. He is content thou shouldst spit at his name, so thou cherish his nature, and wrong the Lord to do him a pleasure: Say not, he is an enemy indeed, but far off. Alas his home, his hold (till Christ cast him out) is within thee, thine heart is his forge, thy corruptions his instruments, thy leud companions his very black Angels and sub-devils. Fear him not so much for his horns and claws, as for his tentations. Many make God the authour of their sin, and Satan of their punishment; but it is Satan that craftily seduceth thee, and God that justly punisheth thee, and that by delivering thee into his hands to torment thee. If thou willingly admit him as a tempter, thou shalt surely fall into his hands as thy tormentor; say unto the Lord, the adversary and enemy is this wicked Satan; but dwell thou *(m) in the secret of the most high*, and he will deliver thee from the snare of this Hunter. A Christian (as the woman in the *Revelation*) hath wings given him to fly above the reach of this dragon, and may say (with *Dardanus*) *non possidet athera Satan*; yea, the Lord will turn his malice into good unto thee. Little knoweth Satan (saith *Saint Augustine*) what good cometh of him, even when he rageth most like himself.

self. The Lord though he suffer him to sift, yea and buffet his dear children, yet will not give the soul of his turtle into the power of the dog.

Our second caution must be to take heed of petty hypocrites; vice-devils. Evil men are the suburbs of hell, but hypocrites are his exchange. Every wicked man is the devils customer, but hypocrites are his brokers, his chapmen, his retailers they buy of him to sell unto others: Every sinner is deceived by him, but the hypocrite is his apprentice in the art of deceit; (n) *deceiving and being deceived*, no marvel they make so good a shew, and passe so currant in the world, seeing Satan joyneth with them, to advance his party and kingdom; but he crosseth and disgraceth all that ever he can the sincere Christian. Hence we see that Papists (with all the mischief they do) can hardly get enemies, nor true hearted professors, friends. Men are ready to plead for them. (o) *Have we not all one Father?* and it is true enough in the sense before delivered; but according to their understanding of a Father; (p) *God is able of stones*, of infidels to raise better children unto Abraham; we should therefore learn rather of the Prophet, to handle roughly the Ministers of (q) *this murderer*, and give them their answer without the door, for certainly the sound of their Masters feet is behinde them: Let not shews and titles deceive us. Satan smiles to see Gods image derided under his name; and his embraced under the name of Christ. Reject not truth because he alledgeth it (for that he aims at;) but reject his authority and communion, as having (r) *neither part nor lot in that business*. See God in every truth, though uttered by (s) *Pharaoh*; and Satan in every falsehood, though fathered upon Peter. 1. Take heed of sub-devils.
n 2 Tim. 3. 13
o Mal. 2. 10
p Mat. 3. 9
q 2 King. 6. 32
r Acts 8.
s 2 Chr. 35. 21
t Mat. 16. 23

Our third and most important Caution respecteth our selves, that we make our selves free, not of, but from this trade of devils: this sinne of hypocrisie; *I would not* (saith the (u) Apostle) *that ye should have fellowship with devils*. Hypocrisie is not only a communion, but a fornication with the unclean spirits. Wilt thou make thy soul his harlot? thy wit his bawd? thy profession his midwife? thy practise his bastard? Shall he make thy minde his tiring house? thy life his pageant? thy heart his quiver? thy tongue his bowe (w)? Wilt thou do as some foolishly proud, who spoile a good complexion by painting? *The King of heaven* will never take pleasure in a borrowed beauty. He had rather see in thee ingenuous defects, then counterfeit perfections. Painting is not intended to please chaste eyes, and therefore is but an harlotry varnish; no more is hypocrisie accommodated unto the pure eyes of Christ, and therefore it is but a devilish dawbery; though it make many a sinne-burnt soule seeme faire to carnal beholders. 3. Be not of the devils trade.
u 1 Cor. 10. 10
w Jer. 9. 3
Psalme 49. 11

In fine, our sinful nature is a *Pasiphae*; the devil not only a *Taurus* to adulterate her, but a *Dædalus* to build for every *Minotaur* a labyrinth of hypocrisie, but the knowledge of our selves and of God must be the clew of *Ariadne* to bring us in; and the power of the Word and Spirit of God more then the force of *Theseus* to subdue these monsters.

CHAP. IV.

*The natural hypocrite is he, in whom nature usurpeth
the room of grace.*

Definition.



Hough every hypocrite (as an hypocrite) be an artificial piece, yet there is a natural hypocrite among the rest; so called, not because he is without art, but because his art is to give nature the place and prize of religion. That there are certain eminencies and advantages of natural parts in some men above others, cannot be denied. Experience shews that men, as blades all made of the same mettall, yet differ much by means of temper: Some more soft

Plut. in Bruto.

smooth and ducible, others more stiff and stubborn, that will break rather than bend. This difference *Plutarch* observeth in the natural disposition of *Marcus Brutus*, compared with *Junius* his Ancestor, and with *Cassius* his fellow in conspiracy. Reason confirmeth the same, because though the soul of *Solomon* (as it is created and infused) differeth nothing from the soul of *Nabal*; yet being to work by bodily organs, even in the perfecting of her self, her actions resemble her instruments; and as in generation the birth usually resembles the mother; so in disposition, the soul takes her temper from the body. Hence we see some of condition ingenuous, shamefast, fit to be taken with the love of vertue; others of a baser cast, fit to be ruled, not by shame, but by fear; not by praise, but by punishment; not by reason, but by constraint. Naturalists observe that flegme predominating maketh a man slow, stupid, and servile; choler heady, various and violent; melancholy timorous, close, soure and inexorable; blood voluptuous, riotous and retchlesse. Therefore the sanguine with a moderate mixture of melancholy to qualifie the motion of the blood, is commended as the temper that giveth best counterpoise, both to the humors of the bodie, and passions of the minde. The Scripture noteth a difference of natures in *Esaú* and *Jacob*; the one cunning, the other plaine (a); the one a ranger, a man of the field; the other loved home, and went not out of the tent. If we compare the nature of *Ismael* a (b) wilde asse man, his hand against every man, &c. and every mans hand against him: with *Jenaihan* so amiable, (c) passing the love of women; how great will the distance appear? Now they that have these seeds of nature, as they are generally gracious in the eyes of others, so are they apt to think highly of themselves, and many times they enter into comparison with the children of God, and bear away the prize from some of them: For good nature without grace maketh a fairer shew to the world than grace with an ill nature, as a cur outrunneth a grayhound with a clog: But when all is done nature is but nature, and giveth one man no more advantage of another, then tame beasts have of wilde, which are beasts also no lesse then the wilde, or then the flower bath of the herb, which is grasse no lesse then the hearb. To this (d) flower of the grasse the Apostle *Peter* compareth all natural excellency, which he calleth a mortal seed; and (to our purpose) avoucheth that (e) love without hypocrisie, cannot spring from that root. Without regenerating grace there is no sincerity in mens affections, therefore neither in their actions: He therefore that is in his pure naturals, is in the list and roll of hypocrisie; he that beareth himself on them, marcheth under her banner; he that opposeth them to grace, fighteth in her quarrel.

Difference.

f 2 Pet. 1. 4

g Rom 12. 9.

But the child of God is he in whom the best nature is renewed and refined by grace. He is a new creature (f) partaker of the divine nature, and therefore abstaineth from the corruption that is in the world through lust. Among worldly corruptions hypocrisie is not the least; and it is grace, only grace that freeth from hypocrisie. The Apostle commandeth, (g) that love be without hypocrisie: But whence may that be had? Saint

Peter

ἡ δὲ φύσις
φιλόκαλος, κα-
τακλινομένη ἐν
τῇ ἀρετῇ.

a Gen. 25. 27

b Gen 16. 12

c 2 Sam. 1. 26.

d 1 Pet. 1. 24

e ver. 12.

Peter sheweth, that (h) love unfeigned supposeth regeneration through the Spirit by the incorruptible seed of the Word. In like manner Saint James (i) commending Christian wisdom, among other epithites saith, it is without hypocrisie; but withal he telleth us, this wisdom is not from beneath, but (k) from above, even from the Father of lights. Natural parts and perfections may be either found or wanting in a childe of God; but if they be found, they are made servants and instruments unto grace; if wanting, grace hath the more trouble, and must do her work her self: yet better is grace without these good helps, then natural parts without grace; as (l) the poor man that hath a servant is better then he that boasteth himself and lacketh bread. Grace hath the poore mans blessing, not to be without a servant, for her children serve her, yea she can be her own servant.

In the one therefore generation stands instead of regeneration, in the other regeneration maketh use of the good, and supplieth the defects of generation.

The natural hypocrite deriveth his honours from his birth.

Charact. 1.

The great men among the Heathens had some reason to solemnize their birth days, because the advantages they had of others that came from that mould, not only in regard of honours and titles, but even of vertues also. Wherefore moral Phylosophers required in their Disciples a predisposition of nature, as without which they perceived they should do little good upon them. They must be *nati* or else they could not be *fatti*; tempered before they could be framed, composed that they might be disposed. This hypocrite therefore hath his vertue, as many have their nobility without their own labour or merit, and therefore without true honour. *Vix ea nostra voco*, such acceptions are scarcely to be called *our own*.

Contrariwise, the new creature deriveth his honour from his new birth as a Sonne of Difference God.

That which is borne of the flesh (saith our Saviour *m*) is flesh, and that which is borne *m* John 3. 6 of the Spirit, is Spirit: Behold in a regenerate man two birthis, two originals; The former he remembreth with honour to God (who hath made him (n) fearfully and wonderfully;) but with shame to himself, saying, (o) Behold I was shapen in iniquity and in sin did my mother conceive me. The work of procreation is it, wherein the old Adam, even to this day, (p) begetteth a Sonne in his own likenesse. If any have been good (q) from the womb, it was not of the womb. The womb might be the terme from whence goodnesse (by the extraordinary work of the Spirit) began; but not the cause or fountain of goodnesse. Grace comes never the sooner for good nature; For, (r) not many wise, not many noble after the flesh are called; but it is the gift and calling of God. A man must be born again (though Nicodemus cannot relish it) that shall be good in the sight of God. A Christians birth-day, is that wherein (s) Christ is formed in him, and the travel of nature is blessed with (t) the issue of grace.

Thus the one receiveth his honours his arms from his Ancestors; the other winneth them in the field. The one hath eldership as *Esa*; but the other, as *Jacob*, goeth away with the blessing.

The natural hypocrite hath his perfections from his body.

Charact. 2.

A base perfection that hath its original from the basest part. like the motion of the serpent, when the taile would lead the way to the head. We count those creatures base, whose form ariseth out of the potentiality of the matter: so those men must needs be of mean worth, whose perfection cometh from their complexion; and in whom the body giveth laws to the soul. Popular States may decree honest things, but (u) blessed art thou O Land, when thy King is the son of Nobler: Bodily temper may encline men to some things that are good; but vertue looseth her dignity, yea and her name, when she cometh not armed with the command of reason. What commendation or thank is it for a man to do that whereto his nature inclineth him? we may praise a man for being tall, faire, wellfavoured, as we may praise the snow for being white, yet no external feature of the body (w) how comely so ever, but onely the endowment of grace commendeth a man unto God. The gifts of the body are no more ours, then those of fortune (as they are called,) nay lesse, for many

times

* Mat. 6. 27

y Eſay 56. 3.

z Mat. 19. 12

a Eſay 56. 5.

b 1 Cor. 7. 7.

c Verſe 28

Plutar. in So-
lon.

Differ.

Atque idem
jungat vulpes,
&c.

Charact. 3.

As Quakers,
momento turbi-
nt.Nova nunc re-
ligio in te iſta
inceſſit. Terent.

times unto theſe our induſtry concurrerh; unto thoſe never, for who (x) *by taking care can adde unto his ſtature*? or alter the colour of his haire? Many things are beautiful, proceeding from reaſon and grace, which if they come of nature alone, are rather defects. An *Eunuch*, ſo born, is a (y) *dry tree*; but he that by grace (z) *makes himſelf ſuch for the Kingdom of heaven*, hath a (a) *name better then of ſonnes and daughters*. The gift of continency (b) it ſelf is a bodily priviledge, (and therefore maketh (c) marriage as not neceſſary, ſo neither unlawful;) but it is temperance of minde that deſerveth the name of vertue, not temper (much leſſe diſtemper) of body. That is not vertue that is born with a man from the womb of his mother, nor a temperature not eaſily liable to temptation; but grace ſubduing temptation. And what vertues are they which may be loſt by age or ſickneſſe? yea, that may be gotten by diſeaſe or decay of nature? It is noted of *Charles* the fifth, that by age he grew more ſlegmatick, and thereby more moderate; a good turne for his Subjects, and for neighbouring Princes, but no commendation to himſelf.

But the new creature is perfected from his better part.

The better part of a man is his ſoul, and the better part of a Chriſtian is this Spirit or *new man*. As it is meet therefore that Art (the rule of reaſon) ſhould perfect nature; ſo is it alſo meet that grace ſhould perfect both nature and reaſon. A man of a cheerful ſpirit, though ſomewhat corpulent, moveth nimbly, becauſe he hath *animam pro vehiculo*, an active ſoul for his chariot; ſo a Chriſtians motion being from the ſoul of new life, is more then according to the activity of nature. As in evil the titillation is from ſenſe and appetite; but the reaſonable will conſenting, maketh it a vice: ſo unto good there may be an inclination by nature; but the royal aſſent of the inner man maketh it a vertue. Natural inclinations beare great ſway in humane actions; becauſe few men examine, fewer correct or croſſe them. Some naturaliſts have been very partial in behalf of natural cauſes. What will not he aſcribe to nature, who can finde in his heart to affirme, that a man unlettered by meer alteration of the temper of his braine, may come to ſpeak the Latin tongue? But in the childe of God, with a new Lord, there are new laws: the Law of grace improveth natural inclinations, if they be good, keeping the ſame courſe upon better grounds; reproveth them if they be evil; ſhaping her courſe, not according to the winde, but according to the compaſſe. And as Sea-men have an art to catch a croſſe wind, and make it ſerve their turne; ſo the childe of God maketh happy uſe of bodily diſtempers; making choler ſerve unto zeale; ſlegme unto patience; melancholy unto contemplation; and lively blood unto ſpiritual rejoycing.

Thus the hypocrite is as the *Centaure*, in whom the horſe is the better half of the man; and take away the horſe, the man is ſplit; but the Chriſtian is good on foot, as well as mounted. If his horſe be gentle, he rides him; if jadiſh, he breaks him; if weary he can lead or drive him; if ſtark tyred, he can go without him. He that hath good legges findeth leſſe lack of an horſe, and where grace is in breath, natural parts are leſſe miſſed.

The natural hypocrite is good, but not always.

As the cauſe is, ſuch is the effect. The cauſe of any goodneſſe of nature is appetite; the cauſe of appetite, temperament; the cauſe of temperament, bodily conſtitution. All theſe are mutable, and finally mortal; like Comets that kindle without expectation, and go out without warning. For that which begins without reaſon, will end without occaſion. Some men turn good ſo ſuddenly, that we may ſay, how came this new Religion to ſeize upon them? But the good humour laſteth not long, there is a dump and a damp coming after. The very flood it ſelf bodes an ebbe. Or if the beginning were more ancient even from the very conception; yet nature, like the firſt matter, hateth to be tied alwayes unto one forme. Her paſtime and recreation is in ſucceſſion, and viciffitude, and that of contraries. Summer and Winter are not more ordinary, then to ſee a man out-live his good nature. For either it is ſoured by afflictions, or made brackiſh by encounter with others ill conditions; or time it ſelf turnes it into vinegar. Naturaliſts diſtinguiſh mans life into ſe-
veral

veral ages, according to the alteration of humours in the body, and mutation of temperature thereon depending. Hence those years are called *climaterical*, wherein the soul changeth climate, as it were, in her passage through the little world of her body. From the *torrid zone* of youth, to the temperate of middle age, and from thence by the frozen zone of age, to the pole of death. In the mean time, age it self is a kinde of death, as to youth, so to the inclinations arising therefrom. Thus we see youthful fervency end in coldnesse: liberality in sparingnes; modesty in unshamefastnesse, and the like. Time devoureth both himself and his issue, and whatsoever is bred of nature hath his worm in it self. Nature is alwayes in love with her present humour, as with her living husband, and proves a step-mother to the children of her former disposition.

Non eadem est
avis, non mens:
Hor.

Contrariwise, the new creature is constantly good, and unchangeably the same. Differ.

Grace being an immortal seed giveth a perpetual and immortal temper. It is as the (d) morning light that shineth more and more unto the perfect day. A morning that d Prov. 4. 18 feareth no evening, onely it looketh for an everlasting noon-tide in heaven, where the (e) shadows shall flie away for ever. Abraham, Isaac, Jacob, Moses, all the Saints, e Cant. 2. 17 whose histories are recorded, were no lesse amiable in age, then in the flower of their years. David was no lesse affable and popular at the last act, then in the beginning of his reigne; witnesse that his last and most glorious Parliament, unto which he prefaceth with this gracious compellation, (f) Hear me my brethren and my people. Saint Paul aged, and a prisoner too (if either yeares or troubles might have leavened this condition) yet retaineth his accustomed spirit of love and tenderneffe, as appeareth in his most Fatherly Epistle to Philemon. Age hath much to answer for depopulating the beauties of youth; but it hath this to say for it self, that it taketh no spoiles, but of nature; against whom it hath letters of mart, under the seale of the God of nature. He hath pronounced (g) child-hood and youth to be vanity; g Eccl. 11. 10 upon that vanity age feedeth. But it shall never come in question for decay of grace. For the regenerate (h) bring forth more fruit in their age, fat and flourishing. Here the b Pl. 92. 14. proverb hath place, (i) Of faire things even the Autumne is beautiful. Grace, as τὸν χρόνον ὁ δὲ παρρησιασθῆναι, the good housewife, looketh for Winter, but feareth it not; and therefore feareth it not, because shee looketh and prepareth for it; getting change of rayment, i Prov. 31. 21 double rayment, to encounter with all changes of weather and seasons. Yea, she maketh a Summer in the midst of Winter, and renneweth that youth in the (k) inner man, k 2 Cor. 4. 16 which decayeth in the outward.

Thus the ones goodnesse is a (l) morning cloud, or dew: the others is the early l Hosea 6. 4 and (m) latter rain. The ones good parts are his movables; the others lands, which m Verse 3. some call Hispan. roots, rayzes; the one holds by lease, the other by inheritance; the one is good at random, the other by rule; the one at pleasure, the other at command.

The natural hypocrite is good without election.

Charact. 4.

Nature knoweth no choise of things, no difference of persons, no distinction of times or occasions, no bounds between measure and extremities. When Brutus pleaded before Caesar, he said of him, I know not what this young man would have, but quicquid vult, valde vult; whatsoever he would have, he would faine have it. Nature is a blinde guide, and impetuous; and he that is led thereby, is affected vehemently, but uncertainly; like (n) Abimeaz, that had rather a minde to runne and shew his footmanhip, then discretion to consider of the errand. Nature and counsel are contrary agents; the one ruleth the actions of beasts, the other of men: And men that are led by nature differ little from beasts; nay the beast hath the advantage; nature preferring her own issue before her nourling. If forwardnesse and fearlesseenes be taken for valour, a mad, or a drunken man shall be more valourous then a wise man; yea, a horse then a man: for (o) he mocketh at fear, o Job 39. 25 and turneth not back from the sword. If willingness to part with that a man hath, be liberality, the fool is the most liberal person, for he giveth as well to them that deserve not, as to them that deserve, a fool and his money is soon parted.

n 2 Sim. 18. 22, 23

Differ.

Contrariwise, the new creature is good with discretion.

A wise Christian is not only forward and fervent, but with choice and consideration. And when there is just cause to alter his outward course, he is not afraid to be accounted light. Nature is as an horse, whose pace is affection; if the Rider be sanctified reason, sometime there is use of the bridle to hold it in; for nature is apt to exceed, even in the pursuit of good, as well as in the hatred of evil; sometime there is need of the spur to put on, for the forwardest natures are apt to wax dull in the rough wayes of some duties. But above all, the eye and hand of grace is necessary to keep nature in the right way, which if it have a disposition to go, yet is ignorant of the end of the journey. There is no proof of grace more certain, or more beautiful then this, that it moderateth and regulateth natural inclinations; taking bitterness from zeal, adding wisdom unto meekness. It maketh all that are truly godly, of one heart, and of one temper, notwithstanding differences of climates and complexions.

p Elay 11.6.

The (p) lion becometh a companion for the lamb; and the bear for the calfe, and the communion of Saints reconcileth natural antipathie, so that whereas by nature, you shall hardly see two men of a condition; by grace they agree, and seeme all (according to the proverb) one mans children. Blessed Saint Paul, before his conversion was a wilde boare, wasting the Church; but being converted, he put on the (q) bowels of a Father, the (r) travels of a mother, the (s) tendernes of a nurse. Saint John (t) one of the sonnes of Zebede, fiery by nature, no marvel if he proved a (u) son of thunder; but he was also so qualified by grace, that in his writings he breaths nothing but love.

¶ 1 Cor. 4. 15.

¶ Gal. 4. 19.

¶ 1 Thel. 2. 7. 11

¶ Luke 9. 54.

¶ Mar. 3. 17.

The one of these therefore is good by disposition; the other by election; the one by humour, the other by counsel.

Charact. 5.

The natural hypocrite worketh at ease and with facility.

Works agreeable to nature, are not only easie and familiar, but pleasant. All this hypocrites ways are down-hill, so that he rather rolls, then walks. He goeth down the streame, and so hath no need of arms, or oars. But he is not soundly good that is good without pains and strife. Therefore the vertuous man in Greek is named by a word, which signifieth industrious. You shall see some courteous, liberal, patient, because they can be no other, but set them to work out a new nature by prayer, and practise of mortification to reform what is evil, to confirm what is good, to conform themselves to Christ in the minde, as well as in the work; here they give off; nature accompanies them not beyond the sphere of her own activity. But God is not served with that which cost us nothing; neither is such goodnesse a lasting fruit. For as many an one left rich by his friends, hath a ready way to thrift, yet seldome thrive; so this hypocrite, finding a stock of good nature to his hand, hath a faire occasion of vertue, yet seldome makes use of it. Ease in the entrance takes away the edge of industry, the only mother both of thrift and of vertue.

wisd. 9.

Differ.

Contrariwise, the new creature worketh with study, strife, and industry.

¶ Nehem. 4. 17

x Rom. 7. 24.

¶ Gal. 5. 17.

¶ 1 Cor. 9. 25

¶ Verse 27.

The Christian not only worketh, but wrestleth; being like those that repaired the wals of (w) Jerusalem, who with one hand did the work, and with the other held the sword. Such a wrestler was Saint Paul, who cryeth out, (x) O wretched man that I am, who shall rescue me from the body of this death? who also telleth us, that while the flesh and the Spirit are together, they will be (y) contrary each to other, so that we cannot do the things that we would. Neither is our strife with flesh, as it is sinful only, but also as it is natural. Therefore the Apostle compareth Christians to such as (z) try maces, and by his own example teacheth us to beat down this our body as with a cudgel, importing a necessity to displease our selves in our appetites and inclinations. And if any of Gods children shall seem to perform with ease some spiritual duties, as agreeable to their nature, we are to consider,

First, that all mens strife is not alike, nor any one Christians alike in all duties. Some, as smooth trees, are sooner squared, yet the ax must passe upon them. Into a soft nature, grace slideth, sinketh, soaketh; and is hardly perceived. And as fire in warm

warme weather; so grace in such is not so fervent, by reason of weaker opposition. But that which gives facility for the most part, denies perfection, for that is reserved as a garland for industry. As in arts, they have most excellent, who have striven with some natural defects (as *Demosthenes* with an ill utterance) so in the profession of godliness, they have been most eminent, and have proved the greatest Worthies, who have had the strongest corruptions to tug withal, as we see in holy *David*, and blessed *Saint Paul*.

Secondly, though natural disposition may remove some rubs, and prepare a fair way for grace, though it may give some encouragement and acceptance unto goodness, though it may be both an ornament and an instrument thereto, yet there is always work enough left for grace: For no temperature of nature will free a man from self-love, profaneness, and such like spiritual distempers.

Thirdly, even in that which a Christian doth by help of nature, there wanteth not strife. The motion and action is apparent, but lookers on see not the inward contention. As when a nimble man runs, we see his speed, but discern not his travel; so in a Christians race, we see how he gets ground, but perceive not with what sighs and earnings he tetcheth daily supplies of grace from above; we see not how much ado he hath to shake off (whatever it be) *(a) the sin that cleaveth most close and fast unto him.* a Heb. 12.1

Thus the one is a pece of cast mettall, soon made, but hardly mended: the other as in the barre or wedge, needeth much of the hammer to bring him to his due shape.

The natural hypocrite is disposed to some virtues, but not to all.

Nature affecteth some vertue, not because it is vertue, but because it is agreeable; Charact. 6. and therefore not all virtues, because all are not to any nature agreeable. It is a partial guide; a Pilot only for her own coast and channel. And like a Badger, runneth apace, but where the unevenness of the ground favoureth her disproportion. Divers virtues in the construction of nature, imply some contradiction against each other. As that a man should be valarous, and confiderate; patient, and sensitive; thrifty, and liberal; severe, and compassionate. Therefore he that is naturally one of these, doth as naturally abhorre from the other, without reconciling grace. And though reason findeth a temper to reconcile them, yet nature looking but one way, and aiming but at one mark) is too blinde to see it, too headlong to take notice of it.

Contrariwise, the new creature is framed and apt to every good work.

As of Arts, so of graces, there is an *ἑνότητα*, a ring, a chaine, out of which, if one link be wanting, all the rest are dissevered. For he is no true Christian, in whom is not found, even in this life the perfection of parts. Therefore the Apostle, not only professeth of himself, *I (b) can abound, I can want, I can do all things;* but also encourageth his Scholars, undertaking (as it were) for them. *(c) God is able to make* b Phil. 4. 12. 13
all grace to abound towards you, that ye alwayes, having all sufficiency in all things, c 1 Cor. 9. 8.
may abound to every good work. To the same purpose he prayeth for the *Ephesians*, that they might be *(d) filled with all the fulnesse of God.* It is true, that nature maketh some duties more familiar then other, and goeth more willingly about them (as d Ephes. 3. 19
an horse travelleth more freely to his known baits;) but the wise Christian makes choise of his way himself, and makes nature carry him, even against her mind, whither-soever duty and conscience call him.

Thus in the field of graces, the one as a passenger picketh a fallar, or culleth out a garland; but the other cometh, as the owner to mow down, and carry away the whole crop.

The natural hypocrite abhorreth from some vice, but not from all.

Nature hath two tasters, *sympathy*, and *antipathy*; which discern not things good from evil; but agreeable from disagreeable: her motions therefore and inclinations are rather *sympoms* then *vertues*; effects of humour, then acts of reason. She hateth evil, not as the enemy of vertue, but as her own enemy. And seeing there is no temper of nature, to which all vices are displeasing; therefore no nature abhorreth all vices: but some nature, one vice, and some another. None, Charact. 7.

Sueton in *Julio*
cap. 53.

because it is sin; but each one, because it is not his sinne. Thus we see some abhor from wantonnesse, who embrace drunkennesse; as *Alexander of Macedon*: others hate drunkennesse, and yet exceed in uncleannesse; as *Julius Caesar*. These men abhor from sin no otherwise then the Elephant from a mouse; save that sometime their nature ranging them in one extreme, bandieth them against the other; as the coward hates fighting, and the old churle cannot see with patience the lavishnesse of young folk: and so much are these deceived, that they wonder all are not of their minde; and none so sharp censurers, as they of those vices from which nature hath exempted them. Chast by nature do wonder that any should fall by incontinency; as well may a left-handed man wonder that any should have the use of the right.

Differ.

Contrarily, the new creature abhorreth from every way of evil.

e 2 Pet. 1. 4.

It is the intent of the godly nature (e) to abstaine from the corruptions that are in the world through lust. The whole world of lust is his enemy; and not the least part thereof, the little world of lust, that is within himself; against this he principally wardeth and fighteth. (f) I have been upright in his sight (saith David) and have kept me from my wickednesse; what that special wickednesse was, not only the story

f Psalme 18. 23

g Pl. 119. 36, 37

manifesteth, but himself elsewhere pointeth at it, (g) Incline my heart unto thy testimonies, and not to covetousnesse: Turn away mine eyes from regarding vanity, and quicken me in thy way. He that is truly good, pitieth others, who fall through natural impulsio; but himselfe fighteth against this *Goliath*, as against the Devils Champion, in whom he hopeth to discomfit the whole Army of *Philistines*.

This hypocrite is so eager to shut one gate, that he gives the enemy leave to enter at another; but the regenerate maintains every gate, every quarter, every postern against the siege of sin.

Charact. 8.

The natural hypocrite overweeneth the advantages of nature to the prejudice of grace.

It were not difficult to demonstrate this in many instances of dispositions, arising from differences of complexion. For, how easily may a man mistake (especially in the judgement of himselfe) a still nature, for meeknesse, fervency for zeale, want of affections for discretion, stupidity for patience, lenity for easinesse to be entreated, obstinacy for constancy, and the like. And so farre doth this prejudice prevaile with such men, that when they see Gods children break out by violence of pungent humours, stirring passions, keene affections; they blesse themselves and say, how long shall it be ere you see me in such a mood? with like errour (or rather more dangerous) the abilities of the soule are overweened. It is well known that the pride of reason hath been the fountaine of all heresies, and the magnifying of free-will hath brought forth, in *Philosophers*, the ignorance; in *Pelagians*, the denial; and in *Papists*, the extenuation of original sinne. But I have confined my self in this particular kinde of hypocrite, to such perfections of nature as arise from bodily temperature; and even to those, so farre forth onely, as may be without prae-occupating the subject of the Treatises ensuing. Here therefore I will content myselfe to insist in the overweening of natural wit and capacity. Which as it ariseth from a good temperament of the brain, with plenty of animal spirits; so it is a servant of special use unto understanding and discourse. A gift not bestowed on all alike; and many times they have a double share herein, who have no part in God. But without sanctification, the more wit, the more enmity against God. Thy wisdom and thy knowledge they have caused thee to rebel (h), such are most in danger to despise (i) the counsel of God against themselves. It is the Lords candle, but it oftener giveth light unto his enemy. It is like the body of the Moone, not light of it selfe; but apt to be made light, if Christ the Sun of righteousness vouchsafe to shine upon it. Without this it hath no morning light, and is but as a dark lanthorne in the hand of a night-walker, to abuse others, but most of all himselfe.

b Eysay 47. 10
i Luke 7. 30.

Contrarily, the new creature prizeth not himself according to his natural endowments. Differ.

He is afraid to be mistaken in those dispositions that have a semblance of vertue. Some he ascribeth to defect, or redundancy, and hideth them as his shame, putting the comelinesse of grace upon them. Others he cherisheth as instruments of vertue, yet considereth that tools make not an Artificer, with skill and industry. He walketh understandingly in the way of vertue. True vertue is the object of spiritual sense. This sense therefore is not deceived in her proper object; especially because it is daily (*k*) exercised to discern good and evil. Grace affordeth, not only a foot to move, but an eye to direct; so that here neither the lame need borrow of the blinde, nor the blind of the lame. He knoweth that though there be (*l*) a spirit in man; yet it is the inspiration of the Almighty that giveth understanding. He acknowledgeth no true light in himself, which cometh not from the beames of the Sunne of righteousness shining in the word. It is the (*m*) Law that giveth understanding to the simple, *m* Psalme 19.7. and to the childe (*n*) sharpness of wit; that translateth men from (*o*) darkness to light, *n* Prov. 1.4. and from the power of Satan to God. *o* Acts 26. 18.

Thus the one maketh a good wit his Well, the other his water-pot or bucket to draw so much the deeper out of the Well of Divine wisdom.

The natural Hypocrite is inclinable, as well to vice, as to ver- Charact. 9. tue.

It is said of the French, that he as soone forgets a benefit as an injury; because he forgetteth an injury, not out of judgement and consideration, but out of a sudden and variable disposition; not out of a good minde, but because he cannot be long of a minde: So soon pleased, are soon angry. In like manner some are by nature constant or forward: but it is alike, either to good or evil. If to good, it may be ascribed to occasion rather then to election; and it may be said of them, it was happy they took a good way. Alexander the Great was eminent, as in vertues, so in vices. Good natures once corrupted, prove worst of all others, Augustus at the first was loath to consent to the proscription; but once in, he was more inexorable then his mercilesse companions. None have done more vile things, then men (accounted) of good natures, when once the temptation hath prevailed upon them. Herod Agrippa slew James (*p*), and would have slain Peter also; and all out of popularity. What could Antipas, that fox; or his father, that lion have done more? *p* Acts 12. 2. 3. Among wilde men (such as Ishmael) there is more apparent danger; as (*q*) among lions, then among oxen. Among tame ones, as there is no good to be gotten (no more then wisdom) (*r*) among oxen; so oftentime more harme; as more men are hurt by horses and oxen, then by lions and bears. These we flee from, or pen them up; those we trust oftentimes too farre. If it had been mine (*s*) enemy (saith David) I could have hid me from him, but it was thou my companion. Reason subdued under lust, is not only led by lust, but becometh a leader unto lust. Hence man being reasonable; is (if not better) worse then the beast, for the reasonable appetite perverted, bringeth unsatiableness to evil, and cannot be (*t*) stinted. It seeketh after objects, not only absent, but impossible; and being a spirit, becometh (like the devil) a spiritual wickednesse. A man is never the more out of the devils way for natural parts, but rather more for his use. It is hard for a man to have them, and not to be proud of them; to have them, and not to be the idler for them; to have them, and not to abuse them. As beauty and chastity, re seldom married together. Evil counsel hath great advantage upon those that are of a pliant and pleasing disposition. And as it prevaieth powerfully upon them; so it cometh most perniciously, because most perswadingly from them. Satan knoweth this, and therefore as he himself became a Devil by the abuse of his natural perfections; so he aimeth principally at such as these we now speak of, to make them, first subjects themselves, and afterwards instruments of his tentations to others. Every man is not fit timber to make an heritick of (saith Saint Hierome) but he that is of a fiery wit, and pregnant parts of nature. If thou be such;

Aug. Epist. 41 ornari abs te Diabolus quarit, the devil seeks to credit himself by thee, saith Saint Augustine.

Differ. Contrariwise, the new creature is disposed to vertue only, and not to vice.

n Psal. 104.6
w Ver. 9.

Natural disposition, as the sea, would (*u*) stand above the mountains: but grace setteth it (*w*) a bound which is shall not pass, nor return to cover the earth. It keepeth nature in her due channel, that she may serve to transport us to all the regions of vertue, and not carry us away with a deluge of vice. If nature be stormy, and tempestuous, grace calmeth and composeth it. The *Jews* were worst of nature of all peoples, (as appeareth by their histories and off-spring) yet by grace how were they mollified and sweetned? what stories, what ages can parallel the sweet dispositions of *Moses*, of *David*, of *Jonathan*, &c? If nature be of her own accord tractable and gentle; grace humbleth the Christian so qualified, making him consider;

First, that it was the favour of the God of nature, to give him so good parts.

x Prou. 17.17

y Psalme 103.8
z 1 Cor. 3.18.

Secondly, that there is daily need of new favour from the God of grace, to sanctifie them, which else he is apt to abuse unto evil. There is no eminent thing in him, which is not either the off-spring, or the Scholar and servant of the grace of Christ. (*x*) The man of understanding (saith Solomon) is of an excellent spirit; for excellent is that Spirit of God that liveth and ruleth in him. In him those things meet, which seem in nature to be incompatible; as to be (*y*) slow to anger, and ready to forgive; the godly nature (*z*) transforming him into the image of God.

Thus in the one, good parts are as weapons in a Cutlers shop; as ready for the thief, as for the true man; in the other, they be as in the hands of Justice, for the terrour of evil works, and to give strength to well-doing.

CHAP. V.

The moral hypocrite is he, in whom reason putteth Religion out of office.

Defin.

a Prov. 20.17
b John 1.9.
c 1 Cor. 2.11



Here nature ends, reason and morality (the improvement of reason) begin; adding a new luster, and, as it were, temper unto nature. The reasonable soul (saith the wise King *a*) is the Lords candle, searching all the bowels of the belly. It may be call'd the light, (*b*) that enlightneth every man that cometh into the world. It is (*c*) the spirit of man, which (in man) knoweth the things of man. In this spirit there are

two faculties; the one discovering and discerning between good and evil; the other chusing and refusing; the one being the minde, the other the will. The Latines seeme to have joyned both under one appellation of *Liberam arbitrium*; which is commonly, but not conveniently Englished, free-will; for it importeth free choice upon deliberation; wherein the deliberation is of the minde, the free election is of the will. These two are the great idols of Moralists.

d 1 Cor. 2.14

First, light of reason which out-faceth illumination, counting (*d*) the things of God foolishness, because reason cannot comprehend them; for it scorneth to be beholding to faith, the only perfecter of understanding. It hath indeed some reliques of the knowledge of God imprinted in creation, and preserved in the fall, to leave men without excuse; some common notions of good and evil (especially in duties of the second table) reserved to maintaine peace and humane society. But as the light of the snow from the ground, so this (*e*) wisdom from beneath doth rather dazle, then

e James 3.15.

then direct men in the way to life. For (f) the natural man (that hath no more then a reasonable soul to enlighten him) perceiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned. As for him his cogitations (g) are darkened, and so (h) every man is a beast by his own knowledge.

f 1 Cor. 2. 14
g Ephes. 4. 18.
h Jerem. 10. 14.

Secondly, freedom of will perketh up in the place of sanctification, and is accounted of our moralists the fountaine of vertues. Liberty it hath by nature; but goodnesse (that is application of that liberty to the choise of good things) it hath (say they) from it self. But that one Argument of Saint Augustine is sufficient to possesse us of the absurdity of this opinion. If our will be free of Gods making; and good of our own making; better is that which we have of our selves, then that which we have of God. Many by free-will have done some things of the Law, and have been a law unto themselves. A Law sufficient not to perfect, but reprove; not to save, but to condemn them; in some things excusing, but in many accusing the best that ever have been out of Christ. A Law not conforming them to the Law of God, but rather through pride of reason, maintaining them in rebellion against him. For the (i) wisdom of the flesh is enmity against God, for it is not subject to the Law of God, neither indeed can be. This hypocrite then is a Law to himself; what, tell you him of another Law? Fancy in some beasts is the ape of reason, and reason in the Moralist is the ape of Religion. But the imitation is ridiculous. Those pages, those pageants have not the face of this piety, faith Saint Augustine, of Platoes writings, the mirrour, the miracle of morality. Yea, as nothing maketh an ape so deformed, as that he is so like a man, yet without reason; so nothing maketh our moralist, so misshapen, as that he comes so neere grace, and yet is utterly destitute thereof.

Si nobis liberè voluntas ex Deo est, quod illi voluntas esse vel bona malum, bona vero voluntas ex nobis est: melius est illud quod à nobis, quod quod ab illo est. Aug. de Peccat. meritis, c. 1. c. 18.
Rom. 7. 14, 15. and 1. 20.
i Rom. 8. 7.
Non habent illi paginam vultum pietatis humani. Concil. 1. 7. c. 11.

Contrariwise, the Disciple of grace is he, in whom Religion bringeth Reason under command.

Difference

Religion, the anointed Sovereign of souls, is neither so young as to need a Protector, or so remote, as to governe by a Vice-roy; much lesse so weak, as to endure an Usurper. She displaceth not the noble faculties of the reasonable soul, but disposeth them in subordination to her supremacy; (k) understanding, to faith in things to be known; free-will to (l) grace, in things to be done. It is not in this government, as in the usurpation of reason. For there, the more reason, the lesse grace; because reason will abide no Superior: but here, the more grace, the more true reason; because grace, though she can endure no equal, yet perfecteth whatsoever cometh under her command. Who can sufficiently conceive the glory of that State, where Religion reigneth as a rightful Prince, having Reason illuminated for her counsellor, and free-will sanctified for her Minister?

k Heb. 11. 3.
l Phil. 2. 13.

Rationem re-
ctam agnosco nisi
Lum. nisi à Deo
directam.
Lip. de Const.

The one of these therefore walketh by torch-light, the other by day-light. In the one, an aspiring servant abuseth a weak Prince; in the other, a prudent Prince governeth by able instruments.

The moral hypocrite seetheth his perfection out of himself.

Charact. 1.

He is both the patient, and the Physician; he is reformed from within himself, and good of his own making: Yet he goeth a step beyond the natural hypocrite. For he useth only Kitchen Physick; nature is both his Cook and his Apothecary: but the moral hypocrite useth exotical drugs, and compositions of famous Physicians, that is, Philosophers; But as all drugs come from the earth; so even the best of Philosophy is but humane; and as Physick is but a servant to nature; so Philosophy doth but teach a man to make use of that which is within him. It is like exercise that stirreth up the natural heat, or haply hectical, such as it finde:h. Or like cloathes that cherish and call forth the heat from within; but cannot give heat. There is (as Philosophers suppose) some divine thing in man, which to employ and improve, is the top of vertue. The Epicurean, placing mans felicity in the body, and the Stoick, that placed it in the soul, differ in this, that one placed it in the worst, the other in the better part of man. The Peripatetick placed it in both, so differing from both the former, but all agreeing to put their confidence in man, fall under the Prophets malediction;

Aug. de Civ. ?
Dei. l. 8. c. 8.
Sive ergo à par-
te quilibet. sive
à toto homine,
non nisi ab ho-
mine.

m Jer. 17. 5.
Aug. Ibid. c. 9

n Rom. 1. 21.
o 1 Cor. 2. 11

p 1 Cor. 4. 7.

q 2 Cor. 10. 5.

Differ.

r Prov. 20. 9.

s Job 9. 30, 31.

t Ephes. 2. 1.

u Psal. 51. 10.

w Act. 26. 18

x 2 Cor. 3. 18.

y 1 Cor. 10. 4

z John 4. 14

a Deut. 32. 10

b Jud. 15. 19.

c Psalme 51. 10

d Psalme 65. 11

e Psalme 132. 9

f Psalme 132. 9

g Psalme 132. 9

h Psalme 132. 9

i Psalme 132. 9

j Psalme 132. 9

k Psalme 132. 9

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u Psalme 132. 9

v Psalme 132. 9

w Psalme 132. 9

dition (m) *Curfed be the man that trusteth in man.* And though some Philosophers have gone beyond their fellows (in so much that *Plato* said, to be a Philosopher was to know God, to imitate God, to be in love with God; yet because they sought not (much lesse found) God, save in themselves, and in the model of their own reasons, they (n) *became vaine in their imaginations, and their foolish hearts were full of darkness.* For the spirit of man discerneth only the things of man; (o) *but the things of God knoweth no man, but the Spirit of God.* Neither were they full of darkness only, but of pride also; as wanting that only curb of pride, (p) *What hast thou that thou hast not received?* They therefore that saw no vertue in themselves, but as the issue of their own endeavour; no defect, but as within the power of their own cure: what could hinder them from being proud? Now whatsoever nourisheth in man a proud conceit of his own goodnes, is a strong block-houfe against grace, which cannot enter til these (q) *high things be cast down,* these proud thoughts be brought into captivity. Grace hath no fiercer enemies then those that confine upon her. In this kinde therefore, the better men are, the worse they are; as *Pharisees* were worse then the *Publicans*, because not so easily convinced, and made out of love with themselves. And as a ship under saile, though in a contrary course, is sooner brought about then she that lies a ground in the harbour can be lanced forth: so he that is in motion, though in an evil way, will sooner be reduced then the hypocrite that is mored in his morality. And as we may sooner overtake a swift horse running from us, then our shadow that carrieth fast by us: so it is more possible to recover a grosse offender, then this shadow of the moralist; who, although he never runne so farre from grace as the other, yet will be sure to keep his distance.

Contrariwise, the Disciple of grace hath his perfection from above himselfe.

The voice of grace is; (r) *Who can say I have made my heart clean?* (s) *If I wash my self with snow water, and make my hands never so clean, yet shalt thou plunge me in the ditch, and mine own cloaths shall make me abominable;* from within is that which defiles a man; but from without comes that which cleanses him. Morality as Physick, helpeth nature to do her own work; but grace, (t) *giveth life,* (u) *createth a clean heart,* translateth men (w) *from darkness to light,* transformeth them (x) *into the image of God.* Morality pruneth men, but grace graffeth upon them; which cannot be done without cutting off the goodly top of nature by denial of themselves. The Moralist drinks the water of his own cistern; but the true *Israelite* (y) *drinks of the rock that followed* the Elect people in the wilderness, that is, of *Christ.* Morality is a pit within man, that will hold no water; but grace is a draught given by *Christ*; which (z) *becometh a well of water, springing up to everlasting life.* Look what difference there was between *Egypt*, and *Canaan*; the same is between Morality and Christianity. The one is (a) *watered by the foot of man*, deriving the exundation of other mens wits into our private trenches; the other by the dew of heaven descending from the bottels of God. The one is an effect of study and travel, the other a grace obtained by prayer; and may therefore be called (like *Sampsons* well) (k) *Eubakkore, the well of him that cryed, or prayed.* *David* cryed for this well, when he said, (c) *Create in me a clean heart O God, renew a right Spirit within me.*

This hypocrite therefore is like grounds that have springs rising in them; which prove but a weeping sorry soile; but the Christian receiveth his moisture from above, from those footsteps of God (d) *that drop fatnesse.* The one is as the beast, clad with his own skinn; but the other as the Priests of God, (e) *cloathed with righteousness.*

The Moral hypocrite placeth perfection in conformity to his meerer nature.

If a man have no worse in him then what he brought into the world with him, and is found in all other men, Philosophy findeth no lack, no fault. To be obedient to humane nature, is as much as of a natural man can be required. He that doeth

so!

so shall give no man cause to complaine of him. If any bold Philosopher adventured a little beyond the lists of nature, it behoved him to sacrifice to nature for amends; as Saint *Augustine* noteth of *Plato*. As for any natural (that is native and original) pravity, our Moralist is neither able to see it, nor willing to take notice of it. How should he see it, being the very beame in his own eye? They that have *lesum principium*, a crackt brain, cannot be brought to see their own defect; for what eyes have they, save those that are preoccupied with conceit of perfection? Hence *Proserper* both truly and sweetly saith, free-will, in the unregenerate is in love with her own disease, and instead of health hath this unhappinesse, that she seeleth not her own sicknesse. Morality therefore can undertake none but personal diseases, arising from passion; not natural, common, and hereditary: as Phylick may cure a man that hath lost the use of his eyes, or lamenesse by accidentary distemper; but not him that is born blinde, or a creeple from his mothers womb. Nay, as among Moors, blacknesse is counted a beauty, because it is common, and they see no other: so with men unregenerate, the vitiosity of nature passeth for a seed of vertue; because it is universal, and maketh them like to all other men. He that is as all men are, doth as all men do, cannot erre in the moralists opinion. But the Scripture saith (f) *They have transgressed like men.*

Hominem natura obediens boni nocere non posse. Cic. Aug. de vera Relig. cap. 3.

Librum arbitrii in non re-natis amat languores suos; & pro sanitate habet, quod agrotare se nescit. Prosper Respon. ad capitula Gal-lorum cap. 6.

Ho. 6. 7.

Contrariwise, the Disciple of grace aspireth to what he was by creation. Differ.

As the young men that had seen no other, shouted for joy at the re-edifying of the (g) Temple, under *Zorobabel*; but the ancient men who had seen that of *Solomon*, wept to think of the former glory now greatly abated; so is it with the moralist and the disciple of grace. Both behold nature, as now it is, but with different apprehensions. One magnifieth the remainders of natural light and power; because he knows not that ever it was better. But the other acquainted with our woful downfal in *Adam*, and beholding darknesse instead of light, corruption instead of innocency; and for freedom unto good, captivity under evil; cannot but with mourning acknowledge God hath (h) made man righteous, and he hath sought many inventions: (i) All have sinned, and are deprived of the glory of God. Only our comfort is, (as theirs also was) that the Lord Jesus will vouchsafe to (k) come into and dwell in this secondary and inferiour Temple, whereby the glory of man regenerate, far exceedeth that of his first creation. The Moralist looking neither back to *Adam*, nor forward to Christ, seeth neither the evil of the disease, nor the comfort of the remedy; and so knoweth neither himself, nor God. But the Disciple of grace is acquainted with perfect innocency and integrity, once had by creation, then lost by sinne, unrecoverable by nature, yet restored in part by grace, and to be accomplished in glory. He is neither mistaken in the knowledge of God, nor of himself. He seeth in the perfect mirror of the Law of liberty, both his own deformities to bewaile and correct them; and the image of Christ (the absolute Idea of all vertue) and is (l) transformed into the same image from glory to glory.

g Ezra 3. fia.

b Ecclef. 7. fin.

i Rom. 3. 23.

k Hg. 2. 9.

Mal. 3. 1.

l 1 Cor. 3. 18.

Thus the one, not minding the tree, deceiveth himselfe in the fruit: but the other warranteth the fruit, by making the tree good first. The one reduceth man to nature; but the other reformeth nature according to the image of God.

The moral hypocrite curveth himself, by restoring to reason, the command of appetite. Charact. 3.

I speak here of the wiser sort of Moralists. Not of those who placed felicity in sensual pleasure; whom Saint *Hierome* wittily called *pecudes Philosophorum*, the Beasts Hieron. in Eccl. of Philosophers: Nor of those who made it to consist of pleasure, and vertue; which Saint *Augustine* aptly calleth *scillaum binum*, a monster compact of the natures of man, and beast: But of those who soared highest above sense, and ascribed most to reason. Such could not but see somewhat amisse, or apt to be amisse in the state of their souls: Some obliquity of unruly affections, some usurpation of inordinate appetites, rebelling against reason, and often captiving her so, as she became a drudge to her own servants. Wherefore that they laboured in, was to set up this Princesse in her

Contra Jul. Pelag. l. 6. c. 5.

m Col. 2. 18.
n Jam 3. 15.

Throne of Sovereignty, to range all affections and appetites under her command; and to keep them ever after in due obedience thereto. In all this they perceive not that the rule it self is crooked, which they apply; that the (m) *minde* it self is *fleshly*, and the (n) *wisdom* it self *sensual* which they measure by, no lesse then the affections which they would measure. Such can never know how bad, and how base they are; because they see not the blemish of their principal part. All is supposed there to be safe and sound, fair and regular. An opinion bred of blind nature, broached by Philosophy the School-Mistresse of nature; and from thence (in despite of Scripture) inserted into the *Romish* natural, and Philosophical faith.

Differ.

Contrariwise, the Disciple of grace *subdueth* all, that is man, to the rule of grace.

o Eccl. 1. 15.

In this family, Grace is the *Sarah*, and Reason her self is the *Agar*, apt to rebel and runne away from her Mistresse, if God look not out after her, and reclaime her. Reason indeed should be as pure water to wash us, but being mixed with the earth of fleshly corruption, it becometh a very mire; and is so far from cleansing appetite, that now the one is the fouler for the other: and we may say as *Diogenes* of a foule bathe; *Where must they wash, that have been washed here?* Original corruption, as the flood of *Noah*, hath overflowed even the highest mountaines of nature. And now in the School of grace, reason is taught, first to reform her self, and appetite after. First, to see her own weaknesse, or rather crookednesse (which none under heaven (o) *can make straight*) and how she is not only depressed by violence of appetite, but also depraved in her self, and disabled for government; not only hood-winked, but blinded in the things of God, not only weakened, but vitiated; not only clogged, but corrupted, and become willing to live in fleshly captivity. Among other lessons, she learneth this also, that reason is not sufficient to reform appetite. Philosophers have taken great pains to keep in this wild beast. But all comes to this, they have made a park to enclose passions, but they are wilde still, and many times break forth, and must be hunted in. The Stoicks therefore, as in despaire knockt them all on the head. Only Christianity tameth them, bringing them under the yoke of grace, and sacrificing them alive in her (p) *reasonable service* of God.

p Rom. 12. 1

Thus the one talketh of right reason; the other rectifieth it. The one keepeth affections as his game, or destroyeth them as noysome beasts: the other yokeeth them in the plough of grace.

Charact. 4.

The moral hypocrite *cannot be wrought upon, without the concurrence of natural inclination.*

Si natura paulatim obstituerit, &c. Laet. 1. 3. cap. 25.

Multitudinem consilio fugit philosophia Cic.

Laet. 1. 3. c. 24

Leo Heb.
Dial de Amore.

If nature be a little averse, the Philosopher is at a stand. He can neither prevaile with others, nor himself. The like may be said of condition of life, of sex, of country, of age, and what not? Philosophy fleeth from the rude multitude; yea, rather the Philosophers through envy and avarice made a monopoly thereof. Three bolts they clapt on successively to keep off the vulgar. First, they wrote in *verse* unto the dayes of *Socrates*. *Plato* (the Secretary of *Socrates*) took off the bolt of verse, and put on a second of *fables*. That liked not *Aristotle*; so he took away that of *fables*, and added another of his own devise; which was made of *word* and of *art*, and *Mathematical demonstrations*. Thus they debarred the far greatest part of man-kinde, and pronounced them incapable of that which might make them happy. Neither women, nor servants, nor husbandmen and artificers, nor of any condition, the young man, have been accounted meet disciples for moral Philosophy. One only woman *Themiste*, one only servant *Phaedo*, one only Barbarian *Anacharsis*, are said to have attained this laurel. And who can doubt, considering the different and strange sects of Philosophers, but that nature disposed them, some this way, and others that? who can doubt but that *Diogenes* shaped his discipline according to his curriish nature? or that *Cato*, sterne of disposition, even from a childe was borne a *Stoick*? Physick worketh not, save where nature leadeth the way. But the weaknesse of this Physick is such, that it must not only crave aid of the patient, but also beg leave of the disease. When youth is past, and the fervor of nature alayed, then

then is the time to hear the precepts of morality. But what if will be wanting? Philosophy can no more impose necessity, then it can create aptnesse and sufficiency. He is a man reasonable that must receive the rule, and he is no more that gives it. May not I as well give my self a dispensation, as another man may give me a Law? I mean for private regiment. Aristotle therefore doth wisely call in aid of civil law, and the power of Magistracy; because all men are not fit to be made vertuous out of ingenuity, and love of commendation, which are all the coards morality hath to hold men by.

*Tam se hominem
putat esse. qui
audis, quam est
ille, qui praecepit
Laet. l. 3. c. 26
Arist. Eth. lib.
10. cap. 9*

Contrariwise, the Disciple of grace is made fit, by grace, to receive her impression.

Differ.

If morality finde some men averse, and untractable, grace findeth all, not only indisposed, but in termes of hostility. But this is the proper and most glorious trophe of Christianity, that crossing nature, it doth not only subdue, but also win and reconcile it. What it meeteth withal, directly opposite, it destroyeth as sinne; what it findeth untoward, it correcteth as nature; what it findeth not, it createth as spiritual habits. Grace doth not only cure the sick, but revive the dead; not only give knowledge to the capable, but also sharpnesse of wit to the simple; not only deed to the will; but first will, and then deed: By grace, not only pliable conditions are trained, but also the wilde are tamed, the sturdy mollified, the dull quickened; servants are made ingenuous, plebeians generous, women cleathed with strength, and young men mortified. It cometh armed, not with the authority of some wise man, but with the Commandment of the everlasting God; not with conditions of praise, or dispraise; but upon peril of life and death. It summoneth not to the censure of grave men, but to the day and doom of Christ. It calleth forth conscience as the Eunuches of Jezebel, to cast down the most potent corruptions, the best beloved sins to be troden under foot by Jesus, that is, by the Lord Jesus. Thus armed, give me (saith Laetantius) an angry man, and I will make him gentle; a covetous man, and I will make him liberal; a timorous man, and I will make him valiant; a lustful man, and I will make him temperate; a cruel man, and I will make him merciful; an unjust man, and I will make him honest.

Valentes per populos dat jura.

q Prov. 31. 25.

r Psalme 119. 9

s Rom. 16. 26.

t Eccles. 11. 9

Acts 17. 31.

Laetant. lib. 3

de falsa sapient.

cap. 25.

Thus the one is so taught, the other is so made. Morality seeketh disciples, but grace formeth them. Morality hireth an house, but grace (as the soul) fashioneth her own habitation.

The moral hypocrite maketh duty to man a discharge from piety toward God. Morality being humane hath care of none but man. The things of God are *extra se habent*, things beyond the sphere of morality. Let God and Religion look to themselves. Herein it is that the moralist differeth from the Religious hypocrite. Both these set the two tables of the Law at ods. The one is holy, what need he be righteous? the other is so righteous, what need he be holy? It is hard to say whether is better or worse, his unrighteousnesse holinesse, or this mans unhallowed righteousness; unlesse the party wronged give the advantage of evil unto our moralist. For the other defraudeth them, but this man God. The other pretendeth a protection from the Prince, to wrong the subject; but this man maketh a party among the subjects, to rise up against the Prince. For morality rested in, maintaineth a faction against Religion. And Socrates the father of this faculty, was condemned for *Atheisme*. That which is noted of strong wines and waters, that they undo the Physician, because they either cure or kill; yea rather kill by overcuring; may be not unfitly applied to morality. It maketh Religion, and spiritual Physick seeme needlesse to this hypocrite; so medicining him, that at last he dieth; not so much of the disease, as of the cure. What tell you him of prayer, hearing, reading and such like niceties? Give him a man that keeps his word, payes his debts, tempereth his passions, &c. These these things he doeth, and if he did them on good grounds, he were half a Christian. But the Lord, when he seeth fit, meeteth with this mate, and because he makes conscience to pay men their dues; but payes no dues to God, therefore God giveth him over (through losses, suretyship, or improvidence) to the misery of debt. Wherein (like Pharaoh in the red

Charact. 5.

Job 20. 19
Psaln 37. 21

sea, when his wheels were taken off) he driveth a while with much ado, till at last the waves of bankrupt swallow up both his estate and conscience; and he becometh that very reproach, which he alone abhorred, even the wicked man, that hath (*u*) undone many; that (*w*) borroweth, and payeth not again. Or if he fall not into this gulf; yet the Lord hath more wayes then one to be even with him. He will suffer him to see or leave children behinde him, as far from thrift, as he was from grace; as far from morality, as he from piety.

Differ.

Contrariwise, *The disciple of grace performeth duties to man, out of piety towards God.*

1 John 4. 7
Tit. 2. 11, 12

He dareth not undo the sacred knot of the love of God and man; which the Lord himself hath knit in those two great Commandments; but by the one, addeth strength, and dignity to the other. Righteousnesse sealeth his holinesse, and holinesse sanctifieth his righteousness. (*x*) *His love of God* is approved by love unto man, and his love to man hallowed by the love of God (*y*) *The grace of God that bringeth salvation, teacheth him to walk righteously, soberly, and godly in this present world: to*

Micah 6. 8
James 1. 27.

(*z*) *do justice, and to love mercy, and to humble himself, to walk with his God: To*

(*a*) *visit the fatherlesse and widows in their adversity, and to keep himself unspotted of the world,* is a part and a proof of the purity of his Religion, but not the whole of his Religion. Compare the continency of *Alexander* and *Scipio*, with that of *Joseph*, and there is no comparison. They solicited not their captives; but he yielded not, being solicited by his *Mistresse*, that was able to prefer him, able to undo him: they forbore for honour; he for duty to his Master, and for the fear of God. *Lucretia* (if both stories be true) is not to be named with *Susanna*; the one admitted the sinne to avoid the shame; the other adventured upon death with dishonour, not to sin against God. Divers Heathen Princes have been counted gracious Lords, and Fathers of their people: but (*b*) *Nehemiah* took not the bread of the Governour, because of the fear of God. I have not observed a greater act of humanity and magnanimity among all the records of the Heathens, then that of *Alexander*, who in extremity of thirst, having water brought unto him, and perceiving how his Captains put forth their necks, as he put the helmet to his mouth, poured it on the ground, saying, *If I should drink, the hearts of these men would faint.* But in the like case, the fact of (*c*) *David* carrieth apparent pre-eminence; for he added Religion to his abstinence, and fear of God to his humanity. The jeopardy of blood was too costly a draught for him; therefore he poured it forth, as a drink-offering to the Lord. If any will not be religious for his own good; God make him moral for the good of others: but he is not happy that is not more then moral, to wit, religious.

Liv. lib. 1.

b Nchem. 5. 15

Plut. in Alex.
Raleighs Hist.
1. 4. c. 2, 5, 12
slights this Act
of Alex.

2 Sam. 23. 16,
17

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The moralist therefore loveth man instead of God: the Christian loveth for Gods sake. The one pleadeth honesty to shift off godliness: the other adorneth godliness with the fruits of honesty.

Charact. 6.

The moral hypocrite hath for virtues onely some shining and glittering vices.

Aug. Contr. Jul.
Pelag. 1. 4. c. 3.

Saint *Augustine* disputing against *Julian* the *Pelagian* Heretick (who maintained the virtues of Heathens) with invincible Reasons proveth, that true vertue cannot be in any that are out of Christ. He admitteth their definition of vertue, who say, it is an habit of the minde, agreeable to the measure and model of humane nature: but he excepteth, that infidels understand not what is agreeable and requisite, for the restoring and making happy of this nature of ours: For that is performed by Christ alone, and him crucified; by whose death, death is subdued; by whose wounds our mortally wounded nature is cured. To the same purpose Saint *Hierome* affirmeth, that there can be no virtues without Christ, who is the vertue and power of God. For, how can there be any vertue in that is not just? or, how can a man be just, unlesse he (*d*) *live by faith*? Though the thing done may be good (as to relieve a distressed man) yet the action, or doing, remaineth evil; because he doth good not well, who worketh, not being good himself by reason of his unsanctified will. Though the soul seem to rule the body, and reason to have command over passions, yet

Hieron. in Ep.
ad Tit. c. 3
d Hobb. . . .
Non bene bonum facit, quia non bonus facit, quod non bonus voluntate facit.
Aug ubi supra.

yet if both soul and reason be not servants unto God, their government is not regular. For as it is not from the body, but above the body, that giveth life to the body; so is it not from man, but above man, that enableth man to live blessedly. They were not therefore true virtues, but vices bordering upon virtue, and attired in the outward habit of virtues that made such a glittering glorious shew among the ancient Heathens; and at this day seeme, in some, to out-face the profession of piety. For,

Aug. de Civit. Dei, l. 19 c. 25

First, what virtues can they be, that have for their fountaine reason unsanctified? For though *Pythagoras*, and *Plato* allowed none for true virtues, but such as were imprinted in the soul by God; yet even they also were ignorant of true righteousness, because that is of faith; faith comes by hearing, and hearing by the Word of Christ. But unto such as these the humility of Christ was vile, and his wisdom foolishness; so much the farther from the truth by pride, by how much they came neerer in understanding.

Aug. ubi supra.

Secondly, what virtues are those, which instead in Gods glory (the aime of all good actions) have any other end, and especially the honour of him that performeth them? For where some Philosophers (as the *Epicureans* and *Pyrrhonians*) sowed pillowes under mens elbows, making virtues hand-maids to pleasure; others were more cunning dawbers (as *Pythagoras* and *Zeno*) who for their austerity, were the miracles of their times: yet if we distinguish (as we ought) between virtues and vices, *non officiis sed finibus*, not by the acts done, but by the intents of doing; we shall finde even these latter to fall into the same predicament of vice with the former. For what charity is it in a covetous man, not to sue his neighbour at the Law, because he will spare his own purse? what temperance, to abstaine from pleasures to avoid expence? What fortitude, to endure labour, hunger, (what not?) to compass profit? what prudence to whet his wits to make benefit of all the ways of gain? But above all shadows, the affectation of glory is most deceivable, and with many passeth for the very substance of virtue. Yet who seeth not, that if men abstain from all excess in natural delights, only to be well thought of, or (as those that were wont to try masteries) to gain (e) a corruptible garland, that unto such may be applied that of our Saviour; (f) *I say unto you they have their reward*? And what is the liberality of the moral man, but a negotiation of vaine glory? his fortitude, but an honourable manner of doing wrong? his temperance, but a singularity to procure reputation? his prudence, but an artificial converting of occurrents to his own advancement? Pleasure and profit are baits for base mindes; honour is the idol of noble spirits. Yet it is shrined no lesse in a tub, then in a chair of State. *Alexander* and *Diogenes* were well met, when the one would be *Diogenes*; if he were not *Alexander*; the other would be *Alexander*, if he were not *Diogenes*. Each would have learned ambition of the other, but that his own pleased him better. Each would give the other the second place, so he might keep the first for himself.

Virtutes Epicurus induxit voluptatis ancillas Aug.

e 1 Cor. 9. 25 f Mat. 6. 16

Contrariwise, the disciple of grace hath the truth of virtue, though not the perfection.

Differ.

The perfection of virtues he striveth, and sigheth after the truth he hath already attained to; because (g) he is in him who is true. In him he hath found the true cure of his disease: In him he hath found whatsoever is requisite to make him truly virtuous, and so truly blessed. Faith in Christ possesseth him of true fortitude, to overcome all difficulties in the way of well-doing, of true temperance, to obtain from all allurements unto evil; of true justice, to give both to man the things that are mans, and to God the things that are Gods; of true prudence to discern things good and evil. These virtues are in him, Christ's army (k) in the beauties of holiness, under the conduct of faith, Lieutenant-general under Christ; unto whom they serve as souldiers of his own making, which way soever faith, working by love, advanceth the royal standard. For if prudence be the form of moral, faith is the soul of Christian virtues. These, though invisible, make him not only glorious within; but also comely in his outward carriage. Glorious in the eyes of God, who acknowledgeth his own

Psalm 110. 3. Virtus ei militum, a quo datur. Aug. in Pl. 45.

graces; comely in the eyes of men, who see the light of his good works, and glorify his Father which is in heaven. If he want glory in any eyes, it is in his own. For he hath learned that singular lesson (which morality never taught) to seem least, and lowest in his opinion; and aiming at perfection of beautie, to see those deformities in himself, which neither God will, nor man ought strictly to observe. Needs must those be true vertues, which have the Father of lights for their Authour; faith in Christ, for their form; the glory of God, for their end; and humility for their inseparable property.

Martial Ep.

Thus, in morality yee may discover some fair parts, or rather colours; but, *totum illud, formosa, nego*; but in the Christian is rather comeliness of all parts, then fairness of face. The moralist shines like rotten wood; but the Christian is obscure as gold in the ore: The one seems better then he is, the other is better then he seems.

Charact. 7.

The moral hypocrite honoureth vertue, and discrediteth vice, rather by speech then by practice.

The aime of hypocrisie is popular applause. Hereto for the most part, there is not much cost or travel required. With some the beard is sufficient to make a Philosopher; a loud voice and a voluble tongue, a preacher, and they that are a little wiser, are yet caught with words. This the ancient Greek *Sages* did well understand; and therefore gave words to the world good store, but they did but *verba dare*, besprinkle with words; not so much to perswade others, as to commend themselves. As for deeds, they left them to men unlettered, such as the old *Romans* were; of whom (in comparison with the former) the Orator saith (but a *Roman*.) *We have heard of their sayings, but we have seen our own mens doings.* And as they differed in sects, so their contentions were waged *collatis verbis*, by force of eloquence; being in the same talking with the Parasite; who, when he heard of other ridiculous Parasites brought from beyond sea, had no help but to go home and search his books, that he might be sure to bring better sayings then they. Here *Plato* clearly won the spurs from all his Corrivalls; yet so, that his writings were rather pleasant to read, then powerful to perswade, as Saint *Augustine* noteth. The *Stoicks* by degrees won ground by their acutenesse in disputation, austerity in manners, and strictnesse of precepts. Of whom *Plutarch* wisely noteth, that they squared the level to the stone, not the stone to the level; that is, the rules of vertue to their notion, not their notion to the rule; making the pitch of Philosophy, not what a man could do, but whatsoever they could say. Thus they seemed *paratragediare*, rather to furnish a scene, then to keep a School. From them proceeded those prodigious, and barbarous paradoxes. As that no man being vertuous, is more vertuous; or, vicious, more vicious then another; that unto tranquility of minde, all natural affections, and passions are to be quite taken away; that the way for a man to encounter or rather decline all troubles, is to kill himself, and such like. This sect after the former crept in among the *Romans*, but wrought no better effect. For (as one well observeth) with the Greek literature, the Greekish levity also found entire into that masculine people; and vertue vanished into a winde of words. From thenceforth their actions were such, as were rather to be talked of, then to be drawn into example. For neither *Cato*, with all his rigidity, was tolerant enough to reserve himself for better dayes; nor tongue-valiant *Cicero* resolute enough to keep the Common-wealth from falling (and that through his fearfulness) into the power of the *Casarians*; nor *Seneca* (the *Salamon* of our moralists) with all his sentences, wise enough to forbear that wealth which made his ravenous disciple long to be his heire. Neither did this verbal Philosophy die with that age. Even in our days *Philologie* hath given the mare to real Philosophy, and the notions of vertue serve rather for ornaments of discourse, then for utensils of life. Who can endure to see him passe for a wise man, whose actions sink as far beneath the vulgar in discretion, as he soareth above them in a theatrical pomp of sentences? who can endure that in this light of heavenly truth, vertues should be drawn (as nymph-like pictures) clad in witty moralities, naked of divine habilliments, as fearing the fashion would change, and the world turn Heathen again?

Illorum dicta accipimus, nostris facta vidimus. Ibo intro ad libros, &c. Plaut. Stichus. Suetonius ad legendum quam potentius ad persuadendum scripsit Plato. Aug. de vera Relig. cap. 2.

again? Whereto these moralists seeme to lead the way, being so devoted to those idols of Gentilisme, that in manners they affect to be their apes; in precepts, their parrats? who then can wonder, that such in Religion prove themselves (l) wind-mills and weathercocks; and in point of sincerity, no better then (m) Michals images, or puppets (on pillowes of goats haire, to wit, hypocrisie covered with a faire cloth of morality) instead of David; not to please God, but to delude Saul?

Contrariwise, the disciple of grace maintaineth vertue, and disparageth vice, rather Difference by his deed then by his word.

I must crave here to be understood (as also throughout this whole first part of differences) of a Christian walking according to his rule; save which heaven seeth not upon earth any thing that is truly glorious and celestiall: Far beyond the spectacle of *Caro Uticensis*, tearing out his own intrals, which *Seneca* supposed to be the best sight that ever *Jupiter* beheld. As for those who live not after their rule, it is pity they should honour themselves with the name of *Christians*, whiles they abuse Christianity beneath heathenish morality. For a mean and defective rule, being followed, produceth a better forme then the best rule, when it is neglected. Of such a Christian therefore I say, that first he filleth his heart with vertue, and then (n) out of the good treasure of his heart, bringeth forth good things: First, he killeth vice in the nest, and then throweth her out on dunghil. If you look for Temples of vertues amongst Christians, you must look inward. For (o) The Kings daughter is glorious within; not like our moral Pharisees, who first kill vertues in their hearts, and then build monuments for them in publick; and chuse rather to worship them in statues of stone, then to shrine them in their bosomes. But there is a procession also of vertues, out of the heart of a Christian into his life; that men may see and be directed by his light. For words, they are his last and least care. For, as holy Writers differ from profane, so do Christians from moralists. Their care was principally of things; but these mens almost wholly of words. And easie kinde of Philosophy. For what is more easie, then to give vertue a good word, and let her go; or to reprove vice, and not remove her; or to detest and speak evil of this flesh, and yet to remaine fleshly minded? It is therefore the last part of a Christians care to speak well of vertue, and ill of vice; but yet a part of his care. For thus the graces of God are notified, and vices discovered: yea, thus graces are communicated, and vices, if not decryed, yet discredited. For this cause the Christian sings with David, (p) My heart enditeth a good matter, my tongue is the pen of a ready writer.

Thus the one hath the vaunt of vertues, the other the conscience. The one speaks great things, the other lives them.

The moral hypocrite doth not blot out vice, but blanch it over.

Philosophy (saith *Lactantius*) cutteth not off, but covereth vices. It is a colour, not a cure; like a black patch instead of a plaister. It may hide some deformities of nature, but it amendeth them not. Nay, it maketh them worfe by hiding, as silly women do their faces by painting. And when the parjet is off, the chinks will be the more apparant; yea, and to wise judgements, even while it is on. For hiding is a kinde of confession to them that understand, at least, whatsoever a man hides, he layes it to his own charge, as a thing whereof he thinks he hath cause to be ashamed. Morality is but net-work; it neither covers nor defends, but makes the sluttishnesse of vice the more noted, when there is so much wiping used. Who could but take notice of the skarre in *Alexanders* face, when he was drawn with his finger upon it? Pride in *Diogenes* was but put up in a slovens case, when he trampled upon *Platoes* carpets. And that renowned *Curims*, though he supped upon roots yet ambition was his sauce. Ambition, that preferred before gold the command of them that had gold; ambition, that enlargeth her desire as hell, and if it had as much territory as the Prince of darknesse, would yet remain unsatisfied. No marvaile if gluttony, or avarice yeild to such a fury, as the paine of the gout,

1st Ph. 4. 14.
m 1st Sim. 19. 13

De Provident.
cap. 2.

n Mat. 12. 35

o Psal. 45. 13.

Qua corde gestanda sunt, in
lipidibus adorare
maluerunt. Aug.
de doct. Christ.
lib. 2. cap. 18.
Aug. Contr. A-
dima. cap. 11.

Facilius est im-
probare vitia.
quam deserere
Facillimum ex-
corari carnem,
difficillimum
non carnaliter
sapere. Aug.
p Psalme 45. 1.
Pursuum con-
scientiam magis
quam iustitiam
amovimus.

Charact. 8.
Non loquimur
magna, sed vi-
vimus. Cyp. de
bono patient.
Non excindit
vitia, sed ab-
scindit, Lact.
lib. 3. cap. 25.
Sibi objecit
[paupertatem]
quisquis abscon-
dit Sen.

Curim den-
tas, parvo qua
legerat horro,
ipse facti brevi-
bus ponebat o-
tuscula. Inv.

q Mat. 15. 19.

to that of the stone. Once as surgery without Physick, may close the fore, but will never dry up the issue; so morality, without grace, may peradventure keep the out-side fair, but cleanseth not the heart, the (q) fountain of ill humours. *Stoicks* think they have a trick beyond their fellows, to take away, not the cause only; but the subject of vice. Not perceiving the root of it to be deeper then passion, and that by such stupifying medicines, they only dull the sense, but remove not the source of the disease.

Differ.

Contrariwise, the disciple of grace beginneth his reformation at the root of nature.

r Tit. 1 15.

s Mat. 15 18

t Lev. 14. 44

As morpheus in the face, so outward vices have their causes in the inner parts. The cure therefore must be rather by potion, then by emplaster. Such applications reach not to the heart. What can Philosophy help, when (r) the mind and conscience is defiled? What can any thing help, but grace, that can unmake a man, and make him new againe? Christs Physick worketh properly upon that which is (s) within, and defileth a man; therefore must be taken inward, and from thence the operation findeth ready passage to the outward parts. As in the case of the (t) fretting leprosie, it was not enough to take out some stones, or timbers, to scrape, or plaister the walls: so in this fretting leprosie of sinne, the whole house of our infected nature must be demolished. A fault in the foundation is not mended by rough-cast, or filling up the chinks: so in this case, not reparation, but re-edification is required. *Diruit, edificat*, he pulls down, that he may build, is the Christians Motto. First, down with the whole pile of sin; deny sense, appetite, will, reason and all; then erect the new fabrick of holy life, upon the ground of a sanctified heart. *David* in the expectation and pursuit of a Kingdome, avoucheth neverthelesse before the Lord, that his heart, his eyes, his actions were, as of a (u) weaned child, farre from all haughtinesse and ambition. Who ever so aspired unto Sovereignty?

u Psalme 131.

w Acts 23. 3

x Prov. 10. 25

Thus the one is a (w) painted wall; the other a (x) sure foundation. Morality shreddeth sinne as a garden knot; but Religion stubbeth it up by the roots.

Charact. 9.

The moral hypocrite keepeth himself from some grosse sins, but harboureth spiritual corruptions.

Apertissima vitia aliis vitiis vincuntur occultis, quaque putantur esse virtutes: in quibus regnat superbia, & quedam sibi placendi altitudo ruinosa. Aug. de Civit. Dei. 21. cap. 16. *Mimicæ affectant veritatem, & affectando corrumpunt, ut qui gloriam captant.* Tert. in Apolog. *Virtutes cum ad seipsum referuntur, &c. etiam tunc insula, ac superba sunt.* Aug. de Civit. Dei. 1. 19. c. 25

All that Philosophy can do, is to reflect corrupt reason upon her self; which as it occasions her to look with loathing upon apparent crimes; so it helpeth her to cherish, and hatch up her most secret and ghostly corruptions. It is good being a Physician where the disease is palpable, and the patient obnoxious. For who will defend theft, adultery, druckenness, and such like loud-crying sinnes? But there is a kinde of still musick of sinne, admirably pleasing to the unsanctified soul, to wit, the comfort of spiritual vices, affected ignorance of God, unthankfulness, vain-glory; and above all, self-love, which bears the base, and is the ground upon which the rest do descant. Open sins in them (saith Saint *Augustine*) are cryed down by others more secret, which are esteemed vertues; amongst which reigneth pride, and a certain lofty humour of self-pleasing, but portending ruine. Self-love the fountain of spiritual pollution, is the ground of all Philosophical perfection. This instead of resisting, they nourished in themselves: This instead of repressing, they stirred up in their Scholars: this was their ὀργανὸν ὀργάνον, their instrument for all purposes, their *topique place* for all arguments unto vertue. Their goodly γυμνάσιον, *gymnasium*, they self, imported a contemplation; not how bad, but how good they were; did they search after truth? It was out of a mimical affectation to corrupt the truth, and make it serve unto their own vaine glory. Did they subdue any sensual appetites, or passions? It was only, as taking their own part; only to shake off those impediments of their tranquility, those soiles of their glory; so being afraid of the knife, they surrhetted freely upon the meat; and flying from ill neighbours, or malapert servants, they put themselves into the hands of this worst of tyrants. Did they perform any vertuous actions, and that (as they pretended) for love of the vertue it self? It

was

was to make them the more in love with themselves, when with the neglect of the opinion of others, they rested in the conscience of their own worth. The *Stoicks* defined their wise man, a *living creature affected with glory*. And a late vaine glorious animal of their cast setteth up (as his Trinity) God, vertue, and himself. Where it is manifest the two former served, but (as the Popes in *nomine's*) to usher in the third.

Contrariwise, the disciple of grace cleanse himself from all, especially spiritual pollutions.

The seed of God is a counter-poison against every sort, and lineage of sinnes. A rebellion there, is but no reigne; a returne there may be even of some grosse sinnes in the regenerate, but no quiet possession. We read not that ever *Aristides*, or *Phocion*, did so foule a fact, as *David* did one, after his conversion; And yet sin was suppressed in him, which in them was but repressed. In them it had no vent, for want of occasion; and in him it brake forth by inadvertence or violence of temptation. The sanctified soul is like the body of *Mithridates*; so attempered to the antidote of grace, that no poison of sinne can kill it. Therefore he recovereth, though of strong sicknesses, but the moralist perisheth with good signes. Above all, the Christian hath this advantage, that he alone is freed from himself, and is master of himself, because he only hath learned to deny himself. And where morality, as the North winde, makes men wrap the cloak of self-love the closer about them; grace, as the Sun-shine, giving a greater heat, which is the love of God, maketh us cast off the love of our selves. Hereto both our often slips and falls conduce, making us see our own weaknesse (and how much happier is he, that is humbled by falling, then he that is proud of his standing?) and the beginnings of goodnesse, which put us in mind how much we owe to him, by (y) whose grace we are, whatsoever we are.

Thus the Moralist is like (z) *Moab*, settled on the lees of self-love, and therefore in him his sent remaineth: but the Christian is emptied out of himself into Christ, and so his favour is changed. The one perisheth of an impostume undiscerned: but the other (with *Hezekiah*) recovereth, though of a plague-sore, because his vital parts are secured.

The moral hypocrite compareth his rational course with Religion, taken at the disadvantage.

If he will compare with the religion of Heathens, we will easily adjudge him the better. For (as Saint *Augustine* wisely noteth) their precepts of morality were better then their Religion; and their moral men far honestier then their gods. The devils (cunning as they were) whispered honesty to some few in secret cloisters; but kept open Schools of filthinesse in their publick festivals and spectacles; content that those things should be fathered on them which they never did, to draw the multitude to imitate them. Whence it came to passe, that their Philosophy, that is, their wisdom, was one thing, and their religion another; and the wiser sort worshipped those for gods, whose manners they were ashamed to imitate. He is a bad School-master of vertue, that teacheth not better lessons then the devil. If he compare with those, who (Christians in name) have defiled themselves with monstrous opinions, and grosse superstitions, it is no hard matter for him to excel. For reason at liberty, is in better case to be her own guide, then conscience, clogged with a Talmud of unreasonable traditions. If he compare with such as under pretence of piety, neglect justice and charity, he hath met with his match, as hath been shewed before. If he compare with loose professors, who hold the truth of doctrine, but openly deny the power of it; he hath the same advantage over such, that a man hath, whose eyes are open in the twilight, over him that winketh in broad day-light. The one followeth a rule, such as it is; the other disgraceth his rule, and serveth but to pull down his own party. These are the days wherein (if ever) moral men may justifie themselves, because, though they be not good, yet (comparatively) they are lesse evil, then thousands of professors; and though not holy, yet not so filthy. But if the Moralist presume to compare with those who are truly religious, he certainly loseth;

Stoicorum sapiens, animal gloria. Lul. vives in Aug. de Civ. Dei. l. 5 cap. 13. Deum, virtutem & constantiam colim. Lul. Differ.

Epote sapientia non toxica non nocent. Marc.

1 Cor. 15. 10

Jer. 48. 11.

Charact. 10.

Aug. de Civ. Dei. l. 2. c. 26

Ego hominibus non sacerem. Tert. Eun.

Supra. char. 5.

Aug. in Psal. 25. fin.

Non quod boni, sed quod meliores, ceteri mali. Aug. ubi sup.

e Ester 6. 13.

b Psalm 1. 5.

eth, yet he craftily maketh choice of such, as through some personal infirmities, or insufficiencies make not so fair a shew to the world, but let those things he as they may, and as the Lord in wisdom permitteth; as (a) *Haman* was told by his wife men, if *Mordecai* be of the seed of the Jews, thou shalt surely fall before him; so say I, if this man be a true *Israelite*, thou Moralist shalt not (b) stand with him in the Congregation of the righteous. The haughty Moralist understandeth not, or over-looketh with disdain that which is precious in a child of God; and therefore, if he professe not Atheisme (which giveth greatest scope to worldly wisdom) he enclineth to Popery, which maintaineth a pomp of ceremonious gravity, but troubleth not the conscience with the power of true piety.

Differ.

Contrariwise, the disciple of grace exalteth Religion above the best of morality.

c Heb. 12. 2

Bring the whitest devil that ever deluded the world, and he shall appear black, in his right colour, compared with this true *Israelite*. The choicest Heathens are but soiled to his virtues. He is more temperate then *Curius*; for he denyeth not only his appetite, but his reason also. He is more tolerant then *Cato*: for he can endure to see himself in the power of a tyrant; having learned of his master, both to (c) endure the crosse, and to despise the shame. He is more just then *Aristides*: for he doth right to God, as well as to man; and to the souls of men, as well as to their bodily estate. He is more prudent then *Phocion*, or *Epaminondas* (the master-piece of morality) because he ordereth his actions to a supernatural and spiritual end. He is more continent then *Democritus*, that put out his eyes, because he could not look upon a woman without concupiscence; for his eyes are safe under (d) Covenant, and his soul is blinde in regard of lust. He is more victorious then *Cesar* or *Alexander*, for he hath overcome, not the fear of death only, but of judgement; not others only, but himself; yea sinne, and Satan, those others Lord and Master; In all (e) he is more then a conqueror. Compare him with Scribes and Pharisees, and his righteousness shall exceed, not their iniquity only, but even their (f) best righteousness. Above all these, and above all others not regenerate, he hath (g) (as our Saviour calleth it) some apparent advantage. Apparent I say, not unto the carnal view, but to him that seeth as God seeth. He hath a sweet child-like (h) simplicity, and uprightness of heart: a desire with denial of himself, to be led (i) by the Spirit of God in the land of righteousness; a soul humbled with the conscience of his own unworthiness; and that setteth all good things (wrought in him, and bestowed upon him) on the account of (l) mercy.

Incontinentiam
emendatione
proficetur. Terr.
in Apolog.
d Job 31. 1.

Animo adversus
libidinem
cactus est. Terr.

e Rom. 8. 37.

f Mat. 5. 20.

g Ibid. ver. 47

h 1 Cor. 14. 20

i Psalm 143. 10

k Gen. 32. 10

l 2 Cor. 3. 5.

m Jud. 5. 31

To conclude, the Moralist is like the stars which appear not but by night, or when the Sunne is totally eclipsed; but the child of God is as the Sunne going forth in his might, before whom the brightest of those (m) twinkling stars, erratique in the sphere of morality, do lose their glimmering light.

CHAP. VI.

The Civil hypocrite is he, in whom respect of man standeth instead of conscience toward God.



He *natural* and *moral* hypocrites receive their perfection (such as it is) Defin. from themselves; the one from bodily temper, the other from improvement of reason. But this hypocrite is framed by other men; and embraceth a *show* of vertue for their sakes to whom he beareth respect. The *Moralist* affecteth the commendation of a good man; but this man would be counted a good member. And without question the respect unto man is a great means, either to cherish the good of an ingenious nature, or to curb the rudenesse of a vicious disposition; But,

First, this worketh not on all; some are so hardened in folly, that though you should (a) *bray them in a mortar, their foolishnesse will not depart from them.* a Prov. 27.22 Civility, as well as Morality, presupposeth some pliability of nature. He must not be like blockish Nabal (b), so wicked, that no man may speak unto him; nor like the (c) *unjust Judge*, b 1 Sam. 25. 17 c Luke 18.2 that neither feared God, nor revered man, upon whom this Physick shall work. Such are past humane cure (save that, as frantique persons, they may be held in by force, or trained by deceit) and are incurable, unlesse by that grace which worketh as by miracle, and turneth (d) *lions into lambs.* d Esay 11.

Secondly, where respect of man prevaieth, it worketh not a through cure. It is but a fleshly circumcision, framing men to outward honesty, leaving the root of a profane heart unwilling to be at Christs command; as we see in the forward (e) *young man*, whose heart failed him when he heard that special mandate, *Sell that thou hast and give it to the poor, &c.* e Mat. 19.18, &c Of such, even while they perform outward duties, it may be said, (f) *They run well, but they run not in the right way.* For, the way is Christ; they therefore that are out of Christ, are out of the way. And such is the mixture of men in the Church visible, that many belonging to *Babylon* perform the office of them that pertain to *Jerusalem*, agreeing in the outward work with the children of God, but farre distant in regard of the end and ground of working. Saint (g) *Augustine* sheweth out of *Varro*, that among the ancient *Romans* there was a *civil theologie*, that is, a Religion accommodate to the *City*, and to which the Citizens were to conform themselves; so where there is good government, it produceth in the greatest number a kinde of *civil Religion*, or *Religion of civility*, which being entertained without the power of godlinesse, giveth definition to our *Civil hypocrite*. A Religion not freeing him from the bonds of iniquity, but teaching him to line his fetters that they may not clink, and to cast a long cloak over them that they may not appear. A Religion which may make him carry the fruits of *Canaan* (h) (as the spies did) on a dry staffe; but never to bear them from a living root. h Numb. 13.24

Contrariwise, the Citizen of heaven is he, in whom conscience toward God sanctifieth his respect unto man. Differ.

He respecteth man, as is meet; but conscience (neerer then man) he respecteth more; and God (greater then conscience) most of all. Here *Civility* and awe of man may be the porter, but grace is the householder. Princes and men of power need not disdain to do the office of *dovr-keepers* (i) in the house of Christ; nay, it is the proper service of Princes, by religious government, to set open the gates unto this King of glory; by ruling the (k) *beautiful flock* committed to them, and where- of account shall be demanded of them, not in honesty only, but first (l) *in all godli-* i Psalm 84.10 k Jerem. 23.20 l 1 Tim. 3.2 nesse. and then in all honesty. As that godlinesse is ungodly which extendeth not to honesty, so that honesty deserveth not the name of honest, that either issueth not

m Aug. de Civ.
Dei. l. 6, c. 3.

from godlinesse, or is not referred thereto. Christian Religion is not like that of Heathens (*m*), who first built Cities, and then instituted a Religion for the inhabitants; nay rather, it first buildeth the heavenly City of the Church, and then ruleth it, as the Law of Christ the founder and King thereof. A Christian therefore is either made *civil* by *grace*, or his *civility* is made *gracious* by Religion. No defect of nature is able to hinder this heavenly cure: no force of government can claim the credit of this supernatural effect. He doth not fear God for respect of man, but respecteth man out of conscience towards God. Let the hypocrite drive as fast as he will, carried on the wheelles of humane regard, the true Christian had rather limp in the right way, then runne in the wrong.

Thus the hypocrite is *civil*, that he may not need to be Religious: the childe of God is *civil*, because he is Religious. In the one civility is the the rival of Religion, in the other the handmaid.

Charact. I.

The Civil hypocrite is all that he is by vertue of feiber and good education.

There are four things by which men do sway one another; Education, Government, Company and Example. From these the severall characters or kinds of this Civil hypocrite do arise; some from each of these severally, and other joyntly from them all. This Character may stile our subject the *well-bread hypocrite*, who for all the favour he hath of vertue, or piety (though without substance) is beholding to good Parents, Guardians, School-masters, Tutors. The vessel still reteineth some sent of the first liquor: so they that have been seasoned in tender years, cannot lightly be without some relish, and as it were, tincture of their good education. The want of this is a great disadvantage unto vertue, a maime hardly cured; never so cured, but that it both leaves a skar, and makes a man limp as long as he lives. It suffers the canker of self-will to fret so deep, that Reason, Law, Religion, have much ado to bring such to the denial of themselves. (*n*) *Adonijah* used to have his will (his father never displeasing him, so much as to say, *Why dost thou so?*) at last said, (*o*) *I will be King*, and nothing could make him let fall that pursuit, till he lost his head. *Plutarch* (*p*) noteth of *Coriolanus*, that though not of the worst nature (as appeareth by the account he made of his mother) yet for want of education, he was so impatient and wilful, that no man could converse or be acquainted with him. The neglect of education therefore is an infallible preface of ruine, not only to persons, but also to families and States. On the contrary side, good education giveth fashion and beauty, not only to particular members, but to families, communities, kingdomes, and whatever bodies do consist of members so educated and instructed. And to come neerer to our purpose, it maketh men either not so bad as others; or that it doth worse become them to be evil; or at least, that they sinne not without many a check of conscience more then others have. But what is all this to true goodnesse? nay, it sheweth a greater power of sinne, which easily forceth these weak rampiers; yea, and can make use of them to keep our true goodnesse from her rightful possession. And as weak remedies use to do, so these lenitives do give more mastery to the disease. They alter not the evil of nature, but restraints it for a time, and make it afraid to discover it selfe, as the *Comick* Poet (*q*) saith.

Who could guesse to what ripper years would draw him,
While child-hood, fear and masters eye did awe him?

r 2 Kings 11, 3
s 2 Chron. 24, 6

t Gen. 28, 2, 9
u cap. 27, 41

This made (*r*) *Joash* put on a face of Religion in the days of his uncle *Jehoiada*, not only following his counsel, but also stirring him up to levy the tax of *Moses* (*s*) for the repairing of the Lords house. This made *Cain* to offer sacrifice; *Esan* (*t*) to marry a wife to please his father, and out of respect to his Father to deferre the (*u*) murder of his brother. By this the cunning Jesuites fashion themselves, and their disciples to that plausible carriage, wherewith they have in great part coufened and captivated the Christian world.

Contra-

Contrariwise, in the well nurtured Christian, *education receiveth power and perfection from grace.* Differ.

Grace doth not beare children, and then put them out to nurse, but affordeth the milk as well as the seed. Yea rather, it nurlteth them first, and after bringeth them forth; making use of good education, as of the womb, wherein they are prepared and formed unto the spiritual birth; and so they are commonly brought forth with lesse paine and difficulty: Education without grace, proves but an abortive conception; for it is grace which actuateth all means and instruments of goodnesse; A blessing which the Lord, though sometimes in his unsearchable wilddome he withholdeth, yet ordinarily affordeth to the conscionable care of faithful Parents. For, as *Abraham* and *Lot* by hospitality lodged *Angels*; so these, by vertuous education, entertain *Angels* fellows, *heires of heaven*, into their houses. If grace enter in tender years, it is by that door; if not, yet they shall not want their reward, who have given their attendance, and opened the door for the King of glory. Whiles Parents and Tutors are careful to season those tender vessels, the Lord replenisheth them with goodnesse from above, and sendeth down a soule of grace to animate, and enliven them. Herein the spiritual generation resembleth the natural; spiritual parents (indeed all natural parents should be such) can give but the *body* of Christian instruction; but the *soule* of sanctifying grace is by God only and immediately infused. The moment of this infusion is hard to discern; for holy education, as it cheriseth, so it obscureth the beginings of grace; as we see in *Timothy* (w), who being trained up in the faith by his *grand-mother Lois*, and his mother *Eunice*, is said to have (x) *known the Scriptures of a child*. But of things in being, we may presume a beginning. And though the cause do not alwayes conclude the effect, yet the effect appearing (which is here the new creature) both the instrument is apparant, which is Christian education, and the Author most evident, who is the God of grace. Of him in a special and spiritual sence, we are said to be both (y) *begotten* and *taught*. He is both our *Father* and our *Teacher* (z), a teacher of none but to whom he is a Father: so surpassing all other fathers and instructers, that in the Kingdom of grace, no man is to be called *Father* (a), or *Doctor*, but he; no man is said (comparatively) to have need (b) *to be taught* by other, because (c) *the anointing which is the holy Ghost, teacheth all and all things*.

Thus the one hath education instead of grace; the other hath grace with, by, and beyond education. The one by parents, (d) is subdued unto God; the other by God himself is made subject to the discipline of parents.

The Civil hypocrite is good by Law.

We may call him in this place the *hyocrite at Law*, or the *Legal hypocrite*. He lives as upon his guard, that the Law may take no advantage, the government no offence at him. His goodnesse therefore must be ascribed not to himself, but to the government under which he lives. The *Philosopher* (e) wisely pondereth the necessity of Laws for the ordering of such, with whom respect of shame, honour and reason will not prevaile; especially such laws as impose penalties directly opposite to the pleasure men take in sinning. For, seeing counsel, or command of parents, and private governors may be rejected, there is need of a more potent and coactive power. Yea, whereas a private man crossing our appetite (though on never so good ground) is counted an evil willer, law is supposed to be indifferent to all, and hath approbation even from those who are lawlesse. So then, where education fails, the force of law begins, and undertakes such as will not otherwise be ruled; being compared by Saint *Augustine* (f) to brooms which serve to sweep in the corn that flyeth out of the floore, but they cannot make corn of seeds, or of chaff. Laws (though good) may well make good subjects, good citizens; but cannot make good men. For he is never truly good, who maketh the authority of man, both the ground and measure of his goodnesse. Thus doth this hypocrite; For the ground, he professeth the Religion established by Law; but it is for fear of the Law, not for love of the Religion. And were it not for the Law, he would as readily be of another, or of no Religion; for, he that takes upon trust, must be no chooser. Thus (though in the true Religion)

w 2 Tim. 1. 5.

x 2 Tim. 3. 15

y James 1. 18.

z John 6. 45

a Matth 23. 9

b Jerem. 31. 35

c 1 John 2. 27

d Potius ase

subdita paren-

tibus, quam a

parentibus

tibi Aug.

de matre sua

Conf. l. 9. c. 9.

Charact. 2.

e Arist. Ethic.

lib. 10. c. 9.

f Leges humana

mundatoria in-

strumenta sunt.

Aug. de verb.

Ap. Serm. 14.

g *Tanquam legibus iussa, non tanquam diis grata.*

Magis ad morem, quam ad rem. Senec. ci- tate Aug. de Civit. Dei. l. 6. c. 10

b *Josh. 24. 31*

i 2 *Sam. 24. 3*
k *Quam angusta innocentia est ad legem bonum esse? Senec. de Ira. l. 2. c. 27*

Differ.

Vir bonus bonus coloris.

i *Phil. 3. 20*

he differeth not from the blinde heathens, who observed many unreasonable forms of worship; not as pleasing to the Gods (so speaketh one (g) of themselves) but as required by the Laws, not so much for the thing, as for the fashion. Upon the same trust he takes the measure of his Religion. And because wholesome Laws of men (though intending the truth of piety in the inner man) can exact no more but outward conformity; there this hypocrite setteth up his rest; resolved to allow as hard a penniworth of obedience as may be; as he that hath no other use of Religion then a malefactor hath of his *Psalm* of mercy, to save his best joynt. Neither is he scrupulous to take any allowance of Religion from authority. If *Solomon* should (for tryal) propound to divide this living child (this faith by which we live) his voice should be dividatur; and better would he like it in halves then whole, as preferring a middle lukewarme course, before either cold or hot. But, if authority adjudge the child to the true mother, that is, faith to the Scripture; none shall magnifie more then he the wisdom of such a *Solomon*; such were the *Israelites* (h) who in the days of *Josbna*; and of the Elders that out-lived *Josbna*, made a shift to serve the Lord. Such was *Josbna*, who living under a pious master, put on a face of piety, so farre as to reprove *David* (i) himself about the numbering of the people. But, how slender (saith one k) is that innocence, for a man to be no further good; then the letter of Law requireth? then the eye of Law discovereth? The fear of Laws restraineth not wickednesse, but licentiousnesse in sinning; driving them to that Popish shift, if not chastly, yet charily, and with convenient caution. Notwithstanding, who shall hinder the Lord in the wisdom of his providence, to make use of such *Aners* and *Esboles*, as of mercenaries in his warres? who shall hinder wise men from holding them in the same rank with good men upon the *Exchange*; who though they be not just dealers out of the love of vertue, yet there is means to make them so? And if we must needs have to do with men without conscience; better it is to fall into their hands, who consult with many, then of those who take counsel of none but themselves. For he that adviseth with his lusts, is a beast; he that calleth none to counsel but his own reason, is but an odling; but he that consulteth with Law (which is the common voice of the wiser sort) shall be sure to do all things decently and plausibly.

Contrariwise, *The Citizen of heaven obeyeth man as a subject of Christs Kingdom.*

In none but him do these two properties meet, a good man and a good Citizen; nay (to speak properly) though others may be useful servants to the Government under which they live, yet he is the only good Citizen and subject; because he only is subject to the power, not for fear, but for conscience. The *Roman* Emperours (though enemies to the faith) had no such subjects, no such souldiers, as the *Christians*. He only giveth to *Cesar* all that is *Cesars*, who giveth unto God that which is Gods. For, Gods Law is spiritual, requiring the obedience of the inner man, even in things belonging unto man; condemning carnal observers, as breakers even of the Laws of man. Religion properly and primarily obligeth man to God, and after to man for Gods sake. Surely, if there be (as there is) a beauty in the due subjection of man unto man, needs must the sub-ordination of all degrees of men under God, surpasse in glory: Those Courts wherein the Kings person is represented, have greater majesty then others. And if there be an heaven upon earth, it is among them who apply themselves in earthly affairs to the Laws of heaven; whose treasure is in heaven, their heart in heaven, their conversation (l) in heaven, their hope in heaven, and their everlasting habitation prepared in heaven. For this cause (saith Saint *Augustine*) God shewed in the flourishing *Roman* Empire the validity of civil vertues, even without Religion, that men might conceive how happy they should be, who by the additament of Religion, should become Citizens of a better City, whose King is truth, whose Law is love, whose Bounds are eternity. Where these two Cities meet in one, and the Law of man giveth strength to that of God; the Christian acknowledgeth it a blessed direction (like the star to the wise men) both moving to seek, and helping him to find the King of *Israel*. He followeth authority therefore willingly,

willingly, but not blindfold, and the more he discerneth his way, the more rejoyceth he in his guide; being as glad of the occasion of vertue, as of protection in a vertuous court. Hereto he addeth *sincerity*, which the Law of man may intend, but only conscience unto God can exact. And such is the power of sincerity, that what he doth in obedience to the Law of man, he would do though there were no Law of man to enjoyne it. Yea, if God suffer him, for tryal, to live under Law's contrary to piety, yet will he perform obedience to God and man. But then his obedience must be parted according to the divided power of God, and of *Cesar*. God shall have his active obedience, for it is meet to obey God rather than men. No threats of Superiours, no fiery furnace, no den of lions shall make him deny the service of his supreme Lord. Never will he consent the living childe should be divided; rather let it live in persecution under a false mother. Unto the Civil Magistrate he will afford obedience passive, suffering him to dispose of his body and outward estate, (which is all that he can take hold upon) nether obeying with impiety, nor opposing with resistance; not at command in things against God, and yet alwayes under command.

Thus the one giveth himself first unto man, and after to God by the will of man, but the other giveth himself first unto the Lord (*m*), and after to man by the will of God. The one regardeth the letter of humane Laws, the other the intent. The one acknowledgeth Christ for the authority; the other in the authority. The one serveth God because of the Law; the other according to the Law, beyond the Law, without the Law, and (if the case be so hard) even against the Law of man. m 2 Cor. 8. 5.

The Civil hypocrite is good for company.

Charact. 3.

We may here stile him the *good-fellow hypocrite*; a name (as now it is used) not too good for so bad a subject. For it signifieth not a fellow in good, but him that is good, to make a fellow in evil. He holds himself bound to do as the company, because else he should seem to condemn, or contemn them; and it is held incivility to crosse the company, yea, not to joyne with those with whom a man converseth, especially if they be many, if his friends, if his betters, &c. And they that know a man by no neerer marks, may make more then a conjecture of him by the company he keepeth; that such as he is willing to seem, such he is, or will shortly be if they be wicked; for, therefore he bringeth his tow to their fire. Such he is, or would seem to be, if they be good; for, therefore he lighteth himself by their candle. This man goeth to Church, and to the Tavern all with one devotion, that is, to the Company. And is like the sheep that rusheth after her fellows, as well into the shambles, as into the fresh pasture. An humour that hath made many do amisse. Herod had not been guilty of the blood of a Prophet, but for the respect he bare to his guests (*n*). And those two hundred men n Mat. 14. 9. (*o*) had not embarked themselves in the treason of Absalom, but that they were trained to Hebron for company, under colour of a feast. o 2 Sam. 15. 11 But sometimes this blind guide chanceth to put men into the right way; no otherwise then some are carried to Church in a throng, when their errand was to the Ale-house. Abisophel had been no servant for David, if he had not been one of the multitude, whom he led into the house of God (*p*); neither yet so, had he been a friend for David, unlesse he had more privately converted and conferred with him about holy things. p Psalme 55. 14 Above all respects, the respect of safety prevaieth with this man. For when it is dangerous not to professe, he thrusts himself (like the hunted deer) into the heard of professors: as many Heathens in the days of Queen Ester became Jews, because the fear of the Jews fell upon them (*q*). q Esth. 8. 17 Such service is of base account in the eyes of the Lord. And well worthy; for he that serves for company, affords but some sparings of time, some parings of attendance. He must take heed he be no better then the prevailing lukewarmnesse of the times will comport. He may meet the Lord at Church for the other company that goes with him; but he will shun closet duties, because there none but the Lord beholdeth him. He is a retainer, and will wear Christs livery on holy-days, dayes of waiting; but in his ordinary conversation casteth it off, or rather turneth the inside outward, which is the lining of a profane heart. Yea, and if his great friends be Popish, he must have a dispensation also, now and then to go into the house of Rimmen. Contra

Differ. Contrariwise, the sociable Christian both reapes, and sows good in company.

As he is the better for good company, so he makes the company better where he comes. He is glad when men say unto him (v), *We will go into the house of the Lord;* and he is as ready to say unto them; (i) *Come ye O house of Jacob, and let us walk in the light of the Lord.* It is a great achievement of Christian prudence to make discreet difference, and choise of company. That one work well done, much after-labour is saved, much trouble and contradiction spared, much strength and furniture unto vertue stored. If his lot cast him upon evil company, how heavily he lamenteth!

Woe is me that I remain in Meshek, and dwell in the tents of Kedar (i): Then he is a Lot in Sodom, a Joseph in Egypt, another Joseph of Arimathea among the Pharisees, a Denys among the Arcopagites. But, if they fear-God (be they otherwise what they may be) them he honoureth, them he inviteth as by proclamation, (u) *I am a companion of all them that fear thee, and that keep thy precepts.* He alone is truly good in company, because he brings goodnesse into the company, because goodnesse brings him into good company; because he is not without goodnesse, when he is out of good company; for his Father who seeth in secret, is to him of more esteeme and regard then all humane company. That of the sage (w) Orator with good Application is not to be contemned. *Worship God at all times, specially in publick; so shalt thou at once perform divine worship, and conforme thy selfe to thy fellow Citizens.*

u Iſocrates ad
Demon.

Thus the hypocrite suiteth or strippeth himself of goodnesse according to the company; the Christian seeketh company to his vertuous disposition. The one is no changling, like himself in lewd company, but out of his element in good; the other is alwayes himselfe, at home in good company, and ill at ease in bad.

Charact. 4. The civil hypocrite puts on goodnesse for the fashion.

We may call him in this regard the fashionable hypocrite. His Motto is, *more fit.* Examples are very forcible, especially of the most and greatest. But it is not true goodnesse, that enters only by the eye. As apes and dottrels imitate the gestures of reasonable men, but without reason; so doth this hypocrite the actions of good men, yet without goodnesse. Summer brings in, not only flowers and fruits, but also butterflies and caterpillers, which feed upon them, and dresse themselves up in the livery of the season: so the Halcyon dayes of Religion; Solomons dayes produce not only piety in common profession, but also a many of these Summer-birds, these butterflies (gay, but unprofitable) which make their advantage of the Churches prosperity. And though the fewest number (at any time) be in love with Religion, yet in such times many will court her. *Joab* a meer worldling, and a man of blood, yet living in good dayes had the phrase and form of goodnesse. (x) *Be of good courage, and let us play the men, for our people, and for the Cities of our God; and the Lord do that which seemeth him good.* The hypocrite putteth on goodnesse as many do the fashion, who yet are sick of it, and beshrew the founder. No man more fashionable then he, but no fashion more variable; he that hath no ground of vertue, but example, shall have the same, for vice more plentiful and more plausible.

x i Chr. 19. 13.

Differ. Contrariwise, The conformable Christian takes in goodnesse as an internal habit.

Example, and the current of good dayes may occasion him to come and see (y). But when grace (as the mantle of *Elijah*) hath once overspread him, it is too late to bid him return to what he was before; goodnesse hath gotten a perpetual servant of him. From thenceforth he is resolved and settled, not only to flourish in good days, but also to hold fast in evil; If he cannot bring goodnesse into fashion, yet to maintaine in himself the forlorne fashion of being good. Such are the Lords Jewels, for whom a book of remembrance is kept before him; who, when wicked men open their mouth against heaven, do neverthelesse, not only fear the Lord, and think upon his name (z); but also speak in his behalf every one to his neighbour. Who

z Mal. 3. 16.

(a) in

(a) in the midst of a naughty generation, yet shine as lights in the world, and so prove themselves the *sonnes of God*; but if not, yet cleave to the counsel given to the holy Prophet. (b) Let them returne unto thee, but returne not thou to them. ^a Phil. 2. 15. ^b Jer. 25. 19.

The one of these therefore putteth on the habit of goodnesse; the other is indued therewith, and habituated therein: the one taketh it up as the currant fashion, the other as his Lords perpetual liverry.

The civil hypocrite often covereth mischief under the cloak of legal honesty. Char. 3.

Civility is not only a counterfeit of vertue: it serveth also for a cover unto wickednesse. Sinne is ashamed of the light, and walketh abroad as thieves do, with visors or false beards. And so easily are men deceived in the judgement of good and evil that he seems to do well, who doth evil in a civil fashion. A wise man noted of *Cesar*, that he alone went soberly to work to overthrow the State of *Rome*; not as *Catiline* and his complices, for they were not their Crafts-masters. It is reported of *Cesars* murderers, that the morning before they were to do that inhumane fact, they sate in their seats of justice, and dispatched businesses without shew of perturbation. *Cato*, when he addressed himself to that horrible sinne of self-murder, was careful of the safety his friends and followers, *Ahitophel* first set his house in order; *Judas* first restored the thirty pieces of silver, a civil preamble to the hanging of themselves; *Simeon* and *Levi*, under pretence of confederacy, butchered the *Shechemites*; *Herod* and *Pilate* were reconciled and friendly joyned together, in the putting to death of the Lord of life. *Pilate* himself washed his hands, and (as he thought) rid his hands of innocent blood, putting it off to the peoples account, and that with their own consent. As malefactours and out-laws have laws among themselves, which they must keep, or else cannot they stand: so this sort of hypocrites do make Laws to themselves of outward honesty; being before God a generation of out-laws and rebels; and many times towards men hatching seven abominations; a generation (like the *Jesuites*) then least to be trusted, when they speak most fair, when they look most demure.

Contrariwise, the Citizen of *Sion* expresseth an honest heart in plaine dealing. Differ.

His character is, he is good and true in his heart, he hath innocent hands, and a pure heart; that is, hands that do no wrong, and an heart that harboureth no guile. ^c Psalme 15. 2. A dove in regard of simplicity, a child in regard of innocency (c). Such have been the inhabitants of Gods holy hill in all ages of the Church. *Abel*, *Enoch*, *Noah*, — *Abraham* and the rest. *Jacob* is commended for a plain man; *Job* upright; *David* simple. Such our Saviour would have his disciples. Such saint *Luke* describeth the primitive Christians; such the blessed Apostle professeth himself; such he endeavour-eth to fashion his Scholars. Though this vertue be now had in derision, and as *Job* faith (d), *The just upright man is laughed to scorn of his neighbour*; and it is held a silly security to be just and plain-dealing: yet such have the promise of Gods protection. The way of the Lord (faith *Solomon* e) is strength to the upright: and he that walketh plainly, walketh safely. And *David* is bold to challenge defence from God on this ground (f), *Let integrity and uprightness preserve me, for I wait on thee*. But this may seem a strange mixture, simplicity and subtilty, the Dove and the Serpent both in one. Indeed if it were meant of a Serpent, like *Dan* (g), that biteth the horse heel, and overthroweth the Rider; or, of a Dove, like *Ephraim*, silly and without heart (h); it should imply an impossible temper; but here, the wisdom reaching but to just and honest defence; the simplicity, but to banish malice and treachery; one leaves room for the other, and both form a prudent and upright Christian; not but that some dear children of God have at times, too much of the one, and too little of the other, (as *Jacob* when he lied to his Father, and *David* when he feigned himself mad;) but, the holiness of Saints in this world consisteth in this, that sin in them is not perfected; and their happiness in this, that sin is not imputed.

^d Job 12. 14.

^e Prov. 10. 19.

^f Psal. 25. 21.

^g n. 49. 17.

^h Hosea 7. 11.

Prudens simplicitas. Martial.

Unto the hypocrite therefore, *Civility* serveth for a *mask*; to the childe of God for a *garment*; in the one it is a *disguise* upon malice, in the other a *badge* of true meaning.

Char. 6.

The Civil hypocrite beareth himselfe upon his civil carriage in opposition to Religion.

It is pity so faire a thing (and in these dayes so rare a thing (as *Civility* should be so much abused, that we should have occasion to finde fault with it. But experience makes us see, that as they who have resembled dead Princes supposed alive, have been fit itales for rebellion: so this dangerous counterfeit hath given occasion to profanenesse, to rise up in armes against grace, and to carry away a great part of the world after deceitful illusion; dangerous I may well say, both to himself and others. To himself, because he setteth this as a bolt upon his heart, and useth it as a strong fence to ward off Religion. He justifieth himself, and despiseth true purity of heart, because he seeth not that evil outside in himself, which happily appeareth in some that make profession. And because he seemeth neer to the Kingdome of God, he never careth to come to it; being like a parallel line, that keepeth a scantling with the way of goodnesse, but never meeteth with it. How can he go right toward happinesse that neither discerneth of the way, nor followeth the true guide? For in the sea of this world there is no good sailing without the sight of heaven, much lesse toward heaven. He that hath earth, that is, earthly respects, alwayes in his view, doth but creep along the coast, and will never arrive in the opposit harbour. To others, because he objecteth himself as a Paragon to the view of the world, to pull down the price of true piety. Let them compare with me (saith he, or Satan that sets him to *Job*) such as make scruple of an oath, or conscience of the Sabbath; such as cannot live without the Word preached, nor satisfie themselves without private prayer. Thus as *Pharaohs* Magicians by counterfeiting the miraculous works of God, hardened the heart of that King; so this man by some resemblances, of good actions without piety, occasioneth many to contemn true piety, and to condemne the generation of Gods children. But if heed be taken, ye shall alwayes discover some fallacy or other in the comparison.

For first, he compareth himself with such as make only a profession of Religion, without the practise and power thereof. Here it is not hard for him to excel. For a mean trade practised with diligence, giveth more hope of thriving, then the best neglected through idlenesse; and bad spices beaten, yeild more smell then the best, barrellled up. Let a Christian professor live where he will among civil men, Papiests, Turks, Infidels, if he be not far better then they, he will be shamefully worse. The experience is too frequent, and lamentable of this heavy curse of God on idle and barren profession.

Secondly, he compareth himself with such professors, in whom there is a notorious disadvantage. Religion in many beginneth late; and hath to do with corruptions habituated, and confirmed by long time, or by loose education: But precepts of civility begin betimes whiles nature is tender and fit for impression.

Thirdly, he shuneth the comparison of the best, and (as a coward) maketh choice of a weak adversary. And it is no marvel if *civility* get the start lighting on wiser heads, more active spirits, together with a more favorable aspect of the times. For men do more willingly and mor in differently behold this civil shadow, then the substance of true piety. In them that are religious, even vertues are counted faults, but in men without conscience, spiritual faults and defects are counted vertues. Besides, Satan laboureth not either to interrupt with tentations, or disgrace with oppositions, men that live in a civil course, but rather cherisheth this counterfeit, to confront piety; whereas in them that fear God, he stirreth up passions, and sharpeneth them with injuries, to bring an ill favour upon their profession.

Finally, to our corrupt and carnal nature, this humane discipline is more natural, then that of Religion; which propoundeth to correct nature, reason, custom and all;

all, and, to bring a man to that, from which nature is so averse, that is, the dislike, and denial of himselfe.

Contrariwise the Citizen of heaven maketh civilitie march under the standard of Religion.

He provideth for things best in the sight of God and man. (i) But marke the order, ^{2 Cor. 8. 21:} First, in the sight of the Lord, and after in the eyes of men. Things of good report, and men, are his secundarie care. Even of those, there is in him a truth and substance, which the hypocrite wanteth. In all things he desireth his best and fairest side may be inward toward God, and his own conscience, for these are the best eyes to discern it. But he resteth neither in outward civilitie, which may be in an hypocrite: nor in the truth of justice, and societie, which makes him but halfe a Christian. Piety toward God is the Queen of vertues, and all must come under her command, without piety whatsoever vertue seemeth to perke up, is but an *Agar*, an usurper. Herewith a child of God (with any indifferencie of common gifts) proveth a non-pareil, matching and mating all the glorious paragons of men out of Christ. For, who shall stand in comparison with *Abraham*, *David*, *Paul*, or any of these, in whom grace hath had her perfect work? Nay, that which was spoken of the Lord contending with his enemies, is true (in a measure) of every child of his in this competition: for, *wherein they deale proudly*, even in that is he above them. (k);

^k Exod. 18. 11?

Thus, the one useth civility as a barre against piety, the other, as an officer, or mace-bearer. The one, to cry down the price of Religion: the other to take away occasion from them that seek occasion to blaspheme her.

The Civil hypocrite soon changeeth his copy.

^{Charact. 7.}

As he is taught by man, so may he be easily untaught. The respect of man giveth but a humane, and therefore an uncertaine and unlasting ground of goodness. *Jeash*, after the death of good *Jeboiada*, hearkned to flatterers, corrupted Religion, and became a persecutor of him in his sonne, whom he revered in his person; It is not humane respect, that can long keep nature (especially in great ones) from returning to her beat; Yea, such heat maketh men but the apter to take cold. Tamed beasts have their time of rage, and then none more outrageous: so in this hypocrite (howsoever restrained for a time) his madness will break forth, and be made manifest to all men; There is a day wherein a foole will be known, when the best of Civil men will prove but a *bryar*, (l) and the most righteous of them but as an *hedge of thornes*. Prove him a little in his profit, crosse him in his appetite, and you shall see him turne Tigre, or rather shew himself to have been no other, then a Panther, which (they say) will never be tame; There is much art in this hypocrite: but where is no godly nature, there can be no spirituall life. A man cannot live by accident, or by things ministred from without. Education, law, company, example, are but like strong-waters, which may force a little cheare, but cannot infuse an inward principle of life: Civility therefore without Religion cannot be long lived; And it is greatly to be feared, least we (in this land) contenting our selves with Civility without Religion, do forfeit Civility, and all. Yea rather, this is more then a feare: the neglect of conscience so far prevailing that it is now a kinde of wonder to see a man, I say not, Religious, but wise and sober.

^{1 Mic. 7. 4:}

Contrariwise the fixed Christian never altereth his well-chosen Principles.

^{Differ.}

Whosoever first entred him into the rudiments of vertue, he is now become Gods owne Scholar. For they shall be all taught of God (m) saith our Saviour. And not only in the axiomes of faith, but also in the precepts of love, For (saith the Apostle) *ye are taught of God to love one another.* (n) now, whatsoever is wrought of God cannot be undone; (o) This is the difference between Gods workes, and the workes of man; *I know* (saith Solomon) *that whatsoever God doth shall be for ever.* (p) Perpetuall are even his workes of providence, if we consider the perpetuall succession of them; much more if we consider how they are all referred unto the everlasting estate of man after this life; But especially such are his workes of grace. He doth not only enlighten his children; but enlive and quicken them. He giveth not only directions unto them, but according to his most great and precious promises maketh them partakers of the godly nature. And that godly nature is a seed not only reforming them for the present, but also re-

^m Joh. 6. 45:

ⁿ 1 Thes. 4. 9.
^o Deut. 32. 4.

^p Ecclef. 3. 14:

maintaining in them to keep them from falling back into the state of sin. Thus there is a chang wrought in the child of God, not subject to any farther chang, as being the work of him, *in whom is no shadow of change.* (q) The gifts of God unto his child are without repentance. (r) his obedience unto his heavenly father is without wearineffe. God is alwaies present before him, alwaies present within him.

The hypocrite therefore puts on Civility as a masking suit, what marvell then to see him put it off. But the child of God is like the good hufwife, and grace, his *scarlet* or *double raiment* (s), which (the word importing double may signifie *scarlet*, or double dye, as some; or double rayment, as others more agreeably to the scope do interpret) adorneth him in summer, and maketh him not afraid of the snow in winter; The one slippeth the collar of Civility when occasion is offered: the other, maketh *verity* his girdle, with which he is alwaies girded.

CHAP. VII.

The politique Hypocrite, or Hypocrite of State.

Defin. Is he whose piety is policy.



Temperature, is the fountaine, of naturall inclinations; reason, of moral resolutions; education, of the first impressions, custome, of habits, civil government, of behaviours, company, of fashions, so is State, of pretences. The *Civil* hypocrite, and *Thus*, of State, do both respect men; but, with difference. He, for the power they have over him. *This*, for the power he would have, and exercise over them. For seeing his ends are to be atchieved or advanced by others, he must therefore necessarily conforme himself to the regiment and opinion of others, as the ladder by which he climbs.

Wherefore, though in his heart he saith, as *Pharaoh*, (a) *who is the Lord?* yet he must pretend with *Herod* (b) that he hath an intent to worship him. His Religion therefore is formed in the flexible mould of State, as best fits the kind of government that he manageth; So, it becomes a *Municipal* Religion, wherein he follows reasons of State, not rules of conscience, and yet he hath learnt from his Master *Machiavel*, to manage that with such a politick prudence, that though he neglect it, he will seeme to tender it, in himself and others. His piety, as 'tis out of policy, so it yeilds thereto, at his beck, *withdraw thine hand*, said *Saul*, (c) to the Priest, this is no time to ask Gods counsell.

It is to be bewailed that the spiders web of hypocrisy, takes hold not only in cottages, but on *Palaces*. (d) and it were to be wished, that all the Palaces of Princes were ceiled with *Irish* oake, that abides no spider; But alas! we see even under *Dauids* rooffe an *Absolom*, and a *Joab*; and shortly after, upon his throne, a *Rehoboam*, a *Joash*, an *Ahaz*; So hardly are these spiders either swept away, or kept away from the high places of the earth, where they transfuse their venome into the body of State, and infect in a manner all that do, or would beare rule.

Indeed Religion hardly groweth on high grounds. *The great men* (saith the Prophet e) *have altogether broken the yoke and burst the bonds; and again (f) we are Lords, we will come no more unto thee.* Yet, it is much for their avails to pretend piety, and rather to seeme, then to be Religious.

Thus, the whole Religion of the Church, or rather Court of *Rome*, is nothing but a meer pageant of State. The royal magnificence of their Temples, the rich ornaments of their Altars, the affected gravity of their Priests, the counterfeited holinesse of their Monks, the theatricall pomp of their whole service, their ridiculous rules of gesticulation, their various colours, and different fashions of apparel, &c. all being a meer jugglery

juglery and collusion. Wherein their admired Emperour Charles the fifth was so well instructed, that he did *Cum cretensibus cretizare*, jugged with them in their own box, when he held Pope Clement the seventh prisoner with his Forces, he seemed to mourn for his captivity, commands his triumphs to cease, which were kept at Valledelis for the birth of his son, enjoynes prayers to be made for his enlargement through his Dominions, and yet kept him six moneths in hold, and thought to carry him prisoner into Spain, had he not been dissuaded upon reason of State, and not Religion. So Philip his son appointed solemne supplications for his safe voyage into the Low-Countries, *Strada Bell.* when he never meant to go. They had a holy president of old from Heathen Rome to Belg. warrant this mockery, *Tiberius pro itu & reditu supplicationes indixit cum non intend-* *Sueton.* *ret.* A common trick for great men in power, among their peccadillos to mock God.

On the contrary, *The true Christians policy is real piety.*

Differ.

Herein agreeing with Christ his Prototype or pattern, who was prudent (g) or of quick *11. 3.* understanding in the fear of the Lord. Princes, saith David, (h) did sit and speak against me, but thy servant did meditate in thy statutes. Also, thy testimonies are my delight and my coun- *Psalm. 119. 23.* fellows. When it was told David (i) that Abithophel had conspired with Absalom, he en- *24.* countered him; First, with prayer to God to infatuate his crafty counsell, and after, by *1 Sam. 15. 31.* wholesome policy laboured to prevent his design: the occasion whereof, by the coming of *32.* Hushai, the Lord offered unto him immediately, as an answer to his prayer. It is not flesh and blood, but the Word and Spirit of God that giveth counsell unto the faithful Statist, whereby his ruines teach him in the night; (k) and, he is made wiser then his enemies. Though a shell of Religion may be conducive to outward ends, and aimes, a childe of *16. 7.* God knows that God cannot be deluded therewith, and that he abhors nothing more. *1 Psalm. 119. 93.* Thus while the State Hypocrite, as (m) Ephraim compasseth God about with lies; and the house of Israel with deceit; the true Christian Statist, as Judah, ruleth with God, *m Hof. 11. 12.* and is faithfull with the Saints.

The Hypocrite of State. Howsoever he be affected, yet desireth that the people should *Charact. 1.* count him religious.

External shewes of Religion procure an awful regard. Therefore Aristotle adviseth a *Polit. lib. 5.* Prince to seem religious, at least, partly that the people may not fear evil from him being a friend to the Gods; partly that they may not dare to rebel against him who hath the Gods for his friends. Honour me, saith Saul, before the Elders of my people. and before Israel, and turne againe with me that I may worship. (n) But the end of his worship of God, was his own worship; and, as some say, *ad faciendum populum*, to make him self popular. Let the people know no other, but that God and I am good friends; let me make as if I did worship. Thus Absalom counterfeited, not only humility, but piety also, to hide his treason, (o) he had a vow to performe in Hebrew, who, notwithstanding this great shew of devotion, with the same conscience afterwards lay with his fathers Concubines in Hierusalem (p) Jeroboam (q) to confirme his new Kingdome, would *1 Sam. 15. 30.* not seem to abolish Religion, or to alter it; but, to ease the labour of the people in going up to Jerusalem: he would worship God, in other places more fit, and with less toile to his subjects. Saul in shew encouraged David to fight the Lords battells, (r) when indeed his designe was to engage him in that hot service that he might fall by the hand of the Philistins. In the height of his piety he makes use of profitable impiety, *Es quodcumque juvat hoc putat esse pium*; Whatever furthers his designe must needs be pious; And therefore blesteth the Ziphites in the Name of the Lord, for giving malicious intelligence of Davids abode, (s) when he hid himself from Saul, that thereby Saul *1 Sam. 23. 21.* might have an opportunity to surprize and destroy him. Not so much as Rehobekah, but would pretend that he came from God, and was for God, against Hezekiah (t) that had *2 King. 8. 3.* taken away his Altars. And thus, Simeon and Levi, brethren in evil, pre- *25.* tended Religion, (u) when they intended the slaughter of the Sheche- *u Gen. 34. 1.* mites.

Contrarily. A Christian Statist makes true Religion the basis of all his actions and undertakings.

Differ:

Whatsoever he shews before the people in reference to heaven, is from an honest and an upright heart. He can truly professe with good *Hezekiah*, (w) *Lord, I have walked before thee in truth, and with a perfect heart, and done that which is good in thy sight.* He knows how odious it is in Gods pure eyes to dissemble piety before the people, and in secret to act strongly against it.

S. F. W.

T. R.

Camden's Annals.

It was the happinesse and glory of Queen *Elizabeths* dayes, that though her Court had hypocritical Statists too many, yet some she had, who being most vigilant for her safety against numerous treasons; and, most sagacious discoveries of hidden plots, at exceeding great charges, yet they ever held up both the reputation and sincerity of Religion in all those their actings. And yet notwithstanding they thought it meet and necessary before their deaths, not only to leave the wiles and fetches of State-men, but to ask God forgiveness for whatever use they had made thereof.

Thus the Hypocrite of State, is all for specious pretences that may exalt himself, by a shew of that outwardly, which in heart he despiseth; the true Christian Statesman abhors all shews and pretences that may lift up any man, or promote any designs, but in subordination to God and the true Religion. The one seeks to advance himself by the shew of piety, the other to exalt God by the truth and power of godliness.

Char. 2.

The Hypocrite of State, hath a conscience and religion for all times and turnes.

He hath *Religionem innumerato conscientiam versatilem*, so much just as will serve his turne, and a conscience turning any way as the times change, after the manner of a Wind-mill, that turnes and makes use of every wind, or like the naked English man, with cloth in one hand, and a paire of sheers in the other; so is he in doubtful times. His Conscience as the sheers, and his Religion as the cloth, fit to be cut out into any fashion. But till the fashion be resolved on, his soul is naked of any good therein, like a white paper, in which write what ye list, and he receiveth it: say what Religion, or irreligion shall take place, and he is presently in the fashion: Now a Papist in *Henry* the eighth, by and by a Protestant in *Edward* the sixth; then if Queen *Mary* come, Papist again. Let her be but dead, Queen *Elizabeth* reduceth him into Protestant again. In the mean time he is of no Religion in truth, but like the Chamelion takes his colour from whatsoever he stands next unto. He alike favoureth, and countenanceth true Religion, and false: with him, Orthodox, or Heterodox matters not: if he like any better than other, it is that which best serves his own occasions and ends. But wise men may easily perceive that his heart is against the truth, rather then for it; for *Baal* rather then for God. Thus, as some Seamen, he boasts that he can saile with all windes. He can do any thing against the truth by tolerating any errors, to promote his own interest, even while he goes out to do all things for it under pretence of conscience.

Differ.

Contrarily, the true Christian is settled and fixed in his Religion.

x Psal. 72. 7.

Good times help him, but evill times cannot remove him from his God, or his truth. In the one he flourisheth (x) as the tree in summer; In the other, he holdeth the sap of grace in the root of an honest heart, as the tree in winter. Good times do rather finde him then make him vertuous; and evill times do exercise, but not turn him off from truth, or change him from goodnesse. He is as the compasse at sea, which discovereth the wind, but pointeth only to the pole.

y Josh. 24. 11.

z Cant. 1. 3.

Thus, the one travelth for pleasure, according to the company or weather, and in matter of Religion, he is as the wandering begger, never out of his way; the other sets out and holds on as a man in businesse, that must go the same way fair or foule, in company, or alone, (y) needs must he go, yea run whom Christ draweth, (z) and in that way he feares no Lions; or, to be slain in the streets, because he holds it needful that he go not needful that he live. The worldly Politian is resolved to be nothing, but what he is ready not to be; that he may be fitter for those in power and place whom he hath in admiration for advantage sake, the true Christian Statesman abhors all changes of Religion which may argue the least unfaithfulness to his Prince the Lord Jesus Christ: and chooseth rather to suffer afflictions with the people of God in greatest disgrace with the

the *Pharaohs* of the time, then to enjoy the pleasures of sinne, or the favours of sinful men that lay Religion waste to exalt their owne designs with sleighting of God, or trampling upon the faithful of the Lord.

This hypocrite entertaineth Religion at the staves end.

He is afraid it should come within him, or too near him, and so get the advantage of him. Therefore he dealeth with it, as the Germanes do with the Italians, or as the Low-country men with the Spaniards with whom they enter not too neare familiarity, although they hold an outward cold correspondence with them. As *Jacob* and *Laban* set up stones, (a) of division, that one might not come too near the other: or, as *Elisba* gave order, to shut the dore (b) upon the messenger, of *Jehoram*, and to give him a short and sharp answer, lest his master should presse in with him.

Contrarily, the true Christian embraceth Religion as a bosome friend.

Wisdom^e entreth into his heart, and knowledge is pleasant to his soule, (c) He thinketh it can never come near enough; His delight is in the Law of the Lord, and in his Law doth he meditate day and night; (d) Gods testimonies are his counsellours, and hereby he hath more understanding; (e) then *Machiavel*, or *Malvezzi*, or all the precepts of profane policy in the world could ever infuse into their disciples, I understand more then the ancients, because I keep thy precepts, saith he, (f) that had seen an end of all other perfections, and was as an Angel of God to discern good and evil, (g) and none could turne to the right hand or to the left of all that he had spoken; (h) by way of discovery of the wildest *Joab*, in the tongue of a simple woman.

Thus, the one faith to Religion (where it is in power, and crosse to his designs) stand apart, for I am (if not holier, yet) wiser then thou; to the other Religion is as the garment which covereth him, and for a girdle wherewith he is girded continually. To the one, Religion is as the *Philistaries* upon the skirts of the garment; But, far from the heart; to the other, it is (as the *Corinthians*, to *Paul*, *) in his heart to live and die together.

The hypocrite of State hath his Conscience most exercised about smaller matters.

In things of light moment, he will deale squarely, seeme jealous of his word and faith, and careful to walk in or above the common roade, and rule of honesty. But there are many reserved cases, of an higher nature then either his Religion or honesty careth for: When it standeth upon the advancement of some pernicious designs of State, then hath he other principles to walk by; then his positions are, *Regni causa violandum est jus*, no matter for right or justice when a Kingdom is in his eye; No faith is to be kept with Hereticks, that hinder his gaine or his greatness, if he get them into his net. No promise must bind a man to his inconvenience, if he find more benefit by breaking of it, then his plea is, I was mistaken, God hath opened myne eyes to see a clearer light. Thus is he penny true and pound false: and his true dealing in petty things serveth but to purchase him credit, that he may the better deceive in great matters; But wo worth those *Ahitophels* that have made Politiques to be anomalous from Christians *Ethicks*; and Politicians to become out-laws from the Common-Wealth of God.

Contrarily, a true Christian keepeth a good Conscience in all things.

Lesser, and Greater; are but circumstances of wrong, which either extenuate or aggravate the offence towards men; but, before God, where the conscience is corrupt and ever is designed, the sin is great even in the smallest matters. And he that makes bold with God and conscience in smaller, will quickly fall to higher faults. For he that wittingly and willingly offends the Law in one point is guilty of all. (i) To deny obedience in any thing, is to obey in nothing, and is a great sin against the dignity and authority of the whole Law. One allowed deliberate violation of the royall Law, even by the least sin, is an aggravation rather then an excuse; forfeiteth all our righteousnessse, and makes us obnoxious to the whole Law. Therefore a true child of God will have respect to all Gods Commandements, (k) and walk in all the Commandements and Ordinances of God, blamelesse. (l) He will passe over nothing, which he ought to have done in the matter of Judgement, or the love of God; nor will he leave the tithing of mint, rue, or any manner of herbes undone. (m) So far as the Lawes either of God or man requireth it of him. He dares not set policy on horseback, and make Religion go on foot; nor to use his Conscience as *Balaam* did his asse- (n) to carry him on whither covetousness

Char. 3.

a Gen. 31. 52.

b 2 King. 6. 32.

Differ.

c Prov. 2. 10.

d Psal. 1. 2.

e Psal. 119. 24

f Psal. 119. 100

g 2 Sam. 14. 17.

b ver. 19.

* 2 Cor. 7. 3.

Charact. 4.

Differ.

i Jam. 2. 10.

k Psal. 119. 6.

l Luke 1. 6.

m Luke 11. 42.

n Num. 22. 13;

c.

covetousnesse and ambition would willingly lead him; much lesse will he *smite* her, when, for going that way, she *crush his foot against a wall*, or, threaten *to kill* her for refusing to go further therein.

Thus the one will do something that he may not be thought to do nothing, (although his something be nothing in comparision of what he owes) the other will not only be carefull of the maine, but not omit the least duty that may give proof of his conscionable observance of the whole Royall Law.

Charact. 5. The hypocrite of State *favourerth Religion; but, against Religion.*

Henry 8. He setteth up *Altar against Altar*, Preacher against Preacher, and Sect against Sects, countenances all. Thus many Princes, not loving the Gospel, yet were willing to joyne against the Pope, as an enemy to their temporall State and quiet. And some have parted stakes with Anti-christ, abjuring his jurisdiction, but retaining his superstition.

Thus some of meaner ranke, not well affected to the preaching of the Gospel, can be content to countenance some one Minister to the disparagement of others, and, to commend one whom they love not, to detract from others whom they hate. This man will have a pretence of goodnes, though against goodnes. Therefore he *calleth good evil, and evil good*, as either the one or the other serve his turne: he chargeth duty with *undutifulnesse*; zeale, with *faction*; (p) and sedition and justice with cruelty. (q)

Diff. Contrarily, the true Christian Statist *favourerth true Religion out of Religion*,

He favourerth men for their Religion; but, Religion for it self. All *Saints* are to him *excellent*, (r) all that *fear God* are his *companions*; (s) if not in acquaintance, yet in the Communion of love and mutual prayers; all of them *that bring the glad-tydings of the Gospel*, are to him *beautiful*. (r) He joynes himself to all that are religious, that he may be directed, or accompanied in the way of piety, and probity; remembering that of the wiseman. (s) *He that walks with wise men shall be wise, but a companion of fools shall be destroyed*; with him, every *wicked man* is a *foole*. (t)

Thus the State hypocrite courts Religion (whiles beautifull, and observed) as his Courtisan, to satisfie his lust; the other, marries her, and that for ever. To the one, when cast off by the world, her old age is a Cooler; To the other, her antiquity is an incentive to his chaste affection. If she come into the assembly with a *Gold ring* and in *godly apparell*, the one saith, *sit thou here in a good place*. * But to the other she is pretious, even in *vile rayment* and raggs. Nor doth he love her the lesse, if besmeared all over with dirt and filth by a lewd world, but embraceth her as heartily on the dunghil, as on the throne; in an iron chayne, as in one of gold.

The hypocrite of State is a temporizer.

He serveth God for the times sake, and the time for his own sake; He liketh that reading of *καρπὸν* instead of *κέρδιον* (x) *seasonally serving the time*, rather, then the Lord; and could wish it so through out the Bible. The true Religion with him is like those meates and cates that are not alwayes grateful. But in their proper season like *Absolomels counsel*, not good at this time. (y)

He remembers that old *Marquesse* of W. who stood unshaken in the vicissitudes of foure Princes of alternate principles, by meer temporizing, being made of the plyant willow; not stubborne oak. He will be alwayes of the prevailing faction and fashion, for his Religion. If Religion be like *Esther* to *Ahusuerus*, in request, where he as high and proud as *Haman*, he will glory in her favours. (z) and petition her even as for his life. (a) At another time, he is as ready to do by Religion as *Jezebels Eunuches* by her, even to cast her headlong out of the window, if a ruffling *Jehtu* require it. (b)

Diff. Contrarily, the true Christian Statist *serves God in all times*.

He espouses Religion, as his honour and comfort in prosperity and adversity. He serveth the Lord for his one sake, and the times for the Lords sake, as *David served his time*. (c) and as *Noah* was said to be *just in his generations*. (d) a wicked man in his lusts and plots, he will not serve, knowing that he who is once a knave, shall be ever a slave. While the hypocrite writes for his motto, *in season*; the true Christian writes,

1 Chro. 25. 16

Jer. 9. 26 &

38. 4.

Amos 7. 10.

Ec.

Numb 16 41

Diff.

Psal. 16. 3.

Psal. 119. 53.

Rom. 10. 15

P. ov. 13. 20.

Psal 73. 3.

Jam. 2. 2, 3.

Rom. 12. 11.

Sam. 17. 7.

Eth. 4. 12.

Eth. 7. 7.

2 King 9. 32,

33.

Act. 13. 36.

Gen. 6. 5.

writes, for his, *In season and out of season*. No time is to him unseasonable to shew his love to God by serving him on any termes: *The will of God he is content to do.* (e) though it cost him his life. (f) When God hath any work for him to do, it is meat and drink to him to be at it. (g) And *this meat* he will hold himself to, although others that have (as they think) prepared him better fare, *know not of it,* (h) because the same mind is in him that was in Christ Jesus, (i) to esteem every word of Gods mouth more then his necessary food. (k)

Therefore the Statist of the time, feedes upon Religion as the Locust, while it is summer, and starves at winter. The true Christian States-man, as the Pismire, gathers so much of Religion in summer, that he hath enough to preserve himself and Religion too in the sharpest winter.

The hypocrite of State in publick affaires hath private respects.

One while he doth things generally good and profitable; But, for several ends respecting himself. Another while he urgeth Religion and justice upon others, himself being exempt by his own reservation. Thus the unghostly high Priest charged our blessed Saviour by the living God, (l) to confess that whereupon he meant to condemne him. And those Knights of the post that were hired to witness against him, put on the habit of just men, that they might bring our Saviour into a *præmunire* at least concerning Caesar. In a word, he is one of those who presse many Laws upon others (and those very strict) but keep none themselves, binding heavy burdens, and grievous to be borne, on other mens shoulders, but they themselves will not move them with one of their fingers. (m)

He severeth the publick good far from the private; and, by the one, overthrowes the other. Justice to private persons whom he hath a minde to crush or oppress, is born out with a preference of publick safety, *It is, saith he, expedient that one man die for the people,* (n) and with this maxime he thinks he may safely ruine, yea, murder any man that stands in his way. Likewise publick mischeifes and depopulations are admitted and excused upon the same account, when in truth and indeed, nothing but private benefit * is the first wheele that moves in those eccentric motions. And as he is in his own personal actings; So such as are employed under him, either are, or quickly will be. *If a Ruler hearken to lies, all his servants are wicked,* (a) that they may make the King glad with their wickednesse, and the Princes with their lies; (b) If he be for bribes, and with shame loves, *give ye*, he will not be without fit hands to receive them. Galba had his favourites, *Vinius, Laco, and Icclius*, his man; so will these, their instruments, that, (c) with the horse-leeches daughters, (d) without shame, will cry *give give*: and he will suffer himself to be sold every houre, that he and his may thereby enrich themselves at the charge and damage of the Common-Wealth.

Contrarily, *The religious Statist constantly carries a single eye to the publick good in his most earnest prosecutions of his own private interest.*

He seeks not to make the State little, and himself great; (o) to make it poor, and himself rich; (p) to make it base, and himself honourable; but, his courses are like Demosthenes counsels to the Athenians, not alwaies good for him to give, but alwaies good for them to take;) not alwaies good for his own private gaine, yet alwaies good for the publick emolument. He is a corrupt Politician, that refers all things to himself; that never cares what becomes of the *Argo* of the publick interest, so he may save himself in the cock-boat of his own private fortunes. But if the ship of the State must needs miscarry, he had rather perish in the unhappy wrack, then save himself by any base inglorious shift, or subterfuge. * He is of the same mind in Politicks, that Paul was in spirituals, in all things keeping himself from being burdensome (q) resolving (r) very gladly to spend and be spent for the publick, although the more he love, the less he be loved; And while the Politician will not suffer his Prince to do a benefit to a private man, but he will have a feeling of it, if his Master shall be so noble as to bestow a benefit gratis, as *Elisba* sometimes in the cure of *Naaman*; this self-seeking servant will be as forward as *Gehazi*, (s) to say (and sweare too) as the Lord liverh I will run after him and take somevat of him. The godly Statist when the State is low, and the people in straites, will rather forbear his own just allowance, not eating the bread of

e Psal. 40. 8.

f Heb. 10. 9. 10

Phil. 2. 17.

g Joh. 4. 34.

h ver. 32.

i Phil. 2. 5.

k Job 23. 12.

Charact. 7.

l Mat. 26. 63.

m Mar. 23. 4.

n Joh. 11. 50.

* Certe homines, plerique omnes, quicquid praeferunt, non plus in publicis sentiant, quam quantum ad res privatas pertineat. Camb. Annal.

a Prov. 29. 12.

Differ.

b Hof. 7. 3.

c Hof. 4. 18.

d Prov. 30. 15.

e Judg. 8. 12, 13

f Neh. 5. 10.

g Esther 10. 3.

* Felix priamus secum excedens sua regna tulit. Felix quisquis bello moriens omnia secum consumpsit tulit. Sen. Troas.

h2 Cor. 11. 9.

i 2 Cor. 12. 15.

j 2 King. 4. 20.

the Governour (r), although set out by publick agreement, and formerly enjoyed by preceding *Governours*. And as he is careful that himself do not poll or oppress; so he provides that none do it about him (u). He will not suffer himself to be sold by favourites or servants; or if he hath been over-seen and abused, as *David* by *Ziba* (w). He will thereby learn to be more wise, and purge his House and Court of all sycophants and liars (x). For well he knoweth that a States-man, if he permit those whom he ought to have bridled, to take bribes, or any way to wrong the publick for the advantage of private men; or if he shall suffer himself to be ignorant of what he ought to have known, he thereby opens a way to his own destruction, although innocent of much evil that passeth under his name.

Thus the worldly Politician is as the *Hedge-hog* that never goes abroad, but to gather what he can for himself, who ever suffer by it; the true States-man, is as the *Pelican*, that draws out her own blood for the good of others.

Char. 8.

The hypocrite of State brings in religion to countenance mischief.

He imputeth to God what he oweth to the devil, his own lust or the sin of others. Thus *Saul* religiously, or rather impiously makes use of the Name of God, and blesteth the *Ziphites* from God (as was noted before) for their mischievous information against *David*; *Blessed be ye of the Lord, ye have had compassion on me* (a)! Thus the Pope establishing, *Stewes* by a Law, thinks himself discharged, by sending *Priests* to exhort those strumpets to repentance. Pope *Sixtus Quintus*, in a solemn Oration touching the slaughter of *Henry the third King of France*, instead of detesting the parricide, a work of the devil, wondreth at that work of God! that an unarmed Fryar should kill so mighty a King! *Jezebel* (b) under pretence of a Fast, wrought the destruction of innocent *Naboth*. *Herod* (c) pretended also to worship Christ, when he should know where he was, but his intent was to kill him. Thus *Jehu* saith to *Jehonadab*, *Come and see my zeal for the Lord* (d); his word was the Lord, but his aime was the Kingdom. He pretended nothing but God, in destroying *Ahab* root and branch; but both might have lived, had it not been for hope the Crown to be set on his own head; and upon this account his zeal extends to the destroying of *Baal* too, the sinne of *Ahab*, but retains and maintaines the *Calves of Dan and Bethel*; the sin of *Jeroboam*, as a fundamental Law of that State, not that he cared for either, more than *Judas* for the poor, but out of State-policy to secure (as he thought) his Crown the better. But after all his vaine boasting of false zeal, though he did not only Gods will, but his command, yet God discovers him to be but a Politick murderer in heart, when with his hand he executed all that was in the heart of God (e). Therefore God threatens, *Yet a little while and I will avenge the blood of Jezebel upon the house of Jehu* (f). He lookt at himself and his own ends; for accomplishment whereof, when God was in his mouth, the devil and mischief were in his heart: therefore that God who gave him a temporal greatnesse for doing Gods work against *Ahab*, followed him and his house with an everlasting curse, for intending his own greatnesse instead of Gods justice upon *Ahab*.

Differ.

On the Contrary, a true Christian Statist makes Religion a contramure and bulwark to keep off from mischief and sinne, even when it is in his hand to commit it.

He saith as *Joseph*, *How can I do (or suffer) this great wickednesse, and sinne against the Lord* (g). It was Religion, not simplicity that stayed *David* from killing *Saul*, when providence brought him into the Cave where *David* and his men were (g). He dares not countenance evil, that good may come thereof, much lesse pretend good to produce evil. It was the noble resolution of our English *Josiah* King *Edward* the sixth, much pressed to allow Masse in his sister *Maries* family, by reasons of policy, from his danger of denying it, the breach of amity with the Emperour, who solicited it, and other mischiefs; to expose his State and life to danger, rather then to grant any thing contrary to the truth, and dishonourable to God. And, as Christian-like an answer was that of a worthy Knight and Statist, who being desired to connive at the corrupting of one of his servants, to betray a great Personage, that he might preserve a greater; said, *Nolle se quengnam è famulis suis per simulationem*

r Neh. 5. 14, 15

u bid.

w 2 Sam. 15. 3, 4

x 1 Sam. 10. 1.

a 1 Sam. 23. 21.

b 1 King 21. 9.

c Mar. 2. 8.

d King. 10. 16.

e 2 King. 10. 30

f Hoies 1. 4.

g Gen. 39. 7.

h 1 Sam. 14. 3, 4

For Mm.

Cand. Anal.

S. A. P.

nem pradiorem fieri; no servant of his should by hypocrisie be made a traytor to prevent treason.

Thus, as the toade sucks the herb to convert it into poyson; so the Polititian makes use of Religion to destroy, not to do good to himself or others; but the true Christian Sates-man, as *Daniel* makes use even of the oyle of Scorpions, and of the greatest venome of evil men against Religion, to support and preserve it.

The hypocrite of State *forbeares a small evil that he may do a greater.*

Haman thought scorn to lay his hands upon one single Mordecai (i), but refrained himself till he might be revenged on the whole Nation of the Jews at once. Simeon and Levi would not slay Sechem onely, &c. (k) for ravishing their sister Dina, that they might cut off all the Shechemites in one day. He thinks it not glory enough to undo a man alone, but stirpem & genus omne; to oppresse a man and his house; even a man and his heritage (l). Herod would not dishonour himself by violating a rash oath, that he might with more colour sever the Baptists head from his shoulders (m).

Char. 9.

i Esth. 3. 6.

k Gen. 34. 13.
ver. 25, 26.

l Mics. 2. 22

m Mat. 14. 9

Contrarily; a Christian of State *abhors all evil, even the smallest as well as the greatest.*

Differ.

He knows that an evil foundation will never support a lasting frabrick, since God is the avenger of all such things. He will rather with *Joseph*, suffer any extremity, then commit any sin, how common soever the world make it, and how little soever they do account it. He will endure the greatest evil of affliction, rather then have his hand in the least iniquity; and will abstain, not only from real evil; but, from all appearance of it (n), *hating even the garment spotted by the flesh (o)*, as well as the flesh it self that cast on those spots.

n 1 Thes. 5. 22.
o Jude 23.

Thus the State hypocrite makes choice of sins, rejecting some as contrary, not unto God, but to his designe; the other abhorres all, how conducive soever to his carnal ends, because contrary to God.

The hypocrite of State embraceth Religion with respect to worldly greatness. Char. 10.

The Scribes and Pharisees, who were hypocrites, seemed the most religious, and were the strictest Sect among all the Nation of the Jews. What drew them on so farre? The love of salutations in the market places, the chief seats in the Synagogues, and the uppermost rooms at Feasts (p); and, to be called of men Rabbi, Rabbi (q); aiming rather to be great, then good. And if such men find themselves deceived in their expectation, and that Religion advanceth them not, they can soon take leave of it, and betake themselves to any other ladder to climb up to their affected height, though they fall and perish in the attempt, as *Simon Magus (r)* who would purchase that with mony to make him more famous, which he saw his counterfeit conversion and external baptism was not likely to produce. If *Constantine* embrace the Gospel, how many of his ambitious Officers and Courtiers will turne Christians too? yea, it is reported (s) that the same year wherein *Constantine* was baptized, twelve millions of men, besides women and children were baptized also. But, if *Julian* apostatize, they will not be long behind him, who have hopes that apostacy may raise their fortunes under the Apostate. Thus *Lipsius* turned Romanist, partly admiring the old Empire of Rome, and partly flattering the new rising Monarchy of Spain. On the other side, some upon hope of advancement, or fear of mischief have come over from Popery unto the reformed Religion *, who, if baited with greater promises and hopes by the other side, will soon return with the dog to his vomit, and with the sow that was washed, to the wallowing in the mire. Such State Converts were never known to be good, whatever pretences they made to goodnesse, but ever retaine, Samaritan-like, too strong a favour of the old leaven, being by ambition metamorphised into a new shape, but far from being changed into a new nature. They still retain the substance of their old Atheisme, varnished over with a light tincture of Religion.

p Mat. 12. 39, 40
q Mat. 23. 7.

r Acts 8.

s Magdebur.
Cens. 4. cap. 1.
out of Nice-
phorus.
Lipsi. de Const.

* Arch bishop
of Spalato.

Differ.

Contrarily; A Christian Statist prefers goodnesse before greatnesse, and Religion before riches.

z Psal. 101.6

u Isa. 59.15

w Josh. 24.15

x Dan. 6.7

z 2 King. 17.4

a 1 Sam. 21.32.

33.

b James 2.1.

If the tyde of Religion lift up goodnesse unto greatnesse, he rejoyces that God hath raised him up for such a time as this, whereby he hath the greater opportunity to advance the Throne of Christ, to do good to them that feare God, to countenance the faithful in the land, and to cut off wicked doers from the City of the Lord (r). If the torrent of troublesome and ungodly times sweeps away all piety, so that he that departs from iniquity, makes himself a prey (u), yet his resolution is like holy *Josuah's*, *I and my house will serve the Lord* (w); no decrees of men shall make *Daniel* even at the top of honour in *Darius* his Court, to neglect his duty to God, although he know that for so doing, *He shall be cast into the den of lions* (x). And when persecution is at the hottest, *Obadiab* will preserve (what he may) the Prophets of the Lord, not fearing the fury of *Jezebel* in her bloody pursuit of them all (z). *Jonathan* will plead the innocency of *David* to his enraged father in despite of the javelin (a). He will ever shew himself to be on the Lords side, and for his servants in their greatest disgraces and reproaches of men. He will no more have the grace of our Lord *Jesus Christ* with respect of persons (b), then of times.

Therefore the common Statist entertaineth Religion as his ladder to rise higher in the world; the Christian States-man, as *Jacobs ladder*, thereby to get heaven. The one makes it *Jehu's* stirrup when he hath a minde to ride Post to preterment; the other, as *Solomon's* bed, wherein he desires to repose himself with Christ, when weary of carnal policy.

Char. II.

c Heft. 8.17.

d Psal. 18.44.

The Hypocrite of State maketh a Religion of necessity.

Thus when *Mordecai* prevailed over *Human*, many of the idolatrous people became Jews, because the feare of the Jews fell upon them (c). *David* prevailing, had many such Subjects, who though strangers (d) in heart, yet made a shew of subjection. A thing ordinary seen in the conquest of truth, that they that cannot make their party good against it, will seem out of conscience to subscribe unto it, being as cunning as *Marcellus*, who when he was to strike a battel with the *Gauls*, his horse starting forth in despite of him, and carrying him from his company, when he recovered the command, he wheeled to the East, and worshipped the Sunne rising, that his souldiers might impute unto devotion that which began in necessity, and could not by him be avoided. Or as *Cesar* who casually falling flat on the ground at his arrival in *Africa*, cunningly turned that ominous chance into a pretendedly voluntary designe, saying, *I take possession of thee O Africa*.

Differ.

e Mat. 6.33.

f 2 Chr. 29.3,4

34.3,4.

g Psal. 119.30.

ver. 173.

b Luke 10.42

i Psal. 101.

k Pl. 119.106.

Contrarily; a holy Statist embraceth Religion upon choice, and as his first and best choice.

A jove principium. He first seeks the Kingdom of God (e), all other things as accessories. The first work of good Rulers hath been the Reformation of Gods house, the Church (f) delighting in the beauty thereof. Thus *David* professes, *I have chosen the way of truth* (g) and *I have chosen thy precepts* (h); understanding is rather to be chosen then silver. This is that better part, which shall not be taken from him (b).

This was *David's* vow for reformation of himself, his family, and Kingdom, as appears upon record (i), that it might serve both as a bridle to prevent and redresse sinne, and as a spur to stir him up to vertue, and keep him close to the duties therein promised; which we finde accordingly performed (k). *I have sworn and I will perform it, that I will keep thy righteous judgements*.

Thus the Polititian makes Religion his muce hole, when he can no otherwise prevent a mischief; the Christian makes use of it as his cittadel wherein he is sure to be safe.

Charact. 12.

l 2 King. 10.18

m 1 Kings 12.

This hypocrite maketh Religion a meer instrument of State.

Thus *Jehu* will go beyond *Ahab* in serving of *Baal*, to make the Fast he proclaim'd, an engine to get all the Prophets of *Baal* into his pit-fall! *Jeroboam* held up the calves, that he might hold up his new-gotten Kingdom (m). And indeed few there

are

are who look further in embracing Religion, then to use it either as a means of correspondence with neighbour Princes and States; or as a course to reconcile to bring under his Subjects, or as a support to his own State and greatnesse. Thus *Numa Pompilius*, *Lycurgus*, and other ancient State-founders have pretended acquaintance with the gods, to make the people receive their Laws with greater admiration and subjection. Thus the French story aply tearmeth *Henry* the fourth, his revolt to the Romish Religion, a great action of State. Such are least to be trusted in matter of Religion, and little more in matter of State, seeing they dissemble the one, to deceive in the other. As the loadstone seemeth to point to the North, but yet hath his proper pole, and that in the earth, not in the heaven, (so that some have maintained that it pointeth only to the main land;) so it is with the State hypocrite, howsoever he seemeth to respect Religion, it is evident to them who look adviſedly, to discern as it were *polum magneticum*, a bye respect of earthly ends in all his proceedings.

It is reported of *Phidias*, that he did so cunningly enthace his own picture into the shield of *Minerva*, that it could not be taken out, without the detacing of that sacred monument. So this hypocrite, knowing Religion to be a sacred and stable thing, useth it as a spell, or as a *noli me tangere*, to his own reputation. Thus the Pope hath in his own conceit so incorporated his own *Grandeur* into the faith of Christians, that no man can touch his reputation, but he is pronounced Sacrilegious against Christ, against *Peter*, and against the Church.

Contrarily; the heavenly minded Statist makes Religion a stair to mount himself and others to heaven that he may more fully enjoy God.

Differ.

Heaven is his Harbour, and Religion is his Cynosure, by which he sails safely through the boistrous stormes, and rolling waves he meets with in the sea of this world. He hath his habitation on earth for a while, and is therefore willing to serve the State wherein he is placed, in any warrantable way of justice and truth, but even then he hath his conversation in heaven, *το πολιτεύμα ἐν ἡρασις* (n); and though it be well with him in this world, and this world be the better for him, yet he is not a man of this world; not *cosmopolites* a Citizen of the world, but, *uranopolites*, a Denizon of heaven (o). He is of *Anaxagoras* his mind; *Calum mihi patria cujus cura summa est*, heaven is my country which takes up my chiefest care; nay this serves not his turn; for unlesse he may have God into the bargain, heaven it self will not suffice him, much lesse the whole earth or any thing in it, *Whom have I in heaven but thee? and there is none upon earth that I desire before thee* (p)? This holy and wise resolution advanceth him, not only to a standing happinesse, but a growing greatnesse; *Thy gentleness hath made me great*, saith *David*, higher then the Politicians and Princes of the earth, for in keeping of Gods Commandments there is great reward.

Thus while the common Statist makes use of Religion as a spade to dig deep, and root himself further in the earth; the true Christian useth it as the mantle of *Elijah*, to fill him more fully with all the fulnesse of God.

CHAP. VIII.

The Theatrical Hypocrite, or the Hypocrite in Behaviour.

Defin. Is he whose Religion lies wholly in his face, habit, and gesture.



It is true, that every hypocrite is a Stage-player; but acteth not the same part. This Hypocrites part lies most in mimical countenances, guises and gesticulations, by which he endeavours to proclaim himself Religious. And although sometimes he seem to affect a carelesnesse of behaviour, pretending to content himself with the uprightnesse of his heart, (to which he is wholly a stranger;) yet for the most part he takes more care of a gaudy signe at his door, then to have good wine in the Cellar. For (a) his wine is the wine of Sodom, and of the fields of Gomorrah; his grapes are grapes of gall, and his clusters bitter; his wine is the poyson of Dragons, and the cruel venom of Aspes. And whereas some others will rather do service to the Lord, than weare his livery; This hypocrite affects to wear his cloth and badge in his outward guise, but not to do service. When he whom he calls *Father*, bids him *work in his wine-yard* (b), his face and countenance saith, *I go Sir*, but his heart saith, *I will not*. He placeth all his perfection in the outward garb and deportment. He is an ape in a childe's habit. He fasteth, but wherein doth his Fast appear? in the hanging down of the head like a bulrush (c), in a sad countenance (d), and disfiguring of the face, that he may appear unto men to fast. But as those diseases are for the most part most ominous and most of all dreaded that disfigure the patient, so is this sort of hypocrisie, which alters the shape of a man into a changling or mongrel Christian.

Indeed there are times wherein iniquity like the harlot (e), stealeth her face, and putteth on a brow of brasse, wherein drunkennesse, swearing, and profanenesse are more in fashion than common civility, and then this hypocrite will pull off his vizar; then, (f) the trial of his countenance will quickly testifie against him; he will declare his sins as Sodom, and not hide them. But for the most part, as whores in old time (g), did put on vails, covering their shamelesnesse with a more then ordinary semblance of shamefastnesse, and by that affected modesty were commonly discovered and reputed to be immodest and light; so, while vertue hath any sway, Religion any force to keep men sober and grave, never an harlot in the world shall be more disguised, nor more curiously pranked in a religious dresse, nor more cunningly set her countenance to allure, then this smooth-boots in his looks, vesture and gesture, to seem honest, religious, wise, grave, and what not, but what he is? He covers a fowle heart under a fair face; an ulcerous soul under neat cloaths, a wanton heart under a modest habit, and a world of spiritual wickednesse under an affected gravity of carriage and behaviour: yet, as the absurd Actor (when he thinks to do best) commits a follicisme with his hand; so this hypocrite, with his face. He is a large and a curious buble, very smooth and shining without, but empty of all but winde within; or like some vain-glorious *Italians* that have their rooms of entertainment richly hung and furnished, but little store of solid provision in the Kitchen or pantry, or of mony in the purse to buy it.

Differ. Contrarily, the true Christian hath his greatest perfection within.

Whatever shines in his face is from his inward integrity of heart. Not that all appears that is within. here is the hidden man of the heart, shewing it self most to him that searcheth it & hath set up his throne there; but no beauty appears in the face as a Christian, but what is from the spiritual life within. He looketh humbly, is attired modestly

deftly, does all things gravely and soberly, follows things that are *comely* and of good report (*b*), and *maketh himself as in the day* (*i*), but all from a living principle within, that moves and *acts him* (*k*). That out-side comes not out of a box, as the *Lamia's eyes*; but out of the bowels, as the spiders web. As in the state of innocency, the natural skin was, of it self, clothing sufficient until sin brought in a necessity of apparel to cover that nakedness which sin, not nature had made, when man being ashamed of his own skin, by turning *beast* (*l*), must be beholding to the skins of beasts to cover his shame; so is it in a manner in the state of grace. Where grace hath once entered the heart, there needs no exterior counterfeit covering. Inward holiness giveth outward comeliness; grace in the soul shines in the face, and makes the countenance lovely. As nature maketh the skin, and after nourisheth and repair-eth it from within; so grace maketh the best beauty without, and cherisheth it so, that it never fades nor withers, but it recovers again and grows more amiable. This makes a man a new creature, whose outward skin is a part of the man, not as apparel that may be cast off: or, if it be apparel, it first appareleth the inner man (*m*); then, the outward. It first sets him into Christ, and then helps him to put on Christ; first within, then without. Cloaths are shifted, and the fashion altered; so are the outward semblances and behaviour of the hypocrite; he will be in the fashion, whatever it cost him; and off goes the old apparel, although but lately put on, when a newer fashion is more in request. But the true Christian being first made like unto Christ, continueth ever after like himself. He will never cast off those garments which are all glorious within, nor his external garb that holds proportion with the inward clothing, let others change fashion never so often. His very outward countenance and complexion as a Christian, is the same with that grace which is within. How leprous soever he was before, yet grace is to him what the waters of Jordan were to Naaman, causing his flesh (that is his outward part of the Christian) to come again unto him as the smooth flesh of a thriving child (*n*). And as the pulse maintained and encreased the beauty of Daniel and his fellows (*o*), rendring them fairer and fatter than all the rest of the children which did eat of the Kings meat, which would have deiled them; so doth the Word and Sacraments make and preserve the choicest beauty, the best complexion and loveliest countenance in a Christian. He knoweth that men learn much by signes and heroglyphicks; and that as in Oratory Pronunciation; so in Christianity, example may challenge, and win the first, second and third place, as a special means to instruct and quicken the beholders to piety. Therefore he is careful even of his out-side also; but first he maketh the inside clean; as well knowing that otherwise the out-side will never be purified according to the purification of the Sanctuary to be accepted of God, and that it will never become him, or at least not hold long with him.

The hypocrite may for a while out-shine him in the eyes of some men, who take all for gold that glitters; yet as artificial things differ from natural, and fictions of men from works of God, so doth the hypocrite from him that partakes of the divine nature, what shew soever he make outwardly to the world. And as *Artificials*, the neerer we come to them; and the further we look into them, the less perfection is found in them; but *natural*, the more inward, the more admirable. The image that had so much cost and curiosity bestowed upon it, was at length neglected, because it wanted something within to make it act and move, in which respect a living dog is better than a dead lion. But when we look into any thing of Gods making, whether natural or supernatural, we cannot but break out with admiration, as David, and say, *I am fearfully and wonderfully made* (*p*). His very out-side is ex-
b Phil. 4. 8.
i Rom. 13. 13
k Rom. 2. 14.
l Psal. 49. 10.
m 1 Pet. 3. 3. 4.
n 1 King. 7. 14.
o Dan. 1. 15.

Thus the hypocrite is fair afar off, he must have distance to grace him: the Christian is most lovely at hand; and the neerer you come to him, and the more exactly you search him, the more beautiful he will appear. The one hath as it were a good colour, the other a good complexion. The one hath his face well painted, the other hath his blood well purged and defecated: The one is as a glori-
ous

ous purse, but no mony within it: the other, as the leather bag that is filled with silver and gold.

Char. I. *This hypocrite is what he is by imitation.*

He strives to imitate whatever he vainly imagineth to be commendable in others, wherein it is many times a sport to a curious observer, to see how apish he is, especially in his behaviour toward those whom he imitateth. If *Moses* do wonders, he will shew tricks so well as he can, although smitten with boiles (q) for his paines. But as *Pharaohs Magicians* striving to imitate *Moses* in all things, really performed nothing, but counterfeited in all, so doth this hypocrite. Would his heart be first in the work he imitateth, his imitation were commendable. *Be ye followers of me, as I also am of Christ*, (r) is an Apostolical precept; a Christian duty; but when it is no otherwise done, than it is practised by the man of sin (s), with signes and lying wonders, and all deceivablenesse of unrighteousnesse; this makes the hypocrite an abhorring to the Lord, for which he will one day finde himselfe a sonne of perdition.

q Exod. 9. 11.

r 1 Cor. 11. 1.

s 2 Thes. 2. 3, &c

They say, Apes are taken by putting on childrens stockins and shoes, which being on, they cannot climb, and so are surprized, so this hypocrite is discovered and taken as one of no worth, by putting on fashions of others, wherein he cannot climb to heaven, and which he is no better able to manage to any spiritual advantage, then little *David* was to fight, in the Armour of *Saul*: so that those outward gestures and deportments which are commendable in a Christian, because springing from an inward principle of grace, are in the hypocrite intollerable, because but the counterfeitings of a gracelesse heart.

Altero ad frontem sublatum, alio ad mentum depulso supercilio.

* Curtius l. 3.

t Isa. 2. 6, 7, 8

n 2 Eph. 1. 8.

And as the vanity of our travellers into forraine countries is become a disease almost universal to be in the fashions of those people among whom they travel, they must have *France* on their backs, *Spain* in their face and countenance, *Italy* in their wrything brows and gesticulations, *Pisole* like, according to *Tullies* description; to the great dishonour of our Nation to which it boads ruine: [For, as the *Chaldean Astrologers* *, when *Darius* changed the fashion of his scabbard from the *Persian* manner into the mode of the *Greeks*, they prognosticated that the *Persian* Monarchy should be translated to them, whose fashion he counterfeited; so we may justly fear a scourge from those Nations whose fashions we follow, as God of old plagued his people by those whose manners they took up, not only in the matter of idol worship (t); but in their (u) clothing with strange apparel, although *Princes*, and *Kings children* that were found so doing.] So this hypocrite is a great follower of fashions of other men in matters of Religion; being as inquisitive after every mode to gratifie (as he thinketh) those Christians whose garb he counterfeith, as some *London Taylors* are to enquire after the newest fashions of the *French*, or others, to please their fantastick Customers, for their own advantage and gaine, without any care or consideration of the displeasure of God who hath threatned, (w) thy people in the midst of thee are women, the gates of thy land shall be set wide open unto thine enemies, the fire shall devour thy bars; so is it with our Ape. But, as it is both disgraceful and dangerous to lay aside manly vertue and masculine solidity, and for women to put off matronly modesty and maidenly bashfulnesse, for an exoticke fashion; so is it dishonourable and damnable to put on the external fashion and habit of sober, grave and devout Christians, without the inward substance and vertue, without which, all the outward comportment is but as strange apparel to him that useth it.

w Nah. 3. 13.

Differ.

Contrarily, the true Christian is content with, and constant in that carriage and behaviour which nature, religious education, and God hath made his own.

He is not abhorrent from all imitation of others; as well knowing that, as in rhetoric, and oratory, so in Religion, there is a commendable use of imitation; he that hath denounced so many woes against hypocrites, hath yet commanded all to learn of him (x), not only what to beleieve, but what to be, and do, and how to walk as he hath walked (y), that they may be followers of God as dear children (z). Hence it is

x Mat. 11. 29.

y 1 John 2. 6.

z Eph. 5. 1.

is that he can and will follow and imitate others wherein they imitate Christ, and (a) *mark them which walk so*, as he hath the Apostles and other solid Christians for an *en- a Phil. 3. 17.*
sample; not in their haltings, but in their walkings, wherein they *make strait paths unto b Heb. 12. 13*
their feet (b). He will not imitate *David counterfeiting madnesse* (c); nor *Peter* (d), in *denying his Lord*, much lesse in *swearing and cursing* to make out that denial. As *c 1 Sam. 21. 13.*
 for his habit and attire, it shall be sober, grave, and suitable to his rank and calling, *d Mat. 23. 7-9*
 therein propounding the best and gravest of his own rank and condition for his pattern, to keep himself free from just censure of fantastick levity, or affected gravity. *e 1 Tim. 12. 9*
In like manner the women also will adorne themselves in modest apparel with f Tit. 2. 3.
shamefacednesse and sobriety (e), and in behaviour, as *becometh holiness* (f). And as for his gestures, he will have them grave, not affected; his own, if natural and usual in the place where he liveth. Natural gestures become well enough, which being affected prove ridiculous; the cast of the eye, the bowing of the head or body, when not done to deceive, or in an apish imitation of strangers or other Nations to whom it is natural, are not to be slighted, or censured. The Spanish gravity and slow pace in them is not unseemly, because national; but in an English man, uncomely and odious. In a word, his gestures shall be such as shew devotion, not affectation; but whatever they be, they shall never go without the heart. Hands or eyes shall never be lifted up to heaven alone; rather, the heart without them (a). He had rather appear what he is, then be what such appear, because in him those gesticulations are absurd, how natural soever to them. He will in all things walk *exactly* (g), not exotickly; gravely, but not affectedly.

Thus this hypocrite will be every mans ape, but no mans follower; the Christian is every good mans follower but no mans ape. The one counterfeits in outward formality, the other really imitateth without counterfeiting.

The hypocrite putteth a face of wisdom upon a foolish heart.

He first is *wise in his own eyes* (a), although his foolish heart depart not from evil; *Char. 2.*
 Then he labours to make others of the same opinion, although there be more hope of *a Prov. 26. 12*
 a fool that sees his folly, than of him. His tongue boasteth of wisdom, and his great ambition is to seeme wiser then he is. He talks much of the price in his hand to get wisdom, but he hath no heart unto it (b). Yea, this fool despiseth that wisdom (c) *b Prov. 17. 16*
 which he so much courteth, and pretends to be married unto. This man is a fool, *c Prov. 1. 7*
 yet, in his own conceit, he is wiser then seven men that can render a reason (d). His shew of wisdom is shewed most, either in advancing himself with a bragging tongue, and undervaluing others with a foolish heart. He entertaineth with a scornful hum, *d Prov. 26. 16.*
 what is said by others which himself understands not, that he may seem wiser then they whom others not without just cause applaud: whereas it is the highest degree of folly to make shew of that wisdom which he knoweth he hath not. *e Prov. 12. 15*
The way of this fool is right in his own eyes (e), but he never was so wise, as to hearken unto counsel; or else he seems very wise in trifles, with neglect of things of greater concernment. It is the humour of many that ambitiously affect to be accounted wise, with great solemnity to do nothing; or to make great preparation, and to raise high expectation of bringing forth some great matter, when all these seeming mountains of wisdom they are in travaile with, comes to the birth, it proves but a ridiculous mouse; so that this hypocrite is not unlike to *Caligula*, who with banners displayed, and found of trumpets, caused his Army to gather cockleshells. He is a Mountebank in wisdom, such as *Hanno the Carthaginian Admiral*, wise in aspect, and formal in portraiture, and exceeding skilfull in the Art of seeming Reverend.

On the contrary, the Christian is a true Philosopher.

He is one that not only affects the name, but loves the substance of true wisdom. *Differ.*
 He is *wise in heart* (f), therefore he only deserves to be called *Prudent*. And while the mouth of a fool pretends to wisdom, which never was in his heart: the *f Prov. 16. 27.*
 Christians heart teacheth his mouth (g). And so his tongue useth knowledge aright (h). *g Prov. 16. 23*
 He would not that any shew of what he hath not, should hinder the attaining of what he might have. Wherefore he rather complains of ignorance that he might *h Prov. 15. 3*
 be

- * Prov. 30. 3, 3 beinstructed. [*I (k) have not the understanding of a man, I neither learned wisdom, nor have the knowledge of the holy,*] than to be vainly admired even for what he hath. What he hath, he modestly putteth on, for (*l*) *wisdom is before him that hath understanding*; and that both for his own just ornament, for (*m*) *a mans wisdom maketh his face to shine*; and for the instruction of others, for *the lips of the wise dispense knowledge (n)*, to guide them to the same happinesse to which himself looketh.

Thus the hypocrite seems wiser then he is, the Christian is wiser then he seems; the one basely beggeth an esteem for wisdom which he hath not, the other modestly puts from him the praise of what he hath, and chooseth rather to hang out but a small part of that which is in him, than to make shew of more.

Charact. 3. This hypocrite hideth a crafty head under a shew of simplicity.

- His plain habit is but a vail to cover his fraud and cunning. He will sometimes counterfeit ignorance, that he may more craftily over-reach, and use plainnesse of speech, that his wiles may be lesse discerned. He will seem honest that he may deceive; he is like the wily *Gibconites*, (*o*) *in old shoes and clouted, and in old garments* to circumvent, not only common *Israelites*, but *Josuah* himself; like *Saul* (*p*), in a disguise to delude the witch at *Endor*; or, the wife of *Jeroboam*, (*q*) to keep her self unknown from *Abijah*; or like false prophets (*r*), who bring wolves, come to us in sheeps cloathing. This, the Popish Priests and Regulars have verified beyond all example, who under their hair-cloth and freeze, bare feet, and shaven crowns, have subdued Kings and Kingdomes; not unto Christ, but to their own avarice and ambition. Yea, too many among our selves write too much after their copy, for lower ends; that, as the russet coat often deceives under that shew of simplicity, those of better education; so this hypocrite, under a guise of simplicity, deceives unsuspected; and, as the proverb saith, laughs in his sleeve at those who pretending to more ocular sharpnesse, are fooled by him.

Differ.

* Gen. 25. 27

* 1 Sam. 21. 13.

* Acts 23. 6.

Contrarily, the true Christian is a *Nathaniel* in whom is no guile.

He is as *Jacob*, (*s*) a plain man, dwelling in tents. He is what he shews; his dealing is as down-right as his speech and behaviour. You shall know his heart by his tongue; at least, his tongue shall not belie his heart. If he have any policy, it is defensive to save himself, as *David* (*t*), that scrambled on the doors of the gate, and let his spittle fall down upon his beard, to avoid ruine by their hands, to whom he was now forced to flee for shelter from the malice of *Saul*; or, as *Paul*, that set the *Pharisees* and *Sadducees* by the ears, (*u*) to free himself from the fury of both, divided, which would have destroyed him, if they had continued united. In a word, his habit is according to his estate; and his tongue agreeable to his minde. If he seem to deny what is in him, it is not to deceive, but to learn. If he use plainnesse of speech, it is but the dictates of a plainer heart. He had rather be circumvented then deceive, and to be over-reached himself, then to go beyond others. If his word be passed, it is his bond, or the accepting of a Bill of exchange, which his heart and hand will make good whatever it cost him.

* 2 Cor. 12.

Thus the hypocrite by a shew of simplicity circumventeth by craft; the Christian, (*w*) in sincerity and godly simplicity, not with fleshy wisdom, but by the grace God maintaines his plainnesse, as most abhorrent from deceit. The one is a true *Israelite* in whom is no guile, the other a *Gibconite*, that minds nothing more.

Char. 4.

This Hypocrite puts a faire face upon a fowle heart.

He harbours a prophane heart under a demure countenance; much of his Religion lies in forms, without the power of godlinesse; in his habit, rather then his heart, and seldome lasteth so long as to get into his heart, but vanisheth into smoak as a vapour that makes shew of mounting to heaven, but dissolves by the way. He is an Apothecaries shop, wherein all the pots and glasses are curiously painted, or richly gilded, but have nothing within but dust, or trash. His face shineth, but his breath stinketh through rotten lungs. *Jerabels* paint, and *Naboths* blood, do ill agree, yet meet

meet in the same party; the one in the face, the other in the heart; and both in this hypocrite: His face shines through the oyle he hath borrowed; his heart is black and rotten through want of the wine of grace to cheere and revive it. If *Ananias* and *Sapphira* (i), can but first delude those that received part of the price instead of all, they will not fail to bear down *Peter* himself with a good face, that they have sold their land, but for so much and no more. He looks not at God who is invisible, and therefore thinks of no more then what is obvious to the eye. If he affect gravity, he will but purchase the vizard of a Spanish face, and write upon it his own name, and his buisnesse is done. If he would be thought wise, it is but drawing his picture by that of *Solon*, *Plato* or *Lycurgus*, and he hath enough. If his heart be set upon uncleannesse, let him put on *Herods* face and reverence the *Baptist*, and this will suffice him, till he be compelled to shew his heart by taking off his head. The Romanists allow uncleannesse, so it be cleanly covered; and this hypocrite, if he can but have the time to wipe his mouth (k) he will tell you confidently, he hath not sinned. i A. 5. 1, 2, &c.
k Prov. 30. 10

Thus our hypocrite is (as *Alexander* said of *Antipater*, commended for his plainnesse in apparel) all plain without, but all purple within.

Contrarily, the Christians chief beauty of his face, is from his heart within. Differ.

His Religion begins in his heart, he hath not only a form, but real piety. The new creature, Christ in his image is formed in him; he conveyeth sobriety from his heart to his countenance: And while others vaunt of their outward cleannesse, his prayer is, (l) Create in me a clean heart O God. He is loath the shew of what he is not, should bring into question the truth of what he is and hath; he neglects not, but studies all outward behaviour and comelinesse that may bring honour to his profession; but when he is most exact in his outward garb, it is not with a purpose to deceive, or of men to seek glory; but to approve himself to God and men by shewing forth outwardly some part of the treasure that is in the heart, and that all his conversation may onely be such as becometh the Gospel of Christ (m). * Gal. 4. 19
l Psal. 51. 10
m Phil. 1. 17

Thus the hypocrite is as the *Pharisees Tomb*, very gay without, but fowle within; the true Christian, as the *Kings daughter*, whose cleaving is of no wrought gold, and her self all glorious within (n). The one hath a smoothed face, and a withered heart; the other a true natural beauty from a sound, healthful and well tempered constitution within. The Hypocrite maintains a signe without an house; the Christian pulls down the signe that the house may stand; the one puts on a face of Religion to binde others to beleve him, the other takes in the power of godlinesse to binde himself from deceiving. n Psal. 45. 13

This Hypocrite puts a case of gravity upon a light heart. Char. 5.

Understand this, where gravity is in fashion, not where men profess levity and carelesnesse as a choice piece of their education and profession, (as in these times our young gallants count it their honour to glory in their shame, and to be ashamed of nothing so much as of their true glory (x), till their glory be ashamed (z) of them :) But when gravity is in request, you shall soone finde our hypocrite in that case of affected gravity which ever nourisheth levity under her skirts. There is a kind of light gravity held forth by some old Bachelours, who while they glory in their continency and single life, discover much wantonnesse and lightnesse, if not of their bodies, yet in their discourse and behaviour. So there is always something green and sower in our hypocrites carriage able to set the teeth of a sober man on edge, even when his almand gravity seems to flourish (u); I mean, a set gravity, (like that of *Socrates* never seen to change countenance on any occasion,) which must needs be affected, and much straiten that lightnesse and greenesse of lusts that is pent in, and will too often break out ere he be aware; for, whatsoever is forced, will not be perpetual. Things unnatural are troublesome, and cannot long be endured. It is too much to be alwayes on the tenters. The finewe of the minde no more than those of the body, can abide a perpetual distention. Affectation of gravity is like a streight shoe, that while it gives shape to the foot, wrings it, and therefore must either be x Jer. 9. 24
z Luke 9. 26
u Eccles. 11. 5

shortly left off, or widened, that the shooe may come to the foot, not the foot to the shooe. Some put on a countenance for their better grace when they go abroad; which they put off when they return home for their greater ease; so, our hypocrite; yea, and at times too, while he is abroad upon the stage of dissimulation, where it happens to him as to the *Ape* that acted *Damon* and *Pythias*; a few nuts thrown betwixt them, put them quite out of their parts; for the bait or object of this hypocrites special sinne makes him forget his counterfeit acting, and to fall to that wickednesse which is to him as nuts to an *Ape*. The beard makes not a *Philosopher*, nor the hood a *Monk*; yet this hypocrite hath nothing else of a grave man, but his countenance, gesture, apparel and gate, like those, of whom it is said, (b) *they were a rough garment to deceive*. His countenance promiseth staydnesse and solidity, but his heart is as fleeting as the weathercock. He is like a childe in black, or an *Ape* in mourning. Popish Regulars excel in this Craft. Their order and rule speak them grave; but their heart and life proclaime them wanton. Again, some seeme grave, but not out of true gravity, but because stupid, ruthlesse, and senseless, without affections or bowels; or, because they are by nature slow, like the *Asse* that cannot mend his pace, or like a wooden horse that cannot go out of the way; yea, sometimes his gravity is as mischievous as that of *Caesar*, who alone came sober to the Senate, to overthrow the Common-wealth.

b Zech. 13. 4.

Differ.

On the contrary, *the Christians habit is the true badge of a grave heart.*

He knows there is good use of gravity even in outward carriage, and that it is pity it should be so much out of fashion. By a sad countenance the heart is made better (c). It is as the north-winde to drive away flattery and sycophancy. For a grave and just Governour chafeth away all evil with his eyes (d). Wherefore he maintaineth even a face and forme of gravity, not as an hypocrite, to deceive; but as *Job* (e), who even in smiling maintained an awful respect to hold up the reverence due to justice. Gravity and integrity meet in the Christian that he may not deceive, but not in the hypocrite whose trade it is to delude. The Christian makes gravity his study as well as his profession; not to destroy affections; which were to dam up the fountaine, and to raise the foundation of vertue, but to command and govern them. A man without affections is a wooden horse that cannot go out of the way; but a Christian having his affections gravely governed is the only man that goes right and is undefiled in the way. He is unmoveable from a good course, although not immovable in it! He may vary his Tropicks as necessity, or prudence may move him, but he never goes out of the ecliptick. If his passions do sometimes draw him aside, his prudence and gravity are the legs that carry him into his way again. And so he makes a wild horse serviceable, which a wooden one will never be.

c Eccles. 7. 2.

d Prov. 20. 8.

e Job 29. 24.

Thus the hypocrite counsels by his gravity; the Christian is grave that he may not abuse himself to the damage of others. The one affects gravity for a shew; the other loves it for it self. The one is grave when he seems most merry; the other shews lightnesse in his greatest gravity.

Char. 6.

f Psal. 10. 9, 10,
&c.

This Hypocrite hideth a proud heart under the mask of humility.

This is the crouching hypocrite that lurketh like a lion in his Den (f). His word is humility, his acting is pride; and never so proud as when he most humbly himself; that the poor may fall by his might. The Pope for advantage will proclaime himself *servus servorum*, your slaves slave; yet even then exalteth himself above all that is called God (g). And he that is so seemingly humble as to offer a chain to the Devil, is yet so proud as to take merit from Christ. As the thrifty dissembler is lavish in courtesie that he may spare his purse; so this hypocrite gives men the way or the cap, because done without cost, and conducing to his own vain-glory; this is a kind of imperious humility, that, by unprofitable complements pleasing to the meaner sort, renders himself the higher, and them more obsequious. Thus *Abraham* with his lowest humility, drew many an honest man unawares into the fellowship of his highest Treasons. Counterfeit humility lifts up higher, and in the end casts down lower then others sin; for he that exalteth himself by seeming abasement, shall be sure in the end to be abased below the lowest. Who so high, who so low, as *Lucifer*?

g 2 The. 3. 4.

There

There is also an impious humility, when men out of pretence of being no wiser then their Fathers, no better then their neighbours, nor more religious then the Prince, take upon them to lift up themselves against God and his truth.

Thus many persecutors are mad against the truth, upon no other account, but that their Fathers never owned it, but have always been of another Religion.

On the contrary, the Christian endeavours to make his heart level with his eye.

His heart is not haughty, nor his eyes lofty (b). If any difference be, he is more humble within then without, and his heart is more lowly of the too. He doth not *campomari humilitatem*, make Merchandise of his humility, much lesse hunt after the glory of a shew of what he hath not in truth. He humbleth himself by esteeming others better then himself (i), but not to draw them into his net (k). He gives all men their dues, honour to whom honour (l); but, in Christian ingenuity, he preterreth God, Truth, and conscience before all men. These he laboureth especially to save harmlesse, and to hold up their honour with the neglect of his own, who ever be offended; Hence of many he is accounted proud. But he had rather himself be a loser in his credit then in his conscience, or that God or his truth should lose by him; yea, that all men should lose rather than God should be endamaged.

Thus the Hypocrite is as Haman doing honour to Mordecai with a proud heart; he leads his horse when he would cut his throat (m); the Christian, as the disciple of Christ, washing the feet (n), of the Saints in imitation of his true humility. The one counterfeith, the other affecteth it.

This Hypocrite covereth a base heart under a lofty look.

There is a generation; O! how lofty are their eyes, and their eye-lids are lifted up (o)! He pretends to magnanimity and Christian fortitude beyond others, and danceth proudly upon his threshold (p), yet hath in him a dung-hill minde, a cowards spirit, and is but as a slave in Parliament-ropes. Every proud man is base, and every wicked man is proud, but none like the hypocrite who is base all over. Some base humour of covetousnesse, ambition, uncleannesse or the like is his *Genius*, his familiar, causing his heart to drudge basely after these Masters, and making him a coward in the cause of God, which when it breaks out and appears, none so contemptible in the esteem of others, as he that was most lofty in his own looks before others, that he might hide that basenesse which indeed is in him.

Contrariwise, The true Christian is highest in his resolution, when furthest from vaunting.

Peter may boast of more then John (q) and may cut off an eare of him that came to apprehend his Master. Yet he that said lesse, performed more, althoough known to the High Priest (r). He useth this world as one that lives upon God. He owns God whoever denies him, whatever it cost him. If he cannot dispute against error, he can die for the truth; if he cannot say so much as others, he will do the more. If his outward man be persecuted, his heart is above all persecutors; he can despise their torments even while he suffereth them; and rejoyce in tribulation when it is at the sharpest and highest.

Thus the hypocrite is like Goliath threatening David to give his flesh to the fowles of the aire; the Christian, as David, makes not so great a shew, yet with a stone and a sling gives the Philistines flesh to the wild beasts of the field. The one vaunteth, as Lamack before his wives; the other slayes the Lion and the Bear, and (till after it be done) makes no words of it.

This Hypocrite covereth malice and mischief under the cloake of courtesy.

He that hateth, dissembleth with his lips, and layeth up deceit within him. When he speaketh faire, beleeve him not; for there are seven abominations in his heart (t). Eat, saith he, but his heart is not with thee (u). The words of his mouth are smoother then butter, but warre is in heart, softer then oyle, yet are they drawn swords (w). Thus Cain (x) talked familiarly and courteously with his brother, to till him into the

the field, that there he might rise up and kill him. *Esans* tears for a blessing was with an heart to slay *Isach* (y). The communication of *Simeon* and *Levi*, with *Shechem* and *Hamor* his father, although it was fair, yet very deceitful (z), that they might be revenged upon all the *Shechemites*. Of the same nature were *Joahs* embracement of *Abner*, *Ismaels* tears (a), the fasting of hypocrites, for strife and debate, and to smite with the fist of wickednesse (b); the Pharisees long prayers to devour widows houses (c). This hypocrite will laugh in your face, and cut your throat; and the more courtesie, the more craft. A point too well known and too much practised, although bred elsewhere, and brought over-sea, by those that solemnly make leagues, and then maintain, no faith is to be kept with Hereticks, to corrupt ours who need no Tutors in a course of sin.

Differ.

On the contrary, the Christian will not suffer his face to bely his heart, nor to bear false witness to it.

If, out of the abundance of the heart the mouth speaketh, the Christian will not suffer his mouth to speak what is not in his heart, but speaketh the truth in his heart (d). He keepeth his tongue from evil, and his lips from speaking guile (e). If it be fit he should smile, he holds it needful to love; he dares not fawn where he may not favour, nor cover hatred with deceit. And albeit he hath too often cause to dislike many, he can dissemble with none: if he love not, he flatters not; yet is he loving to others so far as he may, either for being good, or that he might make them so; and, because he loveth, he dealeth plainly, though the more he love, the lesse he be loved. But where he pretendeth love, you may be sure he loveth; for his love is without dissimulation. Where he is affable, he is real.

Thus the Hypocrite puts on a countenance of popularity, *mentientis astu*, as *Asin* speaketh, craftily belying his heart, that he may depopulate in a disguise: the Christian is truly affable, *compacientis affectu*, with affectionate compassion, as the same Father addeth. The one is courteous that he may be hid, the other speaks that he may be seen; and is as farre from mischief, as the other from truth.

CHAP. IX.

The Heretical Hypocrite

Defin.

Is he that professing himselfe a Teacher of Truth, obtrudeth his own lyes as the Truths of God, and persisteth therein.

1 Cor. 11. 13.

b verse 15.

c Ezck. 13. 4.

e Eph. 4. 14.

d 1 Tim. 4. 3.



His profession he is a great pretender to truth, to the truths of God, and to piety; transforming himself into an Apostle. (a) (that is, a messenger, or Minister) of Christ: but, in truth and indeed, is a false Apostle, a deceitful worker. He is Satans Minister, transformed (in outward shew) into a Minister of righteousness. (b) a wolf, in sheeps clothing: a fox, in a lambs skin. He must hold out a Colour of truth and piety, that by these he may deceive by untruths with more subtilty, and efficacy. Every sinner is deceived by Satan; but this man, willingly, that he may deceive others more cunningly. He is content to be deceived; he would be deceived to choose, that he might be *artifex mentiendi*, his crafts-master in lying, under a Colour and shew of truth, whereby he lies in wait to deceive. (c) He speaketh lies in hypocrisie. (d) not venting them as lies, but as truths; some truths he must hold, or all would abhorre him; but, among those truths he foisteth

foisteth and thrusteth in some counterfeit coyne, as currant money, brasse, gilded over with some silver, to give it tincture and esteem; but, with a purpose to couzen those on whom he obtrudes it; He pretends to be a zealous disciple of Christ, but is in truth the Scholar of the Serpent; learning all his arts and methods. Other hypocrites are the Devils children; but this hypocrite, *his first borne*; If not in time, yet in miles, as Polycarp said of Marcion: (e) *toto calo, isto genere hypocrita*; An hypocrite all over, An hypocrite in grain.

To expresse this deceitfulness more fully, the Apostle (f) useth an heap of words which may seem tautologies; but do indeed intimate that he wanted words to decipher this wretch to the full. The *doctrines* he teacheth, they are but *winds of doctrines*; a shew, without substance; but, in substance what are they? *the sleights of men, and cunning craftiness whereby they lie in wait to deceive*. They are cheating gamesters, that flurre a dy, or play with false dice; And they do it so *cunningly*, that it cannot be discerned until it be felt: (*in vain is the snare laid in the sight of any bird*) nor is this done by accident, but out of set-purpose and designe; not openly professed, but by secret *lying in wait*; not to do good to the soules of men, but meerely to *deceive*; And, if the heretick, can make a Proselite, and *draw away disciples after him*, (although he make them *twofold more the children of hell then they were before*;) he hath an answer ready for such as complain of the cheate; *what is that to us, looke ye to that, when his own turne is served*.

But as in the case of common lying, not every one that uttereth a falsehood is a lyar, so here, not every one that uttereth a lie for truth, is an *heretical hypocrite*: but he that *speaketh lies in hypocrisie*, in the great truths of God, and wilfully *persisteth* therein, after *admonition*, and cleare confutation. (g) It is not *error* simply, but *obstinacy* in it that denominates an *heretick*. It is one thing to erre, another to be guilty of heresie. The very *forme* of heresie lies in two things; First, in a willing, witting, inventing, choosing, or espousing of some false opinion and doctrine, and holding it forth to others as the truth of God, and taking pleasure so to do. * Secondly, in maintaining and persisting therein against cleare evidences of truth.

There are *heretici*, and *hereticati*, as the old Chancellor of Paris * was wont to phrase it, *Hereticks* that *bring in*, and others that are *hereticated* with damnable *doctrines*; (h) that is gangrend, or poysoned with heretical opinions; they willingly and wilfully accept and imbrace what others have obtruded upon them, or their anceltors, and will not depart from them. They will be of their fathers Religion be it what it will: they will rather erre with Gamaliel, then imbrace truth with Paul, if branded with the Stigma of heresie. (i)

Now, an Heretick is then an *heretical hypocrite*, when he doth not so much openly professe heresie, as by secret and cunning sleights winds in his lies, *quasi aliud agens*, as intending nothing lesse, like the serpent that winds in his head ere he be discerned, and then draws in his whole body after, ere he can be withstood and avoyded. This false-teacher *privily brings in damnable heresies*, and with *fained* (pargetted playstered) words * *make h merchandise* of weak Christians, (k) *beguiling unstable soules*. (l) He hath a method and Art by himself, whereby he, under a shew of the simplicity of the Gospel, with *good words and fair speeches*, *deceiveth the hearts of the simple*. Sometimes he prevails further, by *signes and lying wonders* (m) also, but alwayes, with all *deceivableness of unrighteousnesse*. (n) He pretendeth great shew of *righteousnesse*, that he may deceive more slyly with *unrighteousnesse* in a disguise, as *delighting*, * *thus to spert himself with his own deceivings*. (o) He is the *snare of a fowler in all his wayes*, and *hated in the house of his God*. *

On the Contrary, the *ingenuous disciple of Christ* embraceth the truth in her native *purity, and simplicity*, for the truths sake.

As a new born babe he receiveth the *sincere* (or uncorrupted) *milk of the Word*. (p) He abhorres all disguises, and adulteratings. He (q) *renounceth the hidden workes of dishonesty*, not walking in *craftiness* nor handling the Word of God *deceisfully*. He doth not (r) *Cauponari*, * *play the buckster*, mingling bad wares with good; or, the *Vintner*, putting water or other base liquor into wine; *corrupt the Word of God*, but as

e Novi et pri-
mogenitum esse
Saxa. Euseb.
lib. 4. cap. 14.
f Ephel. 4. 14.

g Tit. 3. 10.

* Danau Isa.
par. 4. c. 38.
* John Gerson.

h 2 Peter 2. 1.
* 2 Tim. 2. 17.
* Acts 5. 34.

i Acts 24. 14.

* πλᾶσις λό-
γους.

k 2 Pet. 2. 3. v. 14
l Rom. 16. 18.
m 2 Thel. 2. 9.
n ver. 10.

* Cameron My-
roth Evang.

o 2 Pet. 2. 13.
* Hol. 9. 8.

p 1 Pet. 2. 2.
q 2 Cor. 4. 2.

Differ.

r 2 Cor. 2. 17.
* καθ' ὅσον

ταράττα καὶ
καὶ τὸν πλῆθος

in corruptendo
vino, aque in-

fuscando, ut
Caupones
solent. Fun.

- of sincerity, but as of God, in the sight of God, speaketh he in Christ. He receiveth the truth in the love of it, that he may be saved. (s) and is better pleased that she appeare in her naked Simplicity, then in the disguise of an harlot, the enticing words of mans wisdom. He is not for alchymy, but for silver; not for artifices, but for downright truth, in demonstration of the Spirit, and of power. (t) His desire and prayer is, to be led into all truth. If through ignorance, or inadvertency he happen to erre, he will not persist in error. * If the greatnesse of any mans name sway with him, or carry him, as it did Barnabas (u) into any dissimulation, he will readily disclaime it so soon as any Paul shall discover it to him. If he be as mighty in the Scriptures as Apollos, (w) yet if in any thing he be ignorant, he will be content to learne the way of God more perfectly, not only from Aquila, but even from Priscilla (x) too. He lookes upon error as a deformed monster, how curiously soever dressed; and upon truth, as the choicest beauty, how homely soever apparelled. Virgin-truth in rags is more welcome to him, then the strumpet of error in her richest attire. He hates the leaven of the Pharisees, (y) how toothsome soever the bread made of it may seem to be, and delights in the unleavened bread of sincerity and truth, how unfavoury soever it be to a corrupt palate. He abhorreth to deceive in any thing, but most of all in the things of God. His teaching of others is not of deceit, or of uncleannesse, or of guile. (z) neither useth he at any time flattering words, nor a cloake of covetousnesse, * nor of men seekes he glory. He is well content that God alone should speak with absolute authority, and mans wisdom be silent in conscience of humane infirmity; If the truth he maintaineth be pronounced a lie, he is well content to beare it, if the truth of God may thereby abound to his glory. *

Thus the heretical hypocrite is an Impostor even in his greatest appearings for truth, the true Christian is sincere at heart in his greatest aberrations from truth; The one abuseth the truth, the other adorne it. The one sels it, the other buyes it; The one makes use of it to deceive, the other against deceit; The one, to destroy others whom he pretends to save, the other, to save both himself and others that otherwise would be destroyed.

Char. I. This hypocrite, that he may set Gods stamp of truth upon his own lie, sets the brand of a lie upon the truth of God.

- * Rom. 3. 7. In opposing the truths of God, he gives God the lie * in obtruding his own fancies, he tells a lie for God, making the lie of man to be the truth of God; He is like the foolish Prophets that first see vanity and lies, and then father all upon God, saying, the Lord saith it, albeit he hath not spoken. (a) and that it may appeare that this Prophet is a foole, and this spiriual man mad, (b) he sticks not to make God a liar, by giving the lie to the truths of God, that contradict his own lies. If Gods truth and his fancies cannot stand together, the truth is the liar, not he. Either the Word is not the rule or, not, unlesse interpreted by the Church, saith the Romanist: or by the spirit, that is his own spirit, saith the Enthusiast. If a Perfectist be told he is a sinner, he saith, and stands stoutly to it, that he hath not sinned, and so makes God a (c) liar; Thus the new, as well as the old Arrian, rather then acknowledge the divinity of Christ, will not believe in him as the true God and eternal life. (d) and so he makes God a liar, because he believeth not the record that God gave of his sonne. (e)
- a Ez k 13. 8.
b Hof. 9. 7.
c 1 John 1. 10.
d 1 John 5. 20.
e ver. 10.

And indeed it cannot be otherwise. For, what communion hath light with darknesse? what agreement can there be between error and truth? Will not errors endeavour as Pharaohs lean kine to devour the fat? Not that error shall alwayes prevaile against truth: for however error, like Dagon, be by Philistines, set up by the Ark, yet this Dagon shall fall before the Ark; (f) his head and hands, his subtilty and his power, shall both faile him, albeit some stump of him remaine, for the tryal and ruine of others, in after ages, for their unsoundnesse and hypocrisie. But, until God appeare in the defence and rescue of his truth, as Abraham, in the rescuing of his Nephew Lot, Error that hath the impudence, as well as the enticing qualities of an harlot, will out-face, not only truth, but even the God of truth; and in this respect, will set his mouth against heaven, and his tongue shall walke through the earth. (g) Thus, the Pharisees, that could not stand before the truths preached by Christ, nor withhold the people from

f 1 Sam. 5. 4.

g Psal. 73. 9.

from hearing of him, could not hold from blaspheming; *He hath a Devil and is mad; why beare ye him?* (b) No man can hold up the credit of his own errors, but he will disparage Gods truth that condemnes them. He that loves darkness, must needs hate the light.

Contrarily, the true Christians motto is, *Let God be true, and every man a liar.* (i)

He will never reply against God, nor decry that for an error, (k) which God speaks in his Word, how crosse and contrary so ever to reason, and the doctrines of men. The clay will never rise up against the Potter, nor *the thing formed against him that formed it.* When he cannot understand, or fathom it, he will with *Mary*, (l) believe it, and submit unto it. On the other side, he will never receive that for a truth, which the Word of God condemns for an error, or will not warrant to be a truth. He remembreth that charge, (m) *believe not every spirit, and therefore will try, not only the spirits, but all things, and hold fast that which is good,* (n) Nay, he cares not how low himself be laid so God may be exalted. He will never account it a shame, but esteem it his honour, to recant and renounce any error that he hath never so confidently maintained, that the truth of God may be advanced, and more abound to his glory. Whatsoever *Paul* once thought, (o) *that he ought to do many things against the Name of Jesus Christ; yet, so soon as it pleased God to call him by his grace, and to reveale his sonne to him, immediately he conferred not with flesh and blood,* (p) that would account it a disgrace now to renounce what he had before so furiously and publickly propugned, namely the doctrine of the Pharisees, and traditions of his Fathers: but he falls to the work of Christ, and (whether the Disciples would own him or not) *straight way preached Christ in the Synagogues,* (q) *and that faith which he once destroyed.* (r) As heresie makes men proud, (s) and clamorous; so true conversion makes humble, (t) and self-denying, studious of truth, (u) *and meek in instructing those that oppose it.* (w)

Thus, this hypocrite is like Anti-christ (x) for ambition, *opposing and exalting himself,* and his fancies above God and all the truths of God; the true Christian, like *Paul*, will part not onely with his errors and honour, but with his life also, so Christ and his truth may be set upon the throne, and vaine man abased. (y) The one like *Simon Magnus*, (z) being drunken with the pride of his own wit and opinions; *giveth out that he is some great one:* The other abaseth himself as *Peter*, (a) *O Lord, depart from me, for I am a sinful man:* not as not needing him; but, as worthy of him.

This Hypocrite *disguiseth and deformeth truth, that he may with lesse envy disgrace it.*

No reasonable man can endure that truth should be opposed under her own name, she must therefore be miscalled first, that she may after be misused. The Pharisees (and Jewes, seduced by them) called the faith of Christ, by the odious name of heresie, that they might with more security and credit, persecute it and all that professe it. As the Popes dealt by tithes, first profaneing, and then impropriating them; and, by our godly Ministers first degrading them as hereticks, and then burning them; and, by Princes themselves, first excommunicating, and then deposing them, and exposing them to the knife or sword; so do these hypocrites deal with truth that they have a mind to be rid of: First, they put her into the habit and guise of heresie, and then make it a matter of conscience to rise up against her. As Grandees, conspiring against a good man that stands in their way; first they blast, and then break him; so these hypocrites, not liking the sound Doctrine of Gods absolute Decree, first accuse it of making God the Author of sinne, and then explode it as a sinful and blasphemous opinion. And so, as *Jehoshaphat* (c) was once in danger (unawares to the *Aramites*) to be slain instead of the King of Israel, so truth is often exposed to great hazards, even from such as owe her no ill-will, meerly upon mistakes arising from this device of Impostors. Thus, as in former ages, the Emperours were persecuted by Popes upon the quarrel of *Investitures*; but, under the names of *Symony*; so in later times, the same persecutors have persued Protestants with fire and fagot; but, under the brand of *Lollards, Lutherans, Huguenots* and the like: And Bishops have persecuted godly men; but, under

* Rbem in
1 Cor. 9.

the names of *Puritans*, and *Schismaticks*. So Papists have blasted the Evangelical doctrines of *perseverance*, and *assurance*, under the titles of *Presumption*, *faithlesse*, *persuasion*, the *faith of Devils*, and *not of Apostles*. * Thus, *Arminians* (the true spawn of *Pelagians*) have branded the Doctrines of *absolute Decrees*, under the odious name of *stical fatality*, &c.

Differ.

On the contrary, the *Disciple of truth* useth his eyes before his tongue, and presents truth as lovely as he can, that it may be embraced.

d Phil. 1. 10.
e 2 Cor. 10. 4.

He makes use of his wisdom, first to discern of things that differ (d): and then, of weapons of warre, (e) as the cause requireth. As he receives no truths upon trust, so he refuseth not any, till he hath first laid them to the rule, and put them to the touch. He feareth not to own truth, although infamously branded with the name of *heresie*, but

f Act. 24. 14.

even in that very (f) way will he worship the God of his Fathers, believing all things that are written in the Holy Scriptures. And when he seeth truths opposed by evil men under the name of errors, he will be rather apt to judge more favourably of them, than thereupon to oppose them; and, to conclude as he that observing the Christian Religion to be so furiously persecuted by bloody Nero, that must needs be good which Nero persecuteth: So that must needs be true which profane Atheistical men under the name of *Self*, *Heresie*, or *Schisme* so much inipugne and oppose.

g Num. 13. 27.
28.

Thus the Hypocrite is as the false-hearted spies (g) that brought an evil report upon Canaan, to dishearten the people from looking any further after it: The Disciple of truth is as (h) Caleb, stilling the people, and encouraging them to go up at once and possess it. The one is as Ziba (i) slandering Mephiboseth to the King, (k) the other is as Jonathan, (l) taking off the unjust aspersions cast upon David and maintaining his innocence to his greatest enemy.

h ver. 30.

i 2 Sam. 16. 3.

k C. p. 19. 27.

l 1 Sam. 20. 32.

This Hypocrite affronts not truth directly, but sets up some companion with her, that may at length juggle her out of her place, and bring in another Gospel.

m. 2 Sam. 17. 1.

n. 2 Sam. 17. 10

He pretends friendship to truth, by providing her an humble companion; but his meaning is to make that humble friend a proud competitor, to procure the ruin of truth by designe, which he cannot effect by force. He hath a good minde to follow Abithophels counsel, (m) by persuing and destroying David at once; but knowing the strength of truth that it is as David (n) who was a mighty man, and that they which

be with it are valiant, and himself a coward, he resolves rather to use this Stratagem.

o Act. 15. 1.

p Col. 2. 8.

q Gal. 5. 2.

r Rom. 11. 6.

s Rom. 10. 3.

t Mat. 15. 6.

u 1 Cor. 12. 13.

For well he apprehendeth, that if once an inferiour may be Cheek-mate with his superiour, he will soon give, or cry *Cheque-mate*: If that proud Cardinal once be suffered to write *My King and I*, it will not be long ere he transpose it into *I and my King*. If any attendant upon truth once come to sit down with her upon the same Couch, although at some distance, it will quickly become her equall, yea perk above her. This policy the Ministers of Satan uled in the first plantation of the Gospel. If men that were Jewes would needs embrace Christ in stead of Moses, they perswaded them yet to retain *circumcision* and other ceremonies of the Law. (o) If the Gentiles were brought into the Christian Church, there wanted not some, who would needs introduce Heathen Philosophy. (p) And finally (when time gave colour to prescribe) Ecclesiasticall customes and traditions. Thus, he endeavours to bring in another, or another manner of Christ, another Mediatour, another Faith, another Salvation. For well he knoweth, that if once *circumcision* be suffered to keep company with the Gospel, Christ shall profit us nothing. (q) Let but works and grace be joynd together in mans election, and grace will be no more grace? (r) Give way to mans own righteoufnesse to stand in the same roome with faith, and it will not be long ere it get into the place of faith; yea, of the object of faith, Christ himself, and cut off our part in the righteoufnesse of God. (s) Let tradition come in to the aid of Scripture, either to tell us which is Scripture, or what it meaneth, it will soon get sovereignty over Scripture in regard of authority, and make the Commandments of God of none effect, (t) in point of interpretation. Let Saints give (I say not merit, but even) names and distinctions to Christians, this will make Christ to be divided, and Paul crucified, (u) in the opinions of men.

Mans

Mans corruption makes him (even at the lowest) hardly endure a superiour, but if once tickled with the entrance upon, or hope of sovereignty, he brookes no equal. There is much ado to keep great spirits in the place of subjects: but let them be once admitted to share in royalty with their Masters, they are restlesse till they engrosse it, and make servants or nothing of their Masters. If *Charles Marsel* and *Pipin* his son, be admitted to steere with the Kings of *France*, they want but the Popes title or a new coyn'd distinction to get the possession of sole sovereignty. So our hypocrite well knowes if he can but bring in a companion that will prove a rival, that in the end will thrust truth besides the Throne. Therefore if he have a minde to undermine any truth, let him set up any competitor, and his work is more then half done. He need but sit still and look on, he is sure of the issue? Let but man or any thing wherein man hath to do, be once allowed to share with Christ in the matter of *merit, intercession, authority, jurisdiction*; this will soon set Anti-christ above all that is called God, or worshipped. (w) Thus traditions once magnified above proportion, began to accuse Scripture as *insufficient, obscure, a dead letter, a leaden rule, a nose of wax*; and in time, a very *Childrick* not fit to reigne. Let those that troubled the *Galatians*, set up works to share with Christ in the matter of *justification, circumcision* to be joyned with *Baptisme*, some legal ceremonies to go cheek by joule with *Christian Liberty*, and this will soon remove them to another Gospel. *

w 2 Thes. 2, 4.

* Gal. 1, 6
Differ.

Contrarily, the Disciple of truth will neither preach nor receive any other Gospel then what he hath received in the written word.

He knows but one Lord, one Lord, one faith, one Gospel in truth and indeed. If any other be obtruded he rejects it as spurious, because up change, no additament in matters of faith is henceforth to be expected or admitted, the same Doctrine, the same Sacraments are to continue to the end of the world. *Jesus Christ is the same yesterday, and to day, and for ever.* *

* Hebr. 13, 8.

If any hand-maid will know her distance, she is wellcome so long as she keeps her due limits, if *Hagar* once perk up, and grow malipert, out of doores she shall, how grievous soever it be unto him in other respects. For well he knows the aspiring nature of in-mates, and that God, abhorring the adultery of Alchimy-doctrine, hath made his Truths like gold and silver. Gold cannot endure the least quantity of Latine to be mixed with it; nor silver of tinne: no more will truth brook the least mixture with any adulterous wares, or society with any competitor, nor will the judicious Christian take Alchimy for current coyne, although it bear the stamp of the Kings image and superscription.

If the true Christian once discovereth this plot of Satan, or of any his Ministers, he resolves not to give place by subjection (or admixtion) no not for an hour, that the truth of the Gospel might continue (x) with him. In this case it was that *Paul* withstood, not only those of the *circumcision*. (y) but even the blessed Apostle *Peter*, and that to his face, who, though free from erring in doctrine, gave offence by his practise in favour of the Jewish Ceremonies, and went not with a right foot according to the truth of the Gospel, but admitted those obsolete rites to come to neare it. We have a cloud of such witnesses opposing the usurpations of Anti-Christ in every progress of the Mystery of iniquity. The Scriptures alone are abundantly able to make the simplest Christian wise enough unto salvation, and thoroughly to furnish him to every good work, (z) as a rule sufficient for all the Israel of God. Therefore he gives heed to this as the surest way-mark, the most infallible guide, without minding what others say that pretend to shew us a shorter cut or a surer way.

x Gal. 2, 5;
y Tit. 1, 10.z 2 Tim. 3, 16;
17.

Thus this hypocrite under pretence of not suffering truth to go naked, puts her into linsley-woolsey, garments, thereby to pervert the Gospel of Christ; * the disciple of truth remembering him that forbad such clothing, abhorres such minglings, and the truth of the Scriptures alone is with him, all in all. The one sets up somewhat else with truth, to pull it down, the other admits only of truth, that he may the better uphold and maintaine it.

This hypocrite, in all his erratick opinions, ever advanceth man, with derogation from Char. 4.
God —

It is not enough that he set up errors in the room of truth, unlesse his errors set up man in the room of God. If he admit of such a thing as *predestination*, it is only such as passeth upon fore-sight of *works*, or *faith*, or *free use* of our own will; taking the *freedom* of Election from God, and giving the *glory* of his *grace*, to the *free will* of man. If he allow of *justification* by God, he gives it either to *mans* all of *faith*, or to the *merit* of his *works*; if not in whole, yet in part man must have his share, and it must be beleaved for a truth, that the most honourable way for Christ to save sinners, is not (as God would have it *a*) to *save them by himself*; but by making man able to merit his own salvation. Thus as the Jews, (*b*) being ignorant of the *righteousnesse* of God, and going about to *establish their own righteousnesse*, submitted not themselves to the *righteousnesse* God; so these will put in for a part at least in the honour of saving, or they will not be saved. And what *Lactantius* ^a observed of the Heathenish idolaters, is true of this hypocrite; He seems zealous for God, but yet in truth he owns him no otherwise than as a *Jupiter*, an *helping father*, instead of an absolute Saviour, beside whom there is no other to save. For he that takes in man to help save himself, cannot own God as doing all.

If God tell us that we are kept by the power of God through *faith* unto salvation (*c*); this hypocrite makes it a great point of Christian modesty to be still *doubting* of our salvation further then we earn it at fingers ends; not trusting so much to the power of God, as to our own will for perseverance in grace. If he receive Gods Word for divine truth, it is for mans sake, the *testimony* of the Church, and in mans sense too, as the Church interprets it; mans traditions must be of equal authority with the written Word, and God must not be beleaved, unlesse man *saith* he speaks true. Thus the *Romanist*, who yet enjoyns blind obedience to be given to man, and to take all upon trust from the sea of *Rome*, or from their more immediate superiors, although far inferiour to their Roman God; but let God speak never so plainly, none must belevee him further than those *Rulers* or *Pharisees* have beleaved on him (*d*); there they can be bold to enquire, dispute, dispence, contradict and blaspheme; for, if *Paul* say, it is better to marry then to burn (*e*), not so, *saith Bellarmine*, in the case of Priests; here, *melius est vivere quam nubere*, it is better to burn than to marry, whatever the *Adversaries* bawle to the contrary. If *Paul* withstood *Peter* to the face, because he was to be blamed (*f*); I deny that, *saith Baronius*, who will maintain that *Peter* was not to blame. Dare these *Cardinals* use their *Pope* so? Thus these hypocrites who belevee not God without a surety; but man upon his own authority, are by false sureties brought to belevee the devil instead of God? and to set up *doctrines* of devils speaking lies in *hypocrisie*, that derogate from the truth and honour of God (*g*).

Nor is this kinde of hypocrite to be found only in the adulterous bed of the man of sin beyond the *Alpes*, but even neerer home. Are there not found elsewhere men arising, and speaking many of the same perverse things, to draw away disciples after them (*h*)? They pretend to more strict examinations of the common Tenets, and to be more diligent inquirers after truth. But mark their positions they broach, and we shall ever discover this snake in their bosomes, and this designe to lie at the bottom of them all. What else doth the doctrine of Election upon foresight of *faith* set up, but man to be the cause of passing that decree? what means that of *universal redemption*, *universal grace*, and many more, but to make the whole work of mans salvation to depend upon the will of man in accepting if he please, or rejecting as he list what is offered by God?

ⁱ Differ.

Contrarily, the sincere disciple of Christ altogether advanceth God, how much soever man be abused.

ⁱ 1 Cor. 1. 29.

^k 1 Cor. 1. 24.

^l Eph. 2. 8.

^m 1 Thes. 5. 13.

He will not endure that any flesh should glory in Gods presence (*i*). He can and doth make use of men as helpers of his *faith* (*k*); but not as having dominion over it, or as authours of it; which he freely acknowledgeth to be not of himself, but the sole gift of God (*l*), as well as salvation it self. As he desires to hear none but those that receive only from the Lord what they deliver unto him; so he receives nothing from them, but what they have received of the Lord. He can esteem them very highly for their works sake (*m*); but he looks upon them as no more but Ministers by

by whom he hath believed, even as the Lord gives to every man (n). He can wait upon Pauls planting, and Apollos watering, but he looks only at God for the increase (o). ^{n 1 Cor. 3. 5. o Ver. 6.} And when he findes the increase, he acknowledgeth the demonstration of the Spirit and of power, and will not endure that his faith should stand in the wisdom of men, but in the power of God (p). ^{p 1 Cor. 1. 4. 5} If his Minister wax proud, and exalt himself above that which is meet, and arrogate what is due to God, as Herod; he will not cry out, the voice of a God (q), but leaves him as one that is falling into the condemnation of the devil; as well ^{q Act. 12. 22, 23} knowing that only he that only seeketh his glory that sent him, is true, and deserves to be heard and honoured. He will make mans will and reason yeild and stoop, that the truth of God may alone be advanced. He detracts not from the just power and authority of man, as the Anabaptist, Familist, and other Separatists; but if man will reach any doctrine by which man comes in competition with God, under a fair pretence of making God amends some other way, he abhors it as a doctrine of devils. He tries not the word by the Revelations of man, but revelations by the Word of God. He disclaims that holiness of man which might move God to Elect him, and renounceth those works and faith it self, as a work that pretends to justifie him; that free grace might be magnified and man abased, and not rejoyce in himself. He will never joyn in that worship, in which God must be beholding to man to invent and prescribe it. He will never be of that Religion which sets up man above all that is called God, or that is worshipped. He reverenceth and makes honourable account of those Christian Worthies, the ancient Fathers of purer times, as holy and learned men; yet men, and not God; holy, but not without blemish; learned, but not infallible, not without their errors. Yea, he receiveth not the Prophets and Apostles themselves without exception, because holy or learned above others, but because they were infallibly inspired (r), and spake (and wrote) as they were moved by the holy ^{r 2 Tim. 3. 16. s 2 Pet. 1. 21.} Ghost (s).

Thus this Hypocrite is as the Serpent in the fable, whose taile would needs take upon it to lead the way; the true Christian will not set a step in any way, but where Christ his head hath led the way, and left us an example that we should follow his steps (r). ^{s 1 Pet. 2. 21.} The one cares not how low he sets God, so he may exalt man; the other never troubles himself to lay man low, so he may exalt God.

This hypocrite makes the Scripture but a letter of credence, and his own fancies the Character. ^{3.} instructions by which he doleth.

He will say as you do, that the Scripture is the Rule; so you will believe as he bids you, that his fancies are the meaning of that Rule. He will accept of any text, so you except not against his glosse. If you will believe as the Church believes, he cares not what you believe. Let but the horse feed where he ties him, and he will be sure to tie him where he shall have nothing to feed on, but what he gives him. If the letter of the word serve not histurne, you must take his interpretation contrary to the letter, to be the meaning of the letter. *Hoc est corpus meum, this is my body*, must be understood of inanimate bread, speaking of a proper body, not of a living Christ, speaking of inanimate bread, signifying his living body.

If you come to plead your evidence in his Court, he will take away your evidence, and tell you, you must trust the Court, the Advocate; yea, the adversaries themselves. He will assure you he hath excellent wares; but he makes his shop as dark as he can; if he have any light, it is a back light, and that is sure to be a false one. In d Etrines, he carries not his customers to the lightsome part of the Scriptures, but to the darkest end of his shop, or the ware-houses under ground, such as are humane traditions, authorities or inventions of men, that so he may sell off his false wares instead of staple commodities; alchimy instead of silver; yea, he can make a Cellar of a Shop, darkening the Scriptures with Allegories, &c. that his collusion may not appear; just as Papists darken their Churches with pictures of the Fathers, that they may make children of their proselytes; and then multiply their Tapers to give a greater lustre to their images and ornaments. He locks up the Scriptures and the key too from the people, when he seems most ready to open and divulge them;

them; as *Plato*, his *Phylosophy*, under Allegories, or as *Aristotle*, under exotick terms of Art.

Differ.

Contrarily, the Disciple of Christ desires to be credited in nothing, but what he makes out of the Scriptures alone.

u Essay 8.20.

If the Scriptures be under lock, he makes a key out of the lock it self, and pretends to nothing but what is written. If he try the spirits, it is by the Word, and believes not that spirit to which the Word bears not witness (*u*); nor will himself be tried by ought else. He never takes that for truth that seeks corners, nor that for evidence that loves concealments. He is not as the Egyptian that affects Hieroglyphicks; but as the old Roman that wrote all his Laws in open Tables. He is not for dark lanterns, or for putting a candle under a bushel, but upon a candlestick. Alchimy shews best in the dark, but he will not take that for silver that cannot endure tryal by the open day. If the Scriptures give not testimony to Christ (*w*), he pronounceth him a false christ (*x*), cryed up by false prophets that are gone out into the world (*y*). He will do nothing in the dark; but cometh to the light of Scripture (*z*), that his deeds may be made manifest that they are wrought in God; and manifested so, that they may be made manifest not only to God, who searcheth the heart, but to the consciences of men*, who must judge by the works.

w Joh. 5. 39
x Mark 13. 22.
y 1 John 4. 1.
z John 3. 21.

* 2 Cor 5. 11.

Thus the hypocrite pretends a commission, that he may deceive; the other in all things produceth his commission, that he may prove himself to be no deceiver. The one abuseth an authority which he cares not for, but only to serve himself of it; the other keeps close to his rule, that he may shew how much he makes conscience not to wrest or abuse it; the one alledgeth the words of Scripture without the sense; the other takes that for the word, which is the true meaning of God. The one falls down to an idol in the Sacrament of the Supper, and feeds upon a shadow in a dream, by wresting of the words; the other lifts up his heart to God and feeds upon Christ indeed by following the sense. The one knows no eating of Christ, but in the Capernaimitical sense (*a*); the other feeds on him by faith, which findes his flesh to be meat indeed (*b*); not for the belly, but for the soul, and so he lives by him (*c*).

a John 5. 52.
b Verse 55.
c Verse 57.

Char. 6.

This Hypocrite first hangs out an opinion of his own, then forceth the Scripture to countenance and own it.

d Ezek. 13. 6
e Verse. 7.
f Mat. 4. 6.

First, he seeth vanity and lying divination, and then faith, the Lord saith it (*d*), when all is but a vain vision (*e*). Thus the devil perswaded Christ to tempt God, and then urgeth Scripture, (He shall give his Angels charge over thee, &c. *f*) to warrant the temptation. Thus the Pope usurps the place of an head and foundation of the Church, and then flies to those wrested words of Christ to Peter (*g*), Thou art Peter, and upon this rock will I build my Church. He first begets a ballard, then fathers it upon Scripture, and layes it at Gods doore to be nursed and kept at his charge.

g Mat. 16. 18.

Thus most of the Popish opinions are more ancient then their proofs, and most of their proofs are more mans than Gods, yet father'd upon God to feather their own nests the better. No Heretick enters the lists with an Orthodox Christian, but he is ready with *Rabshekeh* (*h*), to say, Am I come up without the Lord? He well knoweth that albeit the sense of the Word destroy his fancies, yet the Name of the Word gives credit to his fables.

h 2 King. 18. 25

Differ.

On the contrary, the disciple of Christ, first hearkeneth what God the Lord speaks in the Scripture, then speaks the same thing which the Scripture doth.

i 2 Cor. 2. 17.

He comes not to a Scripture to corrupt the Word of God (*i*), nor to make Merchandise of it, but to learn from it, and to teach as he hath learned, in all sincerity, as of God, in the sight of God, speaking of Christ, as in Christ. He admits of no coyné, although bearing the image and superscription of God, but what is coyned in his own mint. He admits of no doctrine, brings forth none, but what was conceived in the womb of the Words: Let Papists call the Scripture the Exchange for Hereticks, because

cause sometimes by them abused; and the Devils Voucher, because by him alledged to tempt Christ himself unto sinne (k); yet, as our Saviour refused not to be tried thereby, but opposed the same book in the genuine sense against the Devils abuse of the letter of it; so a Christian that hath received the love of the truth, will not be ashamed to own whatever Scripture (under the greatest disgrace) avoucheth, nor be to seek of weapons taken out of that armory to discover and repel all the fallacies of the Devils Sophisters, let them be as cunning as he can make them to wrest the Scripture to their own destruction (l). k Mat. 4. l 2 Pet. 3. 16

Thus, this Hypocrite hath recourse to the Word for cloaths to apparel his bastard; the true Christian goes to the same word for milk to nourish the childe that was begotten of it; the one makes use of the word to name the childe of his own brain; the other writes the name of truth upon the childe of the Word.

This Hypocrite under colour of purging of errors crept into the Text, Charact. 7. cuts off what makes not for his turne, and mangles the rest to fit it for his use.

He is a great pretender to preserve or restore the purity of Scripture, which he gives out to be corrupted; not that he careth for the Scripture more than Judas for the poore; but, that under colour of purging out this corruption, he may cut off what he list that makes against him. He can not only wrest Scripture, but wring off the neck of it, if it stand in his way. He can mangle it by concealing a part, as Satan in alledging that of the Psalmist, *He shall give his Angels charge over thee*, leaving out those words (which indeed make the former capable of fulfilling) *to keep thee in all thy wayes*: that, shews where the protection and guard of Angels may be expected, not when we go without God, much lesse when against him. Thus, the Papiists, in their common Catechismes prepared for the vulgar, blot out the second Commandment that might make their vassals to boggle at images, as if that were foisted in by some Lutherans or Calvinists, as the Northern borderers were wont to say of the eighth Commandment, when pressed with it to suppress their daily theeveries, that that Commandment was none of Gods making, but thrust into the Decalogue by King Henry the eighth. And, as some Arrians not able to stand before the strength of that text, (m) *There are three that bear record in heaven, the Father, the Word, and the holy Ghost, and these three are one*, reject the whole as spurious, lest their Dagon should fall before it; so there are still not wanting some who will make bold with Scripture to allow what makes for them, and to proscrib what ever is against them; not upon that skore, but under colour of a spurious additament to the genuine Text. m 1 John 5. 7

Thus, they pretend the original of the Old Testament is corrupted by the Jews; and the original of the New by Hereticks, that thereby they may set up their corrupt vulgar Latine *Translation (in whom one of their own hath noted above nine hundred errors) in the room of the Originals, preferring it before them for purity and authority. *Isidor Clarus

On the contrary, the true disciple of Christ esteemeth every Word of God concerning all things to be right; nor daring to curtail, or alter it, or to adde unto it. Differ.

He doth not pick and choose, but he takes, and eats all the Book of God. He hath no design to crosse the Word, therefore he hath no design upon the Word to pervert or curtail it. He needs not to pervert, or decurt that holy and streight Rule, or any Authour agreeing therewith, to maintain any private opinions. His Religion is cut out by the measure of the Word. And if in any thing his opinions deviate from it, he will bring his opinions to the Word, or cast them away. He knows that all truth is uniforme, no one part thwarteth another; and that, he takes for his cloathing, neither using the sheers nor the needle; for he neither cuts off any part of the word as too much for his purpose, nor sows on any shreds to patch up his Religion. He can spare nothing which the Word affords, nor admit of any thing, al.

although coming from an *Angel from heaven*, which may adde to the Gospel of Christ.

Thus the hypocrite is like the false mother that is earnest to have the child divided, the disciple of truth, as the true mother, abhors that division. The one cares not for Scripture, unlesse he may order it as he pleaseth; the other reverenceth it so much that he will not endure to see it mangled, but gives himselfe up to be absolutely ordered by it.

Char. 8.

This Hypocrite delights most in finding out new interpretations, and strange senses of Scripture, quarrelling the plaine and most generally received Expositions thereof.

2 Gen. 3. 15.

6 Psal. 19. 4.

9 Eccles. 9. 1

Understand this chiefly in points wherein he differs from the Orthodox Tenets, and harmony of truth. And here, sometimes he makes advantage of various and doubtful readings. Thus some Romanists to deprave the first Gospel that ever was published to the world (*n*) reading *hac* for *hic*, and instead of *He* (that is, Christ) shall break thine head, they read, *she shall break it*, and so transfer to the Virgin Mary the work of our Redemption performed by Christ. So, to prove their Church to be the only and perpetually visible Church instead of the true reading, (*o*) *In them he hath set a Tabernacle for the Sunne*, they embrace the corrupt rendring of the vulgar Latine, *posuit in sole Tabernaculum suum*; he hath set his Tabernacle in the Sunne. And to make out their uncomfortable and heterodox position of uncertainty of salvation, they take hold of that of the Preacher mistranslating, *Ne man knoweth either love or hatred by all that is before them* (*p*), which Hierime; through mistake renders thus (if that translation be his) *nescit homo utrum amore vel odio dignus sit, sed omnia in futurum servantur incerta*. Man knows not whether he be worthy either of love or hatred, but all things are kept doubtful untill hereafter; and hence they will needs conclude, that a Christian in this life cannot be assured of his salvation.

And, how many of that faction, and other disciples of Pelagius have toiled and sweated to put new interpretations upon the seventh and ninth chapters of the Epistle to the Romans, as they also wrest sundry other Scriptures to maintain the Pelagian Tenets touching the decrees of God, and divers other points depending thereupon, which are in difference between them and the Orthodox, who knoweth not?

4 Gen. 1. 16.

7 Luke 22. 38

5 Acts 10. 13

1 Job 1. 14.

Again, this hypocrite sometimes, despairing of making out his fancies by plaine Texts, he flies to allegories, to prove the Popes transcendency above the Emperour, he quotes that place, (*q*) *God made two great lights, the greater light to rule the day*; to prove the Popes double power, he alledgeth *Ecce duo gladii* (*r*). Behold here are two swords. To establish the Popes coactive usurpation, he produceth that, (*s*) *arise Peter, kill and eat*. To prove the faith of Laicks to depend wholly on their Clergy, he quoteth that place, (*t*) *The Oxen were plowing, and the Asses were feeding beside them*. To confirm further the visibility of their Church, he alledgeth (*u*) *the City on a Hill which cannot be hid*; whereas we may rather conclude their Church to be Babylon, because it retaineth the place that City of that is built upon seven hills. He would shew us the City, and have us imagine the Hill. I meane such an Hill as Christ pronounced his Apostles to be. On the contrary, the Separatist, though he see the Hill and Rock of truth plaine enough in the Word and Sacraments preserved among us, yet he will not beleeve there is a City, that is, a true Church, there. Sometimes this hypocrite, hath a delirine, a revelation, an interpretation differing from all that ever went before him, and that he fathers upon a light within him, which yet he is not able so to make out that others may see as well as he. Whereas this light is an *ignis fatuus*, a light that befools him, and makes him strive to make fooles of others. If it were a true light, it would illighten others. Whatsoever makes manifest is light (*w*), if then it cannot make manifest, it is manifest that it is no light, but a Jack with the lantern, or rather indeed palpable darkness* instead of light.

4 Mat. 5. 14.

Thus

Thus this hypocrite perverteth the Scripture by corrupting the letter, or turneth off our eyes from the sense, by drawing them after pretended Allegories. Plaine interpretations are not for his turne, and therefore let there be never so great a consent of the best and soundest Expositors therein, he looks down upon them all with scorne and contempt, as being all wide, or short, of the truth, and is ready to say to them thwarting his forced glosses, (x) *which way went the Spirit of the Lord* 1 King 22.24 *from me to speak unto you.*

Contrarily, *The true disciple of truth, delights most in the plainest sense,* Differ. *whereto the consent of Scripture and Analogy of faith do most clearly lead him.*

He knows that as the Word of God is plaine to him that with an honest heart, desires to understand and obey it *: so there are plain Texts enow, to prove every thing necessary to salvation, without help of *allegories*, which when made use of by the Spirit of God in Scripture (not invented by man to help midwife a bastard into the Church) they were never esteemed *Argumentative*, beyond their proper and literal scope and meaning. And so far is he from disliking that sense or Exposition that is most common, that he loves it the better, because so many of the judiciously learned concur in it; and is so much abhorrent from new coyned glosses, that he therefore suspects them till he hath sifted them to the bran, which if he want ability to do, he will suspend his entertaining of them, until by the help of some more able *discerner of things that differ*, he hath tryed this Spirit whether it be of God or not (y), y^e 1 John 4. 2. and searched the Scriptures to see whether these things be so (z); especially in those times 2 Act 17. 11 wherein he that is blinde may every where discover many false prophets gone out into the world. He is a *childe of light* (a); loves the light, and cometh to it, because he doth truth (b). But he abhors false lights, that tend to deceive and cozen with a false glosse, not to manifest the true worth and goodnesse of what is shewed to him by it. Let others pretend what they will of a *light within them*, if they cannot make it out by the light without them, *the Law and the Testimony of Gods written Word*, he soon determines with God himself (the name of whose light they abuse) that *there is no light in them.* 1 Thes. 5. 5 John 3. 21. 1 Esay 8. 20.

Thus this hypocrite useth the Scripture as *Balaam his Ass*, if she will carry him on in his way, he rides her; if she refuse to go further, he will beat and abuse her, being sorry that he hath not a sword to kill her; the true Christian makes use of it, as of a *Moses rod*, which he preserves entire without bending it one way or other, that it may better enable him to produce by it what ever is commanded of God.

This hypocrite is a great admirer of himself, and a despiser of others. Character.

He that dares be so bold with God himself, as to set up man above him, will not forget the lifting up of himself with trampling upon others. An Heretick, what shew soever he make of humility through hypocrisie, is ever a *proud man* (d). To speak great swelling words of vanity (e), is so natural to him, that it is a chief part of his art whereby he doth allure, and draw away disciples after him, even those that were clean escaped from them who live in errour. *Simon Magnus* bewitched the people more by his giving out that himself was some great one (f), than by his sorcery. For to him (hereupon) they had regard, from the least to the greatest, saying, *this man is the great power of God* (g). You shall see this spirit in every Heretick mentioned in Scripture. *Zedekiah* the false prophet, how doth he scorn and vilifie *Micaiah*, when he will not speak as they did to the King (h)? How scornfully do the Pharisees take up the Officers that commended the preaching of Christ? and how contemptibly of him? *Have any of the Rulers, or of the Pharisees believed on him? But this people that know not the Law are cursed!* How disdainfully do they answer that poor man who being cured of his natural blindnesse, asked them if they would be Christs Disciples (i)! They reviled him, (k) saying thou art his Disciple, we are *Moses Disciples*; we know that God spake unto *Moses*, but as for this fellow we know not whence he is! 1 Tim. 6. 4. 2 Pet. 2. 18. 1 Act 8. 9. 1 Ver. 10. 1 King. 22. 24 1 John 7. 48. 49 Job. 9. 27. 28.

Thus those seducers in Corinth, how did they lift up the crest above *Paul*, commending themselves (l); and disparaging him for a man of neither grace in his presence nor weight in his speech (m), his bodily presence is weak, and his speech contemptible, 1 Cor. 10. 1. 1 Ver. 10.

or nothing worth. How did those false Apostles, deceitful workers transforming themselves into the Apostles of Christ, boast and glory in themselves, and vilifie Paul (n)? and this is the common badge of all such imps of Satan, under the guise of a voluntary humility, to be vainly puffed up by their fleshy mind (o); Nor is this any wonder, for, if even he that proclaims himself a servant of servants, exalteth himself so high, that God himself must be content with the lower hand (p); (q) will not they who call the Master of the house Beelzebub, much more call them of his household, until they perish in the gain-saying of Core*?

Differ. Contrarily, the true disciple of truth doth nothing in strife or vain-glory, but in lowliness of mind, he esteemeth others better than himself (r).

Thus Paul while a Pharisee and a false teacher, tells us what high thoughts he had of himself (s); a man of the highest form, and the highest in his form. But when it pleased God, who called him by his grace, to reveal his son to him, and to make him a Paul, a teacher of truth, how doth he fall in his own eyes, and set others above him? I am the least of the Apostles, not meet to be called an Apostle (t). There is no true Teacher, but he is truly humble, and dares not make himself of the number, or compare himself with those who commend themselves (u). If he be put to it by false Apostles that thereby seek not only to derogate from his Ministry, but to shake the faith of those who depend upon it; He will tell you when he boasteth, and why; as being compelled to it by others, not affecting it himself, and even then corrects himself too, I am become a fool in glorying (w). In such cases it is no more unseemly to appeal to men that know his abilities, then to appeal to God from men when his innocency is unjustly traduced. He can be exalted where God may be honoured, but he will never exalt himself against or above the meanest servants of Jesus Christ, nor tread upon them to make himselfe higher; and it is a trouble to him to glory, even when it is needful to hold up the reputation of his Ministry without cause calumniated.

Thus the Hypocrite is a Diotrefes, that loveth to have the prebeminence (x); the true Christian is as Paul, that though he be free from all men, yet makes himself (not in hypocrisy, but in reality) a servant to all, that he might gain the more (y) unto Christ. The one studies his own reputation more than the winning of souls; the other cares not how low he be in reputation (z), and how high others, so it may tend to the increase of the body of Christ, to the edifying of it in love.

Char. 10. This Hypocrite, what ever shew of zeal for the truth he holds forth in his eccentric opinions; hath chiefly self-interest in his eye.

This is the first wheele, yea, the Phissee, the inward spring that moves his watch so swiftly, and the haven he contends unto, although he seem never so earnest to make another Port. He seems as zealous for the truth, as ever Jehu was against the house of Ahab; yea, so zealous, that he will not stick to persecute the Church of God for those truths which he calls heresie; but all is to swim through the blood of the truth to his own gaine or greatness. He is (as Canaan) a Merchant, but the ballances of deceit are in his hand (a). He is not for buying the truth, but sells the souls of men (b). He pretends to be a great admirer of truth, and to have the persons of some who hold it forth, in admiration for advantage sake (c). But the naked truth is, if you uncase him, he runnes greedily after the error of Balaam for reward [d]. He will forsake the right way, and go astray any whether, even following Balaam (e) the sonne of Bozor, who loved the wages of unrighteousness; for under pretence of teaching the way of God more purely, he privily brings in damnable heresies; and, through covetousness will he with fained words make merchandise of you (f); and under colour of buying the truth, he sells it and the soules of men too, for the wages of iniquity.

What makes the man of sinne so zealous for his doctrines of the Saints merits, works of Supererogation, Indulgences, Purgatory, and many more, but that he may have the selling of all? Purgatory keeps his Kitchin warm, Indulgences be the commodities he sells to deliver souls out of Purgatory, works of Supererogation of the Saints (which he, as the common treasury of the Church, hath in keeping) must be held out; or in

n 2 Cor. 11.

o Col. 2. 18.

p 2 Thes. 2. 4.

q Mat. 23. 34.

r Jude 11.

s Phil. 2. 3.

t Acts 16. 5.

Gal. 1. 13, 14.

Phil. 3. 4, 5, 6.

u 1 Cor. 15. 9.

w 2 Cor. 10. 12.

x 2 Cor. 12. 11.

y John 3. 9.

z 1 Cor. 9. 19.

a 1 Cor. 4. 3.

b Cor. 13. 7.

c Char. 10.

d Hof. 12. 7.

e Rev. 18. 13.

f Jude 16.

g Ver. 11.

h 2 Pet. 2. 15.

i Ver. 1. 3.

in vain to think of making a market of his indulgences, for they will never go off, without those *works* as that which gives worth and value to them. Therefore he pursues with fire and fagot all that oppose them. All *Germany* must be in an uproar, the Emperour must fight, and all must assist, if *Luther*, but a poor Monk, shall oppose these great truths of Antichrist. Our *Henry* the eighth shall be stiled *Defender of the Faith*, for writing in their defence. But when his emissaries sent out to publish his indulgences, return with an huge masse of treasure made of them, Pope *Leo* the tenth, then blesteth himself, and unmasketh to his Cardinals with this exclamation; *What a world of wealth have we gotten by that fable of Christ!* * 2 Pet. 2. 13. *sporting themselves with their own deceivings* *.

Indeed all are not led with that low bait of base gaine, some with *Corah* and his company are taken with ambition to make themselves higher, by making *Moses* and *Aaron* lower. The quarrel was, (g) that *Moses* and *Aaron* took too much upon them, and lifted themselves up above the Congregation of the Lord; their pretence was plausible, all the Lords Congregation are holy every one of them, and the Lord is among them; but that which made them so zealous, was not indeed the superiority of some above the rest, but that themselves were not those superiors. Therefore *Moses* tells them back in the same words, that which lay deepest in their hearts, namely their ambition; *Ye take too much upon you ye sons of Levi* (h). It was not enough for them to be brought so near unto God, b Ver. 8. unless they might have the Priest-hood also (i). Their word is a parity, a levelling; i Ver. 10. but their aime was Domination. *Balaam* aimed at both, else he would never have been so mad and sottish to go on, after so many extraordinary warnings to return. He could be well content to curse *Israel* upon a civil account as enemies to *Balack*; but it was in hope of a blessing from *Balack* according to that engagement made by his Ambassadors (k) *I will promote thee to very great honour, and I will do whatsoever thou sayest unto me*. What makes the Pope so zealous to maintain the supremacy of *Peter*, but that he may under that title, the better require Kings and Emperours to hold his stirrup, and to kiss his foot; that he may have not only dominion over their faith, but domination over them and all their Dominions. k Numb. 22. 17

And thus, as it was with the old Pharisees, *They loved the praise of men more then the praise of God*; so is it with all Hereticks, they have an eye at themselves to their own gaine, wealth, applause, preferment, in all the strugglings of their seeming zeale for their private opinions under the name and stile of the truths of God.

Contrarily, the true disciple of *Christ* cares not what he loseth, what he suffereth, so truth may prevail and triumph, and that the Word of the Lord may have a free course, and be glorified. Differ.

He loves the truth for the truths sake, and abhors juggling in a thing so sacred, and the prostituting of divine verity to the base lusts of man. (l) *He can do nothing against the truth* (whatever he might gain by it,) but for the truth, (whatever he part with for it.) He will buy the truth at any rate, but not sell it (m) upon any terms. m Prov. 13. 23. What *Balaam* said in hypocrisie, because the Lord restrained him from doing what he would, that the disciple of truth speaks from the heart should, God leave him to do what he list, (n) *If Balack should give me his house full of silver and gold, I cannot go beyond the Word of the Lord my God, to do lesse or more*. Every graine of truth is precious to a sincere heart; it is like his saith (o), much more pretious then the gold that perisheth, though tryed with fire, the Law of Gods mouth is better unto him then thousands of gold and silver (p). Therefore he cannot be so weak and foolish as to put gold or honour in the scale with truth; or, so far forget himself to let go such a price put into his hand to get wisdom, for that which is so far below it; or to part with that which cannot be valued with the gold of *Ophir*, with the precious *Onix*, or the *Saphire*; And which the gold and the *Chrystall* cannot equal, therefore with him, the exchange of q Job 28. 16, 17 it shall not be for Jewels of fine gold (q).

Thus this Hypocrite, as the *Waterman*, rows one way, and looks another; the true Christian as those *Converts*, that ask the way to *Zion* with their faces thitherwards (r), r Jer. 30. 5. the one under colour of giving witness to the truth maintains a profitable errour, the other abhors even to maintain truth it self upon the account of worldly

* 1 Tim. 6. 5
Char. II.

2 Pet. 2. 14.

1 Mat. 5. 31, 32.

11 Mar. 15. 5
Mar. 7. 11

11 Rev. 2. 14

11 Rev. 2. 15

* Numb. 25
2 Pet. 2. 14
7 Ver. 10.

2 1 Thel. 2. 3.

11 Esay 9. 15
Differ.

11 John 13. 17
11 John 7. 17
11 Tit 2. 7, 8.

11 James 3. 2.

11 1 Cor. 13. 26

11 Phil. 3. 13

profit; the one *supposeth gain to be godlinesse*, the other *from such turns away*.*

This Hypocrite *in his most glorious shew of holinesse*, is a *Patrone and Teacher of sin*.

He is a great professor of an holy and austere life, not out of love to holinesse, but to gain the more credit to his errours, and to make the more profelytes. But all his righteounesse is Pharisaical, and a cloak for his inward covetousnesse (s) and guile. Trace his footsteps to his den, and you shall finde this Fox at his prey, and these Wolves, ravening in their holes, notwithstanding their sheeps cloathing. The Phari-

sees pretended much piety in mantaining their bills of divorce (t), although no fornication were committed; but in the judgement of Truth it self, this was to teach him that, for any other cause put away his wife, to commit adultery, and to be guilty of what she committed after such an unlawful desertion. Thus what Moses permitted for the hardnesse of their hearts, they maintained and allowed for good and warrantable, and so were both Teachers and Patrons of sinne, how glorious soever their outsidés were. Nor were they any better in teaching children, required of their parents to supply their wants, to say, *it is Corban* (u); that is, a gift devoted and consecrated to Corban, the publick chest, of which the Pharisees had the the keeping, (& the emptying of it too,) and then they should be free from relieving their aged and needy parents. This was to make void the fifth Commandment by their traditions, and to teach sin, to oppose duty in *honouring their father and their mother*. To say nothing of the doctrine of Balaam, (u) who taught Balack to lay a stumbling block before the children of Israel, to send out their fairest Virgins and women under pretence to victual their camp, or out of curiosity to take a view of those strangers, thereby to inflame the Israelites lust, and to commit fornication; whereby he did them more mischief then all his cursing could have procured. Nor will I make mention of the Nicolaitan Tenets, (w) to justifie obscene practises. The Apostle Peter deciphers out those heretics which *privily brought in damnable heresies*, not only by their more close and secret practises*, *having eyes full of adultery, and that cannot cease from sinne* (x), how much soever they dissemble it to *beguile unstable souls*; but, by their tenets and assertions, wherein they teach to *despise Government*, by *speaking evil of Dignities* (y).

Thus, as the Antichrist (who as for other reasons, so more especially for teaching of sin,) deserves this brand from the holy Ghost to be called that *man of sin* (z); Because he not only *breaketh the Commandments of God*, but *teacheth men so*, more then ever the old Pharisees did, who never received Christ, nor made profession of him.) He openeth a School of vice, giving dispensations for incestuous marriages, from sworne allegiance, from safe conducts of Princes, confederations of States (O! *Regulus*, how true a *Roman* wert thou, in comparison of these, not *Romans*, but *Carthaginians* rather!) that establisheth wickednesse by a Law, allowing publick brothel-houses, taking mony for whores (albeit no hire of an whore should come into the Tabernacle of God,) teaching that fornication is but a *venial sinne*; and in their Priests, not so bad as marriage, with many more, that I blush to name; so is this, more or lesse the character of every Heretical hypocrite that teacheth and maintaineth lies in stead of truths of God, which layes men under greatest contempt with God; for,

(a) *the prophet which teacheth lies, he is the taile, that is, the basest, the very skum of all.* Contrarily, *the Teacher of truth is truly a Minister of righteounesse*. He intendeth the advancement of Gods glory, as well by the purity of his doctrine, as by the integrity of his life. In his doctrine he is a *Teacher of righteounesse* (b); in his life a *doer of the will of God* (c). In all things shewing himself a pattern of good works, in doctrine shewing *uncorruptnesse, gravity, sincerity* (d), *sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of him.*

I do not say he is without his faults, his errors, in many thing we offend all (e). But his faults do not flow from his doctrine, but are forbidden by it: ~~his errors~~ nor are his continued, after better information. He may erre, but will be no Heretick. If he were Apollon himself, he will not think much to be more perfectly instructed (f), and then he is sure, that if in any point he be otherwise minded, God will reveale even this unto him (g). He knows that returning into the right path is no disgrace to him

him that hath deviated. Pride will not do it, but humility will soon find the sweet of it. Saint *Augustine* got more honour by his *Retractions*, then by any other work; and he that can take shame to give God glory, will be sure to find the shame taken off, and immortal honour set in the room.

Thus, this hypocrite is as *Ahabs* Prophets that to propheticke good to the King, taught him to sinne against God and his own life; the true Christian is as *Micah*, who will rather endure a prison, and eat the bread of affliction, then with false prophets to engage *Ahab* to his own destruction; the one is as that woman *Jezebel* teaching and seducing the servants of Christ to commit fornication (h), the other as the *Angel*, and the rest of *Thyatira*, which have not this doctrine (i), nor any like it.

b Rev. 2. 10
i Verse 14.

The more care and pains is taken with this Hypocrite to reduce him, the more obstinately he retaineth his errors. Char. 12.

Obstinacy in error is the *formalis ratio*, the essential form, and specifical difference of *heresie*, by which it is distinguished from simple error; therefore it must needs be one of the clearest and most distinguishing characters of an heretical hypocrite, the more he is confuted and admonished, the more violently and tenaciously to bend his tongue like a bow for lies, to hold fast his deceit, and to refuse to return (k). He doth insaniere cum ratione, run mad with reason, that is, with that which he calls reason, and brings either reason against Scripture, or Scripture against reason; his own irrational Arguments against expresse and cleare evidence of Scripture, or Scripture wrested against all Analogy of faith made out by sound reason, and will give a reason (as he calls it) for things most apparently contrary to Scripture; and thus as the Sun-beams confounded by contraction, into a glasse do burne; so this Heretick makes the Scripture contorted, to set fire on the truth, and to become a ground for his error.

k Jer. 8. 5.

At his first entry upon an error, he is more modest; little more then a Sceptick, and perhaps vents it only by way of *Quære* or *Question*, to see how it will take; as the devil in his first onset upon *Eve* (l); yea, hath God said, ye shall not eat of every tree of the Garden? as well knowing, that truth once questioned is half lost, especially where men or Satan being parties, make themselves witnesse and judge. He will first shake a truth, by drawing out from some other weak or unstable souls that know not the depths of Satan, as they speak, a reason of the truth they maintain, or of the error they oppose; then, shewing to them the weakness of their reason (which cannot be strong, themselves being so weak,) he comes on with his own opinion and reason to back it, as the *Serpent* afterwards did to *Eve* (m). Ye shall not surely die, for God doth know that in the day ye eat thereof, your eyes shall be opened, and ye shall be as Gods, &c. and we all know and feel the issue. This he doth at first privily, in the garden, to the weaker vessel, more ductile and easie to be deceived; and he takes his time, when the man, more able to discover and oppose his devices, is away. Of this sort are they which creep into houses, and lead captive silly women laden with sinnes, led away with divers lusts; ever learning, and never able to come to the knowledge of the truth (n); while men, that should look better to him, sleep, he sows his tares (o).

l Gen. 3. 1.

m Ver. 4. 5.

n 2 Tim. 3. 6, 7.
o Mat. 13. 25

Thus he begins, perhaps with one single opinion, which by degrees he adventures to bring into the light, as cats do their kittins before they can well see, thinking that now others will be as much in love with his brat as he is himself; and being as much taken with his opinion, as *Phidias* the Painter with the first picture of his own drawing, who, where-ever he went, strongly conceited that he saw his picture go before him; this idolizer of the childe of his own braine, begins to be confident, that where-ever he walks in the field of the Scripture, he findes his own idol as surely set up, as *Nebuchadnezzars* image in the plain of *Dura* (p). And now, as the fishes that are taken in an evil net, and as the birds that are caught in the snare (q), so is this poor self-conceited sonne of man in an evil time; the snare of the devil suddenly falls upon him, and he is taken captive by him at his will (r). He himself, that before sought to subvert others, is now perverted in himself; he not only deceiveth, but is himself deceived (s), the devil soon sears his conscience with an hot iron (t), and makes him reprobate concerning the faith (u).

p Dan. 3. 1.
q Eccl. 9. 12.

r 2 Tim. 3. 16
s 2 Tim. 3. 13.
t 1 Tim. 4. 1.
u 2 Tim. 3. 8.

Let now any sound and godly Minister of Christ take him to do, and endeavour

to shew him his errors, to confute them by plaine and pregnant Scripture, and to shew him the absurdities that follow his fanatic opinion, he slightes all arguments, scornes and derides all opposers, as so many silly boyes, not worthy to contend with this great Goliath; and as *Jannes and Jambres withstood even Moses himself, so doth this man resist the truth (m)*. He is engaged, and he will go through with it; and as for those which others call absurdities, if he cannot evade them, but sees they are necessary consequents of his grand error, he owns them all for truths; for he must take in them, or throw the head of *Sheba (x)* over the walls to *Joab* the pursuer, and so part with his darling, as *Phaltiel* with his whore (*y*), which he is resolved to keep, and rather then part with it, *give his body to be burned (z)*, so true is that of the spirit of truth, (*a*) *evil men and seducers wax worse and worse, deceiving and being deceived*; worse and worse in being deceived, as well as in deceiving; yea, they deceive their own selves.

He is not only perverted, but past all help of admonition, although convinced in his own conscience, *because he is subverted and sinneth against the clear light*, and will justify his errors against all evidence of truth, *being condemned of himself (b)*. He knows himself to be in an error, and his own judgement tells him so, and his conscience calls upon him to renounce it upon paine of hell fire, yet he goes on in his sinne. What he hath a will to hang out for a truth, he will never acknowledge to be disproved and confuted; nay, he will presume and conclude it proved by the fullest disproof thereof.

Thus the Pharisees having once engaged themselves in proclaiming Christ to be a Samaritan, and to have a devil (*c*), after our Saviour had proved to them that he had not a devil, both because he sought Gods glory and not his own, and propounded salvation and immortality to such as receive the doctrine of the Gospel, the Jewes hereupon concluded more confidently, *Now we know that thou hast a devil (d)*. What he is resolved not to believe, he will never confesse to be proved, how strongly soever confirmed; and what he resolves to believe he will persist in it, as not confuted, how clearly soever by Scripture it self condemned. Nor is it any marvel to see such men suffer death for their opinions, their disease being that of the *Gangrene* *, which not only spreadeth, but where cure is refused or neglected, certainly destroyeth; yea, *though you bray this fool in a mortar, yet will not this folly depart from him* *. Nor is the reason hereof lesse evident then the thing it self, that men may be satisfied with the truth hereof, and not be beguiled with the sleights of this hypocrite, and cunning craftinesse whereby he lies in wait to deceive. He is,

First, *a proud man knowing nothing (e)*, that is, as he ought to know (*f*), because what knowledge he hath, *puffeth him up (g)*. It causeth such a swelling in his minde and heart that he cannot see his way, as swelling of the face that swells over the very eye-lids and shuts up the eye.

Next, he hath a *seduced heart which leads him aside (h)*, so that when (as people overcome of the *green-sicknesse*) he feedeth upon ashes, meere delusions, he cannot deliver his soul, nor say, is there not a lie in my right hand? An heart he hath exercised with covetous practises (*i*), no marvel then if he commit idolatry with his own idol, covetousnesse being so inseparable from idolatry (*k*). Adde hereunto, the witchery that is in heresie, not only to intice, but to befoole and besot men, as it did the *Gallatians*. It is not without truth, that the devil useth inchantments and witchcraft to draw people after the fondest and sottishest errors that ever he broached by the weakest and simplest of his seducing spirits. For the Apostle in expresse termes, imputes the falling off of the *Gallatians* from the truth to seducers, to plain witchcraft practised upon them (*l*); and the delusions of Satan drawing men to believe a lie, are called *strong delusions*, or the energy (*m*) or efficacy of deceit, the very strength of Satan, whole vassals they are, for being lifted up with pride, they fall into the condemnation of the devil (*n*), not only to be condemned as he is, but condemned to him, to be under his tyranny here, and torments in hell. Therefore, what ever they pretend, they are the *Apostles of Satan [o]*, his works they do (*p*), and their reward shall be according to their works [*q*], to which erratick stars is reserved the blacknesse of darknesse for ever (*r*).

Con-

* Ibid.

* 2 Sam. 20. 21.

* 2 Sam. 3. 15.

* 1 Cor. 13. 3.

* 2 Tim. 3. 13.

* Tit. 3. 11.

* John 8. 48.

* Ver. 52.

* 2 Tim. 2. 17.

* Prov. 27. 21.

* 1 Tim. 6. 4.

* 1 Cor. 8. 2.

* Veq. 1.

* Eia. 44. 10.

* 1 Pet. 2. 14.

* Col. 3. 5.

* Gal. 2. 1.

* 2 Thes. 2. 11.

* 2 Thes. 2. 11.

* 1 Tim. 3. 6.

* 2 Cor. 11. 15.

* John 8. 41.

* 2 Cor. 11. 15.

* Jude 13.

Contrarily, the true disciple of truth in his greatest seeking of truth with his whole heart, is ever jealous of himself, and quits any error so soon as discovered.

While he is in a condition to know but in part (f), he knows himself subject to error as well as others; and therefore in the first place, he seeks the teaching of God (r) by the teachings of men; and prays, *O let me not wander from thy Commandments* (u). But if he do wander, in an error he may be, because this is humane; but an Heretick he will not be, because this is Satanical. If in some points he be otherwise minded, than he ought, this often happens through infirmity, or want of information; but his ingenuity is such, that when ever he hath information of it, he quickly and willingly parts with it, as true penitents from their idols, saying, *get thee hence* (w). He may through ignorance be as confident as Peter that Christ did too much, in washing his feet; but no sooner doth Christ discover his error, and tell him, *If I wash thee not, thou hast no part with me* (x); He soon changeth his mind and his language too; *Lord, not my feet only, but also my hands and my head* [y]. He may be subject through weakness and error, to dissimulation; Peter, and Barnabas (an honest plain-hearted soul) were sick of this disease (z); but when a Paul comes that tells them plainly of their error, they soon reform and discard their error. The whole body of the Apostles together were in a great error touching the restoring of the temporal and Civil power and Kingdom to the Nation of the Jewes, supposing Christ to have intended that by his resurrection from the dead [a]. But so soon as he discovered their error to them, they enquire no further after that matter, but according to his command, they after his ascension, returned from Mount Olivet to Hierusalem (b), and there waited for the holy Ghost, according to his promise, whereby they might be better enabled to promote his Kingdom which is not of this world. It is his grief, if he be in any thing otherwise minded then Christ and his Apostles; but it is his comfort, that God shall reveal this unto him (c), and his good spirit shall lead him into all truth (d); although not to know all that Jesus did and spake [e], yet to be ignorant of nothing necessary to be known, (f) for the secret of the Lord is with them that fear him, and he will shew them his Covenant (g), to make them know it*.

Thus this Hypocrite incorporateth his error, as the stomach the nourishment of meat, the true Christian vomits it up as poyson, that he may not be destroyed by it, the one marries it, the other sues out a bill of divorce against it; the one sets so light by all confutations of his error, as Job by the book that any Adversary could write against him (h) taking it upon his shoulder, and binding it as a Crown unto him; the other shakes it off as Paul the Viper, so soon as he feels it to take hold of his hand (i). The one as Herod will keep his Herodias, let John Baptist say what he will against it, the other as Abimelech puts Sarah (how fair soever) away in haste, so soon as it is discovered to him to be unlawful to keep her.

Differ.

1 Cor. 13. 12.

1 Pl. 119 26. 23

8c

u Ver. 10

w Eay 30. 22

x John 13. 8.

y Ver. 9.

z Gal. 2. 12, 13.

a Acts 1. 6.

b Ver. 12.

c Phil. 3. 15.

d John 16. 13.

e John 21. 25.

f John 21. 31

g Psal. 25. 14.

* See the marginal reading of this verse.

h Job 31. 35, 36.

i Acts 18. 3, 5.

CHAP. X.

The Schismatical Hypocrite

Defn.

Is he who under a colour of attaining to more purity, rends and wounds the body of which he is a member.

a 1 Sam. 15. 4.



AS in the body politick, *Seditious hypocrites* rend and teare that, under pretext of redressing abuses in the Civil Government; and of governing better, (with which *Absolom* (a) began his treason, and rebellion,) so in the Ecclesiastical body there are seldome wanting men *pur*er in their own eyes than their neighbours, that will still be quarrelling the present worship, or Order, instituted of Christ, and observed in that Church whereof they are members, untill under colour of reforming these, and of removing abuses in the members of the Church, they break all rules of Order appointed by Christ, and of love between themselves, and so put all into confusion.

This hypocrite may well be yoked with the *heretical*. The *Heretical* hypocrite corrupts the doctrine of faith; this, the rules of worship, Order, and love commanded of Christ. *Heretic* is a poison, and *Schisme* a wound in the body; and many times this wound engendereth the poison; *Schisme* is oft-times the inlet to *heresie*: for he that causelessly quarrelleth with any worship or Order instituted by Christ, and exercised in the Church to which he belongeth, and that upon pretence of shewing a more excellent way, must needs infringe the doctrine touching those Institutions, and set up another of his own, contrary to, or at least differing from that of Christ, and, if he persist therein to separation, wherein comes that man short of *heresie*? Yea, of *apostasie*? This is the sad case of men unsettled, heady, high-minded, self-ended, and ambitious of glory. For daily experience sheweth that such men, although bottomed upon the right foundation of doctrine, and, in their first appearing in such an eccentric motion, they hold not any heterodox opinion in matters of faith (for this would utterly blast their designe,) yet wanting the mortar and Cement of humility and love, they are soon dislocated, and removed even to another Gospel.

And to say truth, *Hereticks* who are open enemies, little differ from *Schismaticks*, who are mutinous parties, that seldome rest till their mutiny break out into open hostility. The itch of *schisme* growes, by often rubbing, into the scab of *heresie*. There is no *schisme*, * but runs up into some *heresie*, to justify her departure from the Church, if she proceed to a separation. The measures the Devil observeth, in his dance are, first *schisme*; then separation, the next *heresie*, and the last is *apostasie*. And all the variance, debate, strifes, confusions, and troubles, that like so many fits of the mother, rise up in that Church (whose unhappiness it is to have such an *Esau* struggling with *Jacob* in the same womb,) is to be set upon the account of this hypocrite: for, as he that takes part in a fray which begins in words, and ends in blood, shall be found guilty of the murder committed; So this hypocrite must answer for all the mischievous effects of his hare-brayn'd course, how specious and plausible forever his first setting out may seem to be.

This *Schismatick* being denominated from *schisme* (the spawn of the Devil, of which he is engendred) will hardly be discovered aright, unlesse we rightly understand the nature of *schisme*, which however it often ends in separation from that particular body of which it is a part, yet is too often found in those who break not off all communion with the body in the assemblies thereof.

* Hieron. in
Tit. 3.

For whether we regard the *first* and *native* signification, which imports a *rending* of the same thing that was *continuous*, into parts; a scissure or parting asunder of that which before was but one, or undivided, as the *rent* in a *cloth*, (b) or in the *veil* of the *Temple*; (c) (which still hung upon the same curtain rod even after that rent made in it;) or, whether we look upon it in the *borrowed* use of it, in a *civil* consideration, it notes a *dividing* of the *people* one from another, not alwayes to a renouncing of all commerce and converse; but, in point of opinion and affection, in reference to some other thing about which they differ; Some judging thus, others thus. So we read of many *divisions* among the *people* because of *Christ*, (d) as whether they should suffer him to be apprehended by the *officers sent to take him*, (e) or not: So, else where; (f) In which places the word in the original is *ἡ σκισμα* *schisme*; where we read not that they thereby ceased from all civil Communication, and became of one, several civil bodies, but continued as one, yet much divided and torne among themselves, which was no small burden and trouble to them. So this must needs, in an Ecclesiastical sence denote *divisions* in opinion and judgment of members of the same Assembly, either about their *Teachers* and *Guides*, (g) or about their *Administrations*, (h) or about their members, in all which they neither *spake the same thing*, nor *joynd together in the same mind*, and in the same judgment, but had sharp contentions, and suffered strong convulsions to the disturbing, distorting, and distracting of the whole body.

He that is guilty of this, is a *schismatick*: and he that doth thus under pretence of coming neerer to Christ, in a purer and more refined way, while in truth and indeed he raiseth up, entertaineth, or countenanceth causles dissensions and divisions in the Church, contrary to the order of Christ, and the rules of prudence and love, in forbearing one another, is a *schismatical hypocrite*. He is a breaker of *unity*, under colour of *purity*; an author of *confusion*, under pretext of *order*; and an obstructor of charity under a shew of love: His Religion is *ad oppositum*, it doth him good to do somewhat apart and singular, to *preach Christ out of contention* (i.) He neither will be led nor driven, but thinks himself fitter to drive his leader, and loves nothing, though of Christs own appointment, that is in fashion and use in the Church, if not of his own introducing.

On the Contrary, the true Christian endeavoureth to keep the unity of the spirit in the bond of peace. (k)

He finds and feels the benefit of his prayer that is the *Head*, for all the members that are his *body*, to the Father, that they all may be one in us, (l) and so made perfect in one. (m) Therefore he makes it his main study to be like minded with them, having the same love, being of one accord, of one mind; (n) and, his dayly care, to do nothing through strife or vain glory; (o) But, that all his things be done with charity. (p) By the truth of faith he cleaves unto Christ, the head, and is one spirit with him; (q) by the bond of love, to all his fellow members, as one body with them. (r) He not only not forsaketh their assemblies, (t) but assembles with them, in love to them, not to irritate, but to conciliate, and to provoke one another to love and to good works. (u) He desires and studies such a Communion with the Saints on earth, that even in this respect, Gods will may be done on earth as it is in heaven by the spirits of just men made perfect: and that his agreement with his fellow-members here may not only resemble, but hold some proportion with that perfect Communion he hopes to enjoy with them in heaven. And forasmuch as he hath purified his heart in obeying the truth to unsained love of the brethren, he is careful to love them all with a pure heart, fervently. (w) He will not separate, as the manner of too many is; no, not for what he or others may, through pride, or prejudice, esteem a better way. And in the Church of which he is a member, he will neither despise other members as having no need of them, (x) nor start out of his place by a dislocation, whereby the rest of the members should be put to the least pain. In the place wherein he is set, he abides with God. (y)

He knows that where the Saints communicate in love, there the Lord commandeth the blessing, even life for ever more. (z) And every error in doctrine, every failing in worship, every swerving from order is not sufficient warrant for separation, or non-communication. How then should the Church of Corinth have come together, among whom the

b Mat. 9. 16.

ἡ σκισμα:

c Mat. 27. 51.

ἡ σκισμα:

d John 7. 43.

e ver. 32.

f John 9. 16.

10. 19.

g 1 Cor. 1. 10.

h ver. 12, 13.

compared.

i 1 Cor. 11. 18.

i Phil. 1. 16.

Differ.

k Ephes. 4. 3.

l John 17. 21.

m ver. 23.

n Phil. 2. 2.

o ver. 3.

p 1 Cor. 16. 14.

q 1 Cor. 6. 17.

r 1 Cor. 12. 12.

s Heb. 10. 25.

u ver. 24.

w 1 Pet. 1. 12.

x 1 Cor. 12. 15.

16.

y 1 Cor. 7. 14.

z Pal. 133. 3.

1 Cor. 1. 10. Apostle prayed and desired that there might be no *Schismes* or *divisions* (a) He will pass by offences which he cannot reforme; *love the brother-hood*, (b) partake of the Ordinances of Christ in *Love*, and maintain *Order*, (c) and *peace*, (d) who ever breaks either the one or the other.

Thus this Hypocrite like *Absolom*, pretends reformation, but puts all into confusion, the true Christian keeps back the paths of all breakings out by prudent forbearance in love: the one seeks to set the Church on fire by his zeal, the other casts water on those sparks by his love, The one makes the paths of the Church so uneven and rough, that even the wisest can hardly walk in them without danger of stumbling, the other covets to make them as smooth as *Solomons Palace* (e) that was paved with love for the daughters of *Jerusalem*.

Char. 1. This Hypocrite hath the faith of our Lord Jesus Christ in respect of persons. (f)

Look what respect he beares to mens persons, such is his religion, such is his carriage in the Church. If the place he holds there will bear it, he likes nothing better then to act *Diotrophes*, (g) and in all things loves and seeks to have the prebeminence. None must be received into the Church, either as *Teachers*, or *Members*, but whom he pleaseth. None must continue in the Church, but those of his own gang. If even an Apostle himselfe be not of his opinion, will not yield him the right hand, is willing to ease the Church of such unnecessary and unwarrantable burdens as he imposeth, he will not receive or admit even St. John himself, but prate against him with malicious words. If any of the Church have a mind to give to godly Christians the right hand of fellowship, and to receive them as brethren, unlesse he be sure they will in all things vaile bonnet to him and his opinions, say as he saith, and do as he doth, he will not receive them himself, but forbiddeth them that would; and not only so, but casteth them out of the Church as rotten members, that presume to do ought against his declared opinion or practice, how singular or absurd soever.

If he be a private member (yet pragmatikal) he will drive on his own particular designe in all his actings, and therefore if there be several teachers within his compasse, he considers who is most suitable to his private ends, and him he cries up beyond all reason and moderation; not so much to make him great whom he so applaudeth, as to make himself great in that applauded mans opinion, and to winde himselfe the further into his affections for self ends and advantages. And here he will cry up *Paul*, to derogate from *Apollo*, (h) or extoll *Apollo* to detract from *Cephas*; or applaud any of these, with neglect of Christ, as his own interest leads him; whereas these are but *Ministers by whom the Church believeth*. (i) He will consider nothing but his owne advantage, according to which he hath the persons of men in admiration, (k) or contempt. (*)

If a Minister never so able and godly, agree not with him in opinion or in ordering the Church Assemblies, he is either weak, or peevish; if any of the Church stand for him, this hypocrite is extremely disquieted: Thus those seducing spirits in the midst of all their zealous affecting of the *Galatians*, not affecting them well, that is, upon right grounds and ends, they would exclude the *Galatians*, (l) from the truth of the Gospel, and even from their own reason and understanding, making very fools of them, that they might affect those seducers, and be ready for their sakes to pluck out the eyes of *Paul*, for whose sake they once would have plucked out their own, and have given them to him. (m)

On the contrary, the true Christian receives truth not for his sake that brings it, but for the truths sake that is brought.

He lookes upon *Paul* and *Apollo*, and every faithful Minister of Christ with reverence and honour; yet, not to make them Lords of his faith, or absolute directors in matters of worship or order in the Church, but as *Ministers by whose ministry he hath believed*, even as the Lord hath given unto every man. (n) He will receive truth from the meanest servant of Jesus Christ, although he preach the Gospel through much infirmity, (o) without despising or rejecting it: but, an error, he will not willingly swallow down, although recommended to him by an *Angel from Heaven*. (p) If there be

be some disorders, he will in the spirit of meeknesse and humility desire to remove them; if that cannot be, he will rather bear it with grief to preserve peace, than oppose it with faction under colour of zeale, tending to separation, in hope that God will in time reveal that which is truth unto those that at present are otherwise minded. He will not forsake the Assemblies of the Saints, which cannot be left without sinne, nor wanted without punishment.

Thus this hypocrites piety is but partiality; and his zeal, faction; the true Christian observes all things prescribed of Christ, *without preferring one before another, doing nothing by partiality.* The one exalteth some, that he may divide, the other is without partiality, that he may prevent division.

The Schismatical hypocrite breaketh the rules of love upon pretence of holinesse. *Char. 2.*

He is very pure in his own eyes, yet not purged from his filthinesse [q], and therefore hath bitter envying and strife in his heart [r], which breaks out against all rules of charity. *Stand apart (or stand off saith this man) for I am holier then thou [s];* at least as holy as any, and as meet to be a master of the Assembly. If others exercise more authority, he sticks not to tell them, they take too much upon them, seeing all the Congregation is holy every one of them [t]. Thus he puts holinesse to scrutiny against order, peace and love all at once; against order, by refusing to submit to it; against peace, because disorder ever ends in confusion; and against love, because the way of peace he hath not known. *Prov. 30. 12. Jam. 3. 14. Eccl. 65. 5 Numb 16. 3*

That famous Schisme of the Denatists confining the Church to their African Assemblies as the onely Staple of truth and holinesse, spread it self farre, and lasted long, but at length vanished. But now it is at last revived partly in the Papists, and partly in the Separatists. The Papacy, especially as such, is a very Schisme (though not without many heresies serving to uphold that part;) for they confine truth and holinesse, Church and Christ, and all, to that Sea of Rome. So that if we admit it the name of a Church (as a thief may be said to be a true man) it is a very Schismatical one, that, deviating from the one true Catholick Apostolick Church, will needs yet retain the name and title, when for substance it is the most absolute Synagogue of Satan on this side Hell.

For, are there not found in it Altars, against Altars, Popes against Popes at the same time, Councils against Councils; to say nothing of Friars against Friars, Dominicans against Franciscans, and Jesuites against both? do they not bite and devour one another, teare and spoile one another to the utmost of their power? Do they not cast us out of their Synagogues for not joyning with them against those very truths, which the Apostles and true Primitive Martyrs sealed with their bloods? yea, doth not Saint Peters Vicar, kill and eat the flesh of his own Church and members, so often as they do but touch him in his patrimony, profits, or designs? Who is so great a stranger in Israel that he knoweth not these things?

And as for Separatists among our selves; what divisions, sub-divisions and crumbings into nothing are not found among them? First, they fall out with parochial Congregations as not pure enough for them to joyn with; either the Minister wants a lawful call, or gifts, or both; or, the worship is corrupt in whole, or in part; or the members are unsound, or disorderly. Then among themselves being separated, every one hauking after the glory of making or promoting that separation, must take upon him the moulding and ordering of their new Congregation; at which some others, as ambitious as the former, quarrel, and finde some errour in that way, and if this be not reformed, away go they and draw other disciples after them, till at length they fall off from all assemblies of the Saints, and throw off all duty. First, they rend the Church while they continue in it, then rend themselves quite off from the Church by separating from it.

Contrarily, the true Christian maketh love a part of holinesse, and never accounts that holinesse wherein love is wanting. *Differ.*

He knoweth that two things are requisite to every member of a Church that would

* *ἀληθινότης*
truthifying,
that is, sincerely
and candidly
holding it forth
in love to the
truth and to the
members also.
* Eph. 4. 15.
* Mar. 9. 50
Col. 4. 6.

would not walk disorderly; *truth* and *love*, *salt* and *peace*. The *truth* must be *spoken* and held forth in love, thereby to grow up into him in all things, which is the head even *Christ* (*u*); and this truth must be *pounded with salt* [*w*], of true wisdom and discretion that a Christian may know how he ought to answer every man. And love must cement every joynt, and cover all deformities and imperfections that are in the joynts; and so he and the rest of the members have peace one with another. *Truth* is the *naile* that is driven by the *Masters of the Assemblie*; the *salt* of wisdom as the *hammer* by which that nail is driven; and love the *oyle* in which that naile is dipped, whereby it goes up to the head without rending or breaking in pieces any members of the Church, into which it is driven. In all professions there must be *unity* and *unanimity*; unity to knit the members together; unanimity to keep them so. And as in trades, so in the profession of godlinesse, men must not only be free of the same occupation, but also members of the same corporation, and study the peace and welfare of it. Even Satan maintains a kinde of unity (or rather a conspiracy) in his Kingdom, else it could not stand. How much more then the Kingdom of Christ (which Satan seeks to divide that he may overthrow it) ought to study unity as much as purity? his Church being as *Hierusalem* (*x*), a City that is compact, not as made of many stones, but as if all were but one stone, that it may be at unity within it selfe.

* Psa 122. 3.

Thus this hypocrite sets up an holinesse which may cast out peace; the true Christian loves the *truth* and peace that he may promote true holinesse. The one is for dividing under a colour of holinesse; the other follows peace with all men and holinesse (*y*), as verily beleiving that without both no man shall see the Lord.

7 Heb. 12. 14

Char. 3.

* This hypocrite hath always a prejudice against authority.

Government, *Order*, *Antiquity*, *Custom*, *consent of Churches*, are names and things little beholding to him. Because they may erre, therefore he presumeth that they do erre. With him all imparity in the Church favours of Antichristian Policy, and pride which must be rooted out. Therefore speaks evil of dignities; whereas Angels which are greater in power and might, bring not railing accusation against them before the Lord (*z*). Yet is it no lesse pride for him to think himself equal with the highest and best, and none meet to be above him; and while he shutteth pride out of one door of order, he lets it in at another of parity. He loves (as Salmons) to swim against the stream, till he be taken in the net. *Corah* and his company had never been so bold with *Moses* for his civil administrations, had it not been out of envy to *Aarons* mitre, and his exaltation above the rest of the Levites; not because unlawful to be worn, whatever they pretended, but because it was on any head but their own. He studies to know wherein he may not obey authority, rather then wherein he may and ought to obey it; and is better pleased to finde any fault to administer matter of exception against obedience, then to find no fault at all, or to have faults amended.

* 1 Pet. 2. 10, 11

Differ.

Contrarily the true Christian honoureth authority, and judgeth favourably of those that are in it.

* 1 Cor. 12. 18,
29.

He knoweth God to be a God of order in all the Churches of the Saints; and that all are not one member, nor have one office in the body; all are not *Apostles*, all are not *Evangelists*, all are not *Pastors*, *Teachers*, or *helpers in Government* (*a*) in the Church. The several members have their several places, their several offices in the body, which if they keep not there will be a dislocation, a convulsion, a *Schism* in the body. Therefore he looks upon Government administered according to the minde of Christ, as the Ordinance of Christ, and obeyeth those that have the rule over him; submitting himself (*b*), not opposing of them. Those that in some things fail, he pitieth and prayeth for, covering their nakednesse, going backward with the garment of love, as *Sem* and *Japheth* did that of their father *Noah* (*c*). And the Elders that rule well, he accounteth worthy of double honour (*d*).

8 Heb. 13. 17.

c Gen 9. 23.

d 1 Tim. 5. 17

e 1 Pet. 2. 10.

Thus this hypocrite walking after the flesh, despiseth government (*e*); the true Christian walking after the spirit, dares not have an undutiful thought of his Governors; the

the one seeks to pull down the government to exalt himself; the other upholds it to exalt Christ.

The Schismatical Hypocrite is a great ingrosser of the Churches Comm-Char. 4. mons.

Thus that man of sin hath rent away a great part of the Christian world from the unity of Christ and his Gospel, whereof all Saints partake in *common* (f), and excludes all that are not of his Synagogue, and have not his mark, from salvation, which yet belongs to all believers, and therefore called the *common salvation* (g). They ingross the title of *Catholicks*, whereby they would imply both *truth* of doctrine and *universality* of consent to be found only with them; but upon no better grounds than the Turks arrogate the titles of *Mussulmanni*, that is, Orthodox; and *Islani*, that is at unity. It is not his number that excuseth from Schisme, no more then the *ten Tribes* falling off from the house of *David*, could make the two Tribes that adhered thereunto guilty of that rent, and the ten Tribes innocent. Nor is it his residence in the chief City (once the seat of the most famous Christian Church in the world h) out of which he hath shouldered the Emperour, discharge him from being guilty of the rent, no more then *Casars* usurping thereof, and forcing the *Senate* into a corner could acquit him of usurping; else *Cesar* must be a true Common-wealths man at *Rome*, and *Cato* and the *Senate*, rebels at *Brandusium*. f Jude 31
g Ibid.
that man
b Rom. 1.8.

But there is nothing more absurd than to hear the papal party call themselves the *Romish Catholick Church*, which two words imply a contradiction, as if one should say, a *general particular Church*. Neither is there anything more sacrilegious then the appropriations (or *impropriations* rather) of that Church, whereby they challenge to themselves as their peculiar, whatsoever glorious things are spoken of that one Catholick militant Church; the true *City of God* on earth.

And there are not none elsewhere who arrogate all purity in doctrine worship and discipline as their own particular free-hold and peculiar; making their own opinions and administrations the only standards to weigh and measure all other Churches by, who must all be pronounced too light at least, if not *Babylonish* and Antichristian, if found to deviate from them, or not to come fully up to them in all things: Yea, he will (if not formally excommunicate, yet) in effect non-communication all of the same Church, and debar them the Sacraments, how sound soever in the faith, and unblameable in conversation; if they cannot be satisfied of the truth of grace in his heart which is invisible, and to be left to the judgement of the searcher of hearts, where their open wickedness saith not in his heart, that there is no fear of God before their eyes, and that they have altogether broken the yoke.

Contrarily, the true Christian holdeth communion with all wherein they communicate with God. Differ.

As he is at unity with all man-kinde, not degenerated into beasts, in regard of the common image of God, and with all men of honesty and civility, for the love of humane society, as a friend to the government of God; so is he with all that are called Christians, as upon whom the Name of the Lord is called, and with all called to be Saints, with all that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours (i), that is, with all those that profess piety, and not openly contradict it with their lives, for the love he hath to the new creature, which is the special image of God; yea, with all those of whom there is any hope to gain them (k) to acknowledgment of the truth which is after godliness (l), for love to their souls, and to the work of God in the conversion and salvation of men. i 1 Cor. 1. 2.
k 1 Cor. 9. 12.
l Tit. 1. 1.

He dares not joyn with Idolaters and spirits of error discovered by Scripture, against the clear light of Evangelical truth, though the Church of *Rome* count him a Schismatick for refusing her. He accounts it to be a folly and madness to be carried with shews and pretences of place, names, multitudes, or titles, when the Lord Jesus himself appeareth as it were in the field against those fooleries, as with the banner of the everlasting Gospel displayed, and his sword drawn, calling all his faithful subjects to arms, and saying with *John*, Who is on my side, who (m)? m 2 King. 9. 34.

Nor doth he account it less madnesse of the other side to think that we can never go far enough from *Rome*, in whatever they hold or practise, and to condemn all for Antichristian Idolatry and Popery that is to be found among them. For the devil is not such a fool as to put his eldest son to make a total Apostacy, but he lets him hold some truths, and practise some duties allowed of God, the better to give countenance to the trumperies, witchcrafts, and delusions which he hath received from the Devil. Baptisme the Lords Supper, yea, the Gospel it self is not to be thrown off because held and continued by Antichrist. Nay rather, God permits him to maintain and preserve these, that those men who embrace true piety, may take them up and use them with more purity, and to better purposes. He will not go further from the devil himself, then he goes from God. He will not reject truth as error, because that father of lies confesseth it. Wil any wise man deny Christ to be the *holy one of God*, because the (n) devil once pronounced him to be so? Will any discreet Christian throw off all truths that the devil hath taken up? Will any hate the light, because *Satan transformeth himself into an Angel of light* (o)?

2 Mar. 1. 24.

2 Cor. 11. 14

The wise Christian therefore separateth from Satan as Satan, from Papists as Papists; from wicked men wherein they are wicked; from every one so far and no further, then he separateth himself from God, as fearing the footsteps of such separation, for that they who affect and begin it, cease not till they have separated themselves, not only from all Religion, but common honesty.

Thus this hypocrite incloseth other mens commons and so destroys his own benefit in the communion of Saints; the other throws open all inclosures which may prejudice the least and weakest of Saints in the enjoying of his just rights. The one by inclosing, excludes himself; the other by giving all their rights, preserveth his own.

Char. 5.

The Schismatical Hypocrite pretends to much knowledge, but without judgement.

He hath gotten so much eye-sight as to finde fault, but not so much judgement as to discover the true way to redress it. He findeth some error in the one extreme which he opposeth, but sees not the danger and mischief in the other extreme, which he crieth up and applaudeth. He seeth the mote (p) in another, but not the beam nearer home. To joyn in evil, as in superstition, &c. is a great sinne; but therefore to separate from the superstitious in commanded duties is an evil which he seeth not. It is sinne to joyn in will-worship; but not a duty therefore to refuse to joyne in true worship, be the worshippers what they will. It is good to abhorre the Popish hierarchy, but evil to fall into an absolute anarchy, and popular confusion, where every one will be a ruler, but none willing or fit to be ruled. It is good to stick close to the written word, even in worship and discipline, as well as in doctrine; but not to force the holy Ghost, seeking by strained interpretations to make him father of all our conceits. If men have a minde to be contentious (as all Schismatics have) there will be no end of strife, especially in things wherein the Scriptures speak not expressly and definitively. For in things of this nature, better have to do with an Heretick, then with a Schismatick; for although in the Schismatick the matter of contention be of lesse weight, yet the spirit of contention is greater, and the violence more strong to maintaine it.

p Mar. 3 7.

Differ.

Contrarily, *The true Christian joynes to his knowledge judgement, and to both love.*

9 Eccl. 2. 14.

7 Eccl. 30. 2.

The wise man hath his eyes in his head, said the wisest of men (q), and he hath his heart at his right hand (r), while the fools heart is at his left. He can see and judge; the other seeth without judgement; the true Christian not only seeth what is before him, but what is not yet obvious to every eye. Where any Christians assemble themselves, holding forth the truth in the main, and desire and endeavour to keep the Ordinances of Christ free from pollution and contempt, he dares not for every light error in judgement or practise forsake those assemblies as the manner of some is, but rather to bear with patience, and to bewaile with grief, what through their ignorance

or

or weaknesse he cannot yet reforme, while there is any hope of reformation; he can become a Jew that he may gain the Jews, (s) rather then wholly to separate from them; to them that are under the Law, as under the Law to win them; to them that are without Law, as without Law (being not without Law to God, but under the Law to Christ,) that he might gain them that are without Law. To the weak he becomes as weak, that he might gain the weak. He can be made all things to all men, that he may by all means save some. Not that he joynd with the Jews in denying Christ, but conformed to what ever was not against Christ; nor to them that are under the Law, in matter of justification by works, but in making it the rule of his obedience to the Law of faith; nor to them that are without Law, as a son of Belial; but as not tying them to ought that concerned the Ceremonial Law; nor, to the weak as humouring them in their weaknesse, but bearing with them in a spirit of meeknesse, till of weak they become strong. If he finde them head-strong in passion where weakest in judgement; he doth not knock them down with violence, but overcome them by patience, as skilful fishers do the strongest fishes, not vexing them with doing before them what he knows they cannot away with, but rather forbearing his own liberty, then offend their weak consciences (t). And all this he doth for the Gospels sake, that he may be partaker thereof with them (u).

Thus this Hypocrite is as the bird-eyed horse, that takes notice of every thing that may cause him to start, and to endanger his rider; the other is as a sober man that is not frightened with shadows, nor flies off for trifles; the one knows nothing as he ought to know, for lack of judgment; but the other being spiritual judgeth all things (w).

The Schismatical Hypocrite is all for things, but nothing for the right timing of Char. 6. them.

As the State Hypocrite is wholly an observer of times, ordering things to the times to promote his own interest by both, so the Schismatical Hypocrite is all for unseasonable pressing of things, without any consideration of times. This man knoweth not his time, and so by unseasonable putting on of things in an unseasonable time, himself is snared, and he seeks to ensnare others, in an evil time (x). He would have the Church in all things so ordered now, as in the Apostles time; not only for doctrine and worship, but for all circumstances then taken up for necessity to avoid persecutions; (which might be avoided without prejudice to the Gospel, as things then stood, as in the case of Pauls purifying (y), and sundry other incidents:) Then, the Magistrate meddled not with matters of Religion, unlesse to persecute it, and the Christians never appealed to them, unlesse in criminal causes, and cases contrary to the Laws of the Empire (z); therefore now, the Magistrate must have nothing to do in matters of Religion, no more then Gallio, who, to avoid the being a Judge in such matters, cared not for the contempt done to his authority as a Civil Judge, before his face at the judgement seat it self (a), which this hypocrite by his principle must needs justify, and cries up as an excellent resolution in a Christian Magistrate; albeit the Spirit of God brands him upon record as a most profane wretch, for so doing, to all posterity.

Thus he thinketh that the command to come out of Babylon (b), extends to all times and seasons, for going not only from Rome, but from all that retaine any thing which he calls Romish, whether truly Babylonish or not; and that the least offence given or taken, is warrant sufficient to make a rent in the Church, and to prefer a mischief before an inconvenience; which however it may in some cases hold in the Laws of men, yet is ever sinful and dangerous in the things of God, where notwithstanding the inconvenience, Christ may be had and enjoyed, as in Corinth, notwithstanding the many offences there given to such as were truly godly, in the matter of the Lords Supper it self (c), as well as in other things, and yet even there Paul would have no Schisme (d); and that considering the times, wherein many things must be born, for want of power and opportunity to reform them.

Contrarily, the true Christian wisely considereth the times and seasons, as well as things.

He

He is as much in truth and in deed for an absolute and compleat reformation as any Schismatick in the world; yea more, for he will omit no season by which it may be promoted; whereas the other, for want of taking the due season, is sure to prevent the doing of what he pretendeth, and to bring in the mischief of a rent and confusion, instead of a true reformation. If he live in an age wherein an *Asa* (e), an *Hezekiah* (f), or a *Josiah* (h) reigneth, that will cause the people to worship the true God in the right order and manner, and under whom the house of God is by their care and zeal thoroughly purged, and that the righteous flourish, and are exalted; He will then apprehend it to be a fit season for him to appear (within his own ranck and sphere) to remove the very least disorders, and be as forward as any to purge out whatsoever does offend; and (h) to abstain from all appearance of evil, purging out the old leaven, that all may be a new lump (i), saving (such as need it) with fear, pulling them out of the fire, hating the very garment spotted with the flesh (k).

But if God let a *Jeroboam* reign, to ordaine Feasts, Altars, Sacrifices and Priests devised of his own heart (k); making the lowest of the people Priests, and suffering whosoever would be consecrated to become one of the Priests for his high places (l); Or if a profane *Gallio* be at the helme, who cares not what Religion men professe*. Then indeed he accounts it wisdom especially if a private Christian, to lie hid as much as he can, as those seven thousand in *Ahabs* time; and to keep silence in that time, because it is an evil time (m); unlesse where God by his providence calls him out to bear witness to the truth, so as either he must deny the truth, or suffer for it. In this case, he rejoiceth in being a partaker of Christs sufferings (n).

And even Ministers of Christ who at sometimes must not count their lives dear unto them (o), but be partakers of the afflictions of the Gospel according to the power of God (p); at another time, if they be persecuted in one City, they may and ought to flee into another (q); when it is to reserve themselves for better times, to do more and greater service unto Christ. Then *Paul* and his company at *Ephesus*, will not expetely and openly inveigh against *Diana* (r) when it may raise tumults to the hazzard of the Gospel, and the ruine of those few that in that City received it: Yea when it may advantage him for his preservation from present mischief, and unto future service, he dares profess himself a *Pharisee* (s), so far as the Pharisees held the truth, viz. touching the point of the resurrection of the dead, and the acknowledgement of Angels and Spirits, which the *Saducees* denied, and the *Pharisees* confessed (t).

Thus the Schismatical hypocrite observes not his time, and thereby destroys what he seeks to build; the true Christian knoweth his time, and so serves Christ and saves himself: the one unseasonably venteth his passion, to the prejudice of Religion; the other seasonably shews his prudence to the advantage of the truth.

Char. 7. The Schismatical hypocrite is zealous, but out of his element.

This is the fountain of Schisme, the arrogating of that to a mans self which belongs not to him, with contempt of others whom they ought to honour. This hypocrite thinks he doth nothing, if he keep within his own line. If he dares not execute the Magistrates office, for fear of a *premunire*; yet he will be ever finding fault with the Magistrate, if himself may not do what he list in contempt of Laws, and cry out, persecution, when his own folly causeth the stripes to fall upon his fools back; or, that the Magistrate wants courage and zeal, if in all things (though never so unwarrantable and senselesse) that he would put the Magistrate upon. He thinks so well of himself, that he believes himself able to govern his Governours, and to rule his Rulers; and to be, if not a Magistrate, yet a reformer even of Magistracy it self, and of all that execute it. He is like an ill man'd colt that takes the bit in his teeth, and runs away with his Rider, and never leaves running (unless stopped by force) till he hath cast him.

And as for the Ministers office, this *Corab* and his complices will make more bold, not

As opportunity
to put away mind

not only to reprehend, but usurp it. For doting on his own conceited gifts, he makes no bones to become a *Teacher of the Law*, understanding neither what he sayth, nor whereof he affirmeth (u); even before he hath learnt his Catechisme, and while he hath need that one teach him again the first principles of the Oracle of God (w), having need of milk and not of strong meat. u 1 Tim. 1.8
w Heb. 5.12.

And even in these extravagancies, if you observe his strain and temper of carrying them on, his wine is all turned into vinegar, which (without any oyle) he poures into the wounds of his brethren; yea, of his betters whom he ought not to mention without reverence and honour. He entertaineth irreverent opinions, and uttereth contemptible words of authority, and dislikes men the more, by how much their places require more respect and observance: which is one of the Characters that no lesse than two Apostles give of him (x). He thinks a private man may execute the office either of Magistrate or Minister, or at least direct and over-rule them in it. x Jude 8.
2 Pet. 2.10.

He useth Religion, as men loving contention make use of the Law, that is, to make it a cudgel to break other mens heads (although many times with the ruine of themselves) not as a means to reduce and reclaime them. His zeal is more against persons than corruptions; and if against corruptions, it is for the persons sake; and he is against the persons for their places sake; not simply, but because he may not have them, who in his own opinion is more worthy of them. First, he falls out, and then hunts to finde out some fault to warrant his quarrelling; and (as the Donatists of old) is more glad to find a fault then to see it amended, and to proclaim then to cover it, to carp then to cure it, and is unwilling the colour of evil speaking should be taken away.

There is no duty which he practiseth so much as reprehension, none that he more abuseth in the practise of it. In reprehending, he sets by the *spirit of meeknesse*, and forgets all reverence: He knows not how to *entreat an Elder as a Father*, but rather as *Shimei* reviled *David* to his face, as his slave. He cannot speak of authority, but with slighting; or of Ministry, but with contempt.

And as himself is, so he seeks to make his associates and disciples, whom by perverse speakings he can draw after him. He makes his choice among the meaner sort of people, who are soonest deluded, and most violent after engagement; for they being least able to judge, are soonest flattered into a high conceit of their own sufficiency, and so are the fittest timber whereof he seeks to erect his frame, as being most apt to envy others above them, and most heady and furious in faction against those whom they envy; contrary to the Papist, who delights to deal most with the rich and noble, who are ablest to pay the best price for their salvation, and to help him to bear rule by their means.

Contrarily, the *sever Christian* measureth his duty by his place.

As he forsakes not his calling, so he exceeds not his bounds in that calling. He can heartily reverence the Magistrate for his place, even when he mourns for his failings and corruptions. He giveth place to authority, as a *power ordained of God* (z); though not to build faith upon; yet to keep order, and to be the *Minister of God for his good*. He knows that God is a God of order, and hath appointed to each member his proper office, as well as place in the body; and that the least dislocation of any member, is both troublesome and dangerous to the whole body. His main care therefore in reference to the community, is, that there may be *no Schisme in the body**, even by the least in-croachment, or usurpation upon those above him, or contempt, or slighting of those below him. Differ.
z Rom. 13.2
* 1 Cor 12.25.

Thus, this hypocrite delights most to be eccentric, the true Christian keeps within his own sphere; the one loves to play the Bishop in another mans Diocese, as a *busy body in other mens matters* (a), the other studies to be quiet and to do his own business (b). a 1 Pet. 4. 15.
b 1 Thes. 4. 11.
Char. 8.

This Hypocrite is soon ripe, all fire on the sudden.

He is no sooner a Professor, but a great zealot; and presently espies great faults, many corruptions and impure mixtures, which never any man but himself saw before, in the Church whereof he is a member: Schisme is like a contagious disease that seizeth most on the best complexions. A man must have some shew of knowledge and zeale before

c 1 Cor. 8. 2.

d Eiaj 65. 5.

before he be a Schismatick, although such an one *knows nothing as he ought to know* (e), yet so soon as *he thinketh he knoweth any thing*, he will be correcting reforming and censuring as many as come in his way, and seeking to cast out brethren for the *Lords Name sake*, supposing and saying that thereby the Lord will be glorified (d), and that because he thinks himself *holier then they*, and that God must needs own any thing that he doth.

Popery indeed delights to meet with men either grossely ignorant, whom her Agents may lead by the nose; or, openly prophane, that never made conscience of any thing; giving then not only liberty, but temptations to any wickedness; and, the grosser, the better for their purpose, that afterwards they may confesse them with greater advantage to themselves: first, they debauch them, confesse them, that so they may afterwards fleece them to better purpose. But *Schisme* must have her disciples a knowing people, that is, in conceit, and in the estimate they raise of themselves, that so they may sooner serve the devil by making rents and divisions so soon as this piece of new cloath is sowed to the old.

He is like a muthrome, up in a night; or, as the Caterpillar, engendred of the East winde on the sudden. If Satan can but blow into him the spirit of presumption, you shall soon find this turned into a spirit of contradiction and contention, censuring others contemning of superiors; and then, *exit Schismaticus*. Out he goes a Schismatick in grain to vex all where ever he comes; no great need of solid knowledge, so there be a shew of it, lesse of judgment, so he may be judge; least of all the denial of himself, of which he is now an admirer. So that it is no marvel to find a Schismatick to be formed and fashioned in a night, and next morning in arms, like the brood of *Cadmus* his serpent.

Differ.

On the contrary, *the true Christian grows up by degrees, and walks on towards perfection by sober steps.*

e Psal. 1. 3.

f Mar. 4. 27, 28

g 1 Pet. 5. 7.

h Phil. 3. 12.

i James 3. 13

Cun Hando re-
stinuit rem.

k Prov. 4. 18.

He is not all upon the spur, but puts a strong bridle upon his head-strong passions, that he may make no more hast then good speed. He is fruitful, but not before his time, *He is like a tree planted by the rivers of water, that bringeth forth his fruit in his season* (e); or like the wheat in the field, that though it grow up, *he knoweth not how* (f); for the manner; yet for the measure the earth brings forth, first the blade, then the ear, after that the full corn in the ear, which is not done on the sudden, but the husbandman waiteth and hath long patience for it (g); Or he is like the child in the womb, begotten at once, but the several parts are formed by degrees in time, and afterwards perfected for birth and living in the world; So is every one that is born of God, he comes on by leasurely steps, and when he hath gone as far as he can, *plus ultra* is his word; there is yet much to which *he hath not attained* (h). His knowledge is not by him held to be ripe, till it be seasoned with a sound judgement; his understanding not right till it be poysed by prudence; his zeal not qualified, till it be allayed with humility and meekness.

Well may we waite and give time to the forming of such a peice; well may we enquire and search with the Apostle? (i) *Who is a wise man and endued with knowledge, let him shew out of a good conversation, his works with meekness of wisdom.*

Thus, this Hypocrite makes more hast then good speed, the sincere Christian makes better speed then hast, the one by impetuous violence destroys what he pretends to build; the other by seeming to be more slow, more speedily attains his end. The one is as a flash of lightning, that makes way for thunder; the other as the shining light, that shineth more and more unto the perfect day (k).

CHAP. XI.

The Superstitious Hypocrite.

Is he that through groundlesse fear worshipping God according to the fancies of man. Defin.



VEN in the midst of ungodlinesse not come to the height of Atheisme, there is in all men some impression of a God-head, which is clearly understood, and manifested by the things that are made. (a) The apprehension of a God, calls for worship: But, want of true knowledge of God, breeds a servile fear; and the not understanding what worship he requireth, makes men (ignorant of both) to set up an Idol of their own braine in the room of God; and, through fear to profecute him with a worship of their own: both which make up *superstition*, of which the *superstitious* hypocrite is moulded and formed.

^a Rom. 1. 20.

All ungodlinesse divideth it self into two maine channels, *Atheisme*, and *Superstition*: and, in one of these streames all the Sonnes of Adam, alienated from the life of God, (b) are continually swimming and dabling. *Atheisme* denieth God, either in opinion, saying there is no God: (c) or, in affection, wishing there might be none: (d) or, in conversation, living as if there were none. (e) *Superstition* is little better, for albeit it acknowledges God, yet knows him not, makes an Idol of him; and then, gives him what best pleaseth it self, and takes from him what is best pleasing to him; not out of love to serve him, but out of feare of mischief from him.

^b Eph. 4. 18.

^c Psal. 14. 1.

^d Isai. 30. 11.

^e Tit. 1. 16.

Hence some Etymologize *superstition*, *quasi supra statutum*, a thing beyond Statute, or Rule: that is, as the Greek word importeth *, a servile and preposterous feare of an imaginary God, which the true God neither enjoyeth, alloweth, or regardeth. Hence some learned (f) (among the Heathens) who knew not the true God, nor his true worship, place *superstition*, not so much in the matter or forme of worship, as in the degree and excesse of feare which is vain and unwarrantable. Nor is this all: for, this feare produceth sundry errorrs in worship; feare disposing or rather forcing to a worship, but not shewing how. Hence the superstitious person inventeth and useth sundry ceremonies and rites of his own head, or takes them up by tradition in the worship of God; accounting himself so much more religious than others, by how much his brain is more firtile, and his hand more active in such kinde of ceremonies and worship as best pleaseth his fancy, with greater feare and more shew of zeal then appears in others who knowing the unwarrantableness and folly of them, cannot but sleight and abhor that in which he placeth all his devotion.

* *ὑπερῷον* viz.

^f Plut. *1221* *ὑπερῷον*.

Thus the affrighted *Philistines*, by the counsel of their Priests and Diviners, (g) offered five golden Emerods, and five golden Mice to the God of Israel, according to the number of the Lords of the *Philistines*, as a trespass offering for making to bold with his Ark, when themselves had been smitten with Emerods, (h) and many with death; thinking by this meanes to escape further evils. And upon no better account did the *Athenians* erect an Altar, *ἀγνωσθῶν*, to the unknown God (i); hoping by unwarranted sacrifices to appease, and pacifie his anger breaking out upon them.

^g 1 Sam. 6. 2, 3, &c.

^h 1 Sam. 5. 12.

ⁱ Act. 17. 23.

Yea, to come nearer to our purpose, the *Israelites* themselves were too sick of this malady in the midst of their highest formal devotions, having their feare towards him taught by the precepts of men (k), whereby the Hypocrite abuseth and affronteth God instead of worshipping and honouring him. For, whereas God is a Spirit, and will be

^k Isai. 29. 13.

1 John 4. 24.
m Mic. 6. 6.

worshipped in Spirit and in Truth (1); the Superstitious Hypocrite, in stead of truth, sets up his own seeming wisdom (where with shall I come before the Lord, &c. m) as if God had left him in the dark: and, for Spirit, a natural blind devotion, rather fearing in excess, than loving God in any tolerable measure, not so much hoping for help, as desiring to be freed from hurt.

* In Numa &
Liv. li. 1.

Naturally, men (not wholly given over to a reprobate sense) affect to be religious: but no man by nature is rightly devout. The Atheist indeed naturally fights against natural conscience, when once he hath maliciously fought against God; and so becomes worse than the worst nature could make him. But the superstitious person is far more dangerous in the consequent and issue, because he maketh God to be what he is not, and the creature to be what it is not, putting upon God his own superstitious fancies as true worship: and gives rules to others to do the like. An Atheist for the most part hurts but one, or few, with his opinion: but the Superstitious lays a foundation of abomination for many generations. Jeroboams Calves held all the Kings of Israel fast in the cords of the same sinne. If men be pluckt out of the pit of Atheisme, they will easily be perswaded to climb the high places of superstition, as delighting to go from one extreame to another, without taking the mean in their way, as Plutarch (*) observeth in Tullus Hostilius, and as we have daily experience in godless men, who of Atheistical livers turn Popish zealots in an instant, it being an easie conversion from no religion to a false, whereby they become twofold more the children of hell than they were before.

Differ.
n John 4. 24.
o Luke 1. 74.

On the contrary, the true Christian worshippeth God in spirit and truth, (n) without the fear (o) of man.

p Mic. 6. 6.

He consults not with flesh and blood, how or wherewith to worship him who is a Spirit: but takes notice what God himself hath shewed him, and what the Lord requireth of him (p), and keeps only to that.

q 1 John 4. 18.

His feare is Gods, not mans. He feareth God truly, because he is taught of God how to fear him, and feareth none but God in the things of God. Feare of God in him is as the true Serpent of Moses that devoured all the counterfeits of the Magicians; for it is coupled with love to God, which casteth out all false feares (q). He feareth God, none more, or so much: but it is a godly feare joyned with true reverence; both which produce an acceptable obedience: For, he serveth God acceptably, with reverence and godly feare (r). His heart is devoted to the feare of God (t), not which is after the precepts of men, but according to the Commandment of the everlasting God, who teacheth not onely whom to fear, but how to feare him (u). And, from that slavish feare of this Hypocrite he is graciously delivered by him which is his feare (w), partly by faith, which teacheth him his duty, and the rule to performe it, whereupon he doth it not out of feare to be hurt, but out of hope to be accepted and blessed: and partly by Love, which cannot dwell with so dismall a companion as slavish feare, and therefore expelleth it (as light doth darkness) not onely as unworthy of harbour, but as an enemy to true piety under a specious vaile of devotion.

x Matth. 4. 9.

y Iſai. 1. 12.
z Mar. 25. 9.

He knowes that however false gods be good fellowes, and care not how many we worship, so themselves be not left out, and be content with any worship (as the Devill from Christ x), so they may have some; yet the true God is more jealous, and admits neither of fellowes, nor so much as of worship that is not of his own prescribing for manner (y) as well as for matter (z). Therefore he regulates his devotion by the standard of the Scriptures, casteth out slavish feare as an enemy to godliness, and as the mother and womb of all superstition.

Thus, this Hypocrite serves God out of a false feare, without love: the truly devout Christian fears him out of love. The one is satisfied, if to be rid of his fear, he serves any God, in any manner; the other to shew his love, worshippeth the true God in the right way only. The one (like Darius who would have parted Asia) is content to divide with God, to be rid of his fear; the other (as Alexander that would have all or none) resolves against all division between God and man.

The superstitious hypocrite *observeth and serveth the creature more than the Creator* (a). Char. 1.
a Rom. 1. 25.

Superstition is a large field containing whatsoever is taken from God, and given to the Creature under pretence of serving God more exactly. He will *worship Angels* (b) that thereby he may seem more devoutly to worship God. He will in a *voluntary humility*, worship *Saints*, under colour of being more humble in his addressees to God by them. Ignorant he is of the true God, and his ighorance makes him abound in superstition, even untill he rise up at last to grosse Idolatry, if not stopt in his course by instruction touching the nature of the true God, and the true worship of God. b Col. 2. 18.

He seemes in his profession to abhorre *Idolatry*, yet naturally falls into it ere he be aware, even when he thinks himself furthest off from it. For he that pretendeth to worship God otherwise then himself hath prescribed, worshippeth not God, but gives a will worship to some other thing that is not God, but a god of his own making, whether through a false notion of the mind, as sometimes Saint *Augustine* conceived of the God head, as of a *Globe of fire*; (c) or, through a false representation, as *Aaron*, under the *similitude of a calf*. (d) And towards such a God, he is very devout, while that which he worshippeth is not God, but his own vaine fiction and opinion. c Aug. Confess.
d Exod. 32. 5.

To speak here of the innumerable superstitions found among heathens without the pales of the visible Church, upon which they engrafted all their Idolatries, Divinations, Incantations, Adjurations, Sorceries, and other abominable practises, is out of our line at this time; we being now upon the sent of an hypocrite within the Church, whose religion is little other then meer superstition: Nor shall I pursue all the superstitious fopperies of that schismatical Synagogue of Satan, the pretended Church of *Rome*: for we are now hunting of those closer hypocrites among our selves that professe departure from *Babylon*, and make great shews of devotion, which yet is nothing else but a mask for their more close and subtile superstition.

He is a great *Devoto*; but, wherein? If the creature command any thing in worship, as, cringing, or ducking to an *Altar*, observing of *meates*, or *dayes*, or *formes*: No man shall go beyond him, or reach him. A *Saints* day is more religiously observed than the *Lords Sabbath*; a Surplice more carefully put on, than the New man: the *Lentany* more devoutly attended, than the most soul-piercing Sermon. He can better away with a *Crucifix*, than with a discourse against that superstition. He is more affraid of an *Hare* crossing his way, than of an Harlot in his bed: more troubled at a salt falling towards him, than of the guilt of sinne lying heavy upon him. He setteth up some Saint in Heaven as an over potent favourite in grossing both the graces of the Prince, and the privileges of the Subject. With him the blessed *Virgin* is above her Sonne, if not to command him, yet to do feates in heaven, more than faith in the heart, to prevaile with him. Images and pictures are unto him better instructers then the written word, and greater helps to his devotion then the Gospel of Christ. An Image, an *Ephod*, and a *Teraphim* (e) are all one to him that respects not truth so much as blind devotion. If he have them, he is never the better; but, if he want them, farewell his Religion. e Hof. 3. 4.

With him the *Starres*, who were set for signes and seasons of things natural, are made more surely propheticall and predictionary, than the Prophets of God that decry those fooleries: he can gather more things future, contingent, and voluntary, from the *Starres*, than from the Scriptures, touching the sad providences that may befall him or others for sinne. He ascribes more to *Hali* than to *Paul*: he can tell you more what weather is likely to be, from the observation of Saint *Swithines* day, the *twelve playes* of *Christ-tide*, the *Conversion* of *Paul*, or of the Thursday before the change of the Moone, than he is able to discern of the *Kingdome of God*, even when Christ himself is preached unto him (f). And thus, as common people use to be more favourable f Luke 11. 56. in their opinions to Empericks and Wizzards, than to the solid Physician (observing when they hit, and dissembling, when they misse,) so this hypocrite will plead more

for those senselesse and absurd rules and predictions of Astrologers, Calculators of nativities, Figure-casters, and other impostors, even when God hath frustrated the tokens of those lyars, and made those diviners mad (g); than he will for the Scriptures themselves, which he makes use of no otherwise than the Heretick, who learns the Devils lesson out of Gods Book. A judgement from the Starres, as he calls it, is of more weight with him, than the judgement of him that made them against such judgements.

Nor will he set out of *Dreames* neither, (which alwaies give wings to fooles,) but is a greater observer of dreames, (in the multitude of which there are many vanities h); than of what he doth or may see without spectacles in the waking Word against filthy dreames (i). For, as in old time, when the written Word was not compleat, God sometimes spake by dreames, not to make men superstitious, but more holy (k); the Devil who is Gods ape, too often mingled himself with dreames, so he doth still, to encrease superstition among men, as Gregory the Great well observed, that he may the better delude man in his sleep whom he thinks not enough to ride in the day; and many times suggesteth that in the night, which he cannot make good in the day: So that this hypocrite had need of those two gates which the Poets (l) fained to be set up for sleep, one of *horne* for true dreames; and another of *Ivory* for the false. Yet all would be too little to shew this dreamer, which came through the *Horne*, and which through the *Ivory*; Seeing such dreamers are given up to strong delusions to believe a lie, which they love, instead of the truth wherein they have no delight.

Yea, this devout hypocrite is not without his *Charmes* and *Spells* sometimes: but, as those wretched Exorcists in Popery, make use of *Oyle*, *Salt*, *Spittle*, &c. (even in the Sacrament of Baptisme,) and of *holy water*, and *crosses*, to drive away Devils; So this hypocrite feares not to use, apply, and repeate words or sentences of Scripture, either pronounced or written, for cures of diseases in man and beasts. And for chasing of evil spirits from houses and other places. In all which the devil is content to be at command, that he may more surely take all such silly birds in his net, and make them his own for ever.

To which may be added, fond *adjurations* by the creatures, by which he putteth them in the place and office of God, calling them in to be witnesses of truth and avengers of perjury. But what a folly, yea madnesse is it for a man bearing upon him the Image of God, and the Name of Christ, to swear by this *fire*, this *light*, this *bread*, &c! as if those inanimate creatures were able to judge of truth and falsehood, and had a commission from God so to do. Wherefore as Lactantius sometimes proved *Jupiter* to be no god, because he swore by *Stix*, or *Hell*: So may we argue such superstitious hypocrites to be lesse then men; or at least then true Christians, because they swear by things inferior to themselves, contrary to the good old rule, *He that sweareth, sweareth by the greater* (m). Of the same nature were all those Oathes (forbidden by our Lord n), by the *Heavens*, the *Earth*, by *Hierusalem*, by their *Heads*, &c. and especially those superstitious Oaths by the *Temple* (o) or the *Gold* of the Temple; by the *Altar*, and the *gift* that is upon it, like those of the superstitious Papists, by the *Masse*, by *Saint Mary*, *Saint Peter*, *Saint Paul*, all which the superstitious hypocrite frequently useth with as much yea with more veneration and reverence, then he doth the glorious Name of the blessed God himself.

Differ.

On the contrary, the truly devout Christian observeth and useth the creatures in that rank and place which is due unto them.

He neither carelessly flighteth them, nor superstitiously stands in awe of them, nor immeasurably dotes upon them out of a fond opinion that they will, or can do for him what superstitious minds conceit of them. He suffereth not his corrupt reason blinded with superstition, to imagine, or create unto it self a forbidden use of the creatures, but seareth to what office God hath ordained them, and what use it is that God himselfe hath allowed us to make of them; and there he stayeth.

He dares not worship Angels, when he understands them to be his fellow servants (p), (although of a higher rank q); yet, as being taught of God so to do, he can honour them,

g Iai. 44. 25.

b Eccles. 5. 7.

i Jude 8.

k Job 33. 15.

l Homer odos:
T. virg. Aenead.

6.

m Hebs 6. 16.

n Mat. 5. 34, 35

o Mat. 23. 16,
&c.

p Rev. 19. 10,
q Psal. 8. 5.

them; and praise God for them, as appointing them to be his *guard* while he lives (r), and his *convoy* to heaven (s) when he dies. He is careful not to *shame* (t) or weary them while they attend him. He goeth on in his wayes appointed him of God, that they may *conduct* and preserve him (u); not, *out of that way*, least they come as *adversaries* (w) against him. He propounds them as patterns of obedience, to do Gods will on earth, as they in heaven (x). He dares not oppose the least of Gods little ones, as knowing their Angels do always behold the face of God in heaven (y), and will finde a means to requite it. He learneth of them to esteem highly of the work of grace where ever he discerns it, because therein the Angels are so greatly delighted (z). Finally, he rejoiceth much the more in his Christian condition and communion, in that he is hereby admitted to fellowship with such glorious companions (a); yea, whereby he is in Christ (b); exalted above them; not to puff him up, or to debase them, but the more, on both sides to lift up Christ above all.

Touching Saints departed, how glorious soever, he dares not apply to them as Mediatours to pray for him, because he findes that Abraham himself, the father of the faithful is ignorant of us (c); and of our condition on earth, and Israel knoweth us not, as discerning how it is with us. He honoureth the Prophets, but abhors to erect glorious Sepulchres (d) to their memories, and yet hate their virtues, and persecute them in their successours; but his main care is, when he mentions them with honour, to imitate their graces, (e) and to blesse God for the benefit of their examples (f).

And as for other creatures, he will not set those above him whom God hath put under his feet (g); but only make them the matter of his praise unto God, that the Lord may *rejoyce in his works* (h). He admireth Gods goodnesse in making them for him, and useth them to his glory (i), that while he hath the use, God may have the praise (k). He is careful not to adde to their bondage (l), by nourishing that corruption that subjected them to vanity, but learns of them to fight for a full deliverance.

He makes not only an ordinary use of them in moderation for natural necessities, and lawful refreshings, but also a spiritual, and a sabbatical use (m) of them, therein to behold the glory of God the Creator of them.

Finally, if he be subject to dreams, he doth not thereby take upon him to prophecy future events, but improves them to present use. He hunts not for revelations by them, but observeth thereby (in a profitable way) his complexion, state of health, or, as critical observations in sicknesse. He takes notice by them of his special inclinations to special lusts and corruptions, because in sleep nature erects her self more freely without restraint, and so he takes them (as Joseph) as warnings, not what shall inevitably be-tide him, though he do what he can to prevent it, but to avoid what lusts are in him, or evils before him, to prevent the mischiefs that otherwise are sure to fall upon him; yea he makes use sometimes of false fears, and of groundless apprehensions, to become unto him profitable cautions.

Thus, the superstitious hypocrite, because he *beleeves every word*, except that of God; sets the creature, to whom he makes himself a slave, above God whom he beleeves not; the devout Christian sets up God in whom alone he beleeves, above the creature, which is but vanity, and a lie, beyond what truth it self speaks of it. The one beleeves the worst of God, and therefore flies to the creature; the other believes the best of God, and therefore depends wholly on the Creator.

This Hypocrite is then most devout, when he hath most of his own will in his devotions.

Superstition is rightly called *will-worship* (o), because by its good-will, it would have no other worship. Humane invention is the grand Magazine of all superstition, and mans own will, the master of it. This hypocrite will like no way but of his own choosing (p), and in that his soul delighteth, how abominable soever. He will choose that in which God delighteth not (q). Let him but go to Bethel or Gilgal, he shall bring his sacrifices every morning, and what not? for this liketh him well (r).

This

This is the true reason why all superstitions are so greedily embraced, so strenuously asserted, not only by the devisers, but by the receivers also, because proceeding from one humane root, and principle which in one man answereth to another, *as in water face answereth to face (s)*. Here no pains will be thought too great, no cost too much, if a man may come before the Lord, and bow himselfe before the most high God, with the invention of his own braine, and the reult of his own heart (i).

Yea, he will not stick at things required of God, so he may have his minde in the doing of them, at least in the manner and inward affections. He will *fast, afflict his soul*, so he may but *find pleasure (u)*, in seeking his own will and ends, and keep his old sins. They are willing to do what God would have them, so they may do it when themselves please, although then he forbid it. The *Israelites (w)* that were cowards below the meanest faith, when God bad them march, were forward enough, beyond all reason, to rush on upon forewarned danger, after God had forbidden them (x). Thus as some self-will'd servants will work hard when they have their own minds, although otherwise idle enough when commanded to do things in their masters way, so will this hypocrite take great pains to serve God, as he himself listeth.

Upon this ground it is that Popery findeth so many friends, so many Devoto's. because it is a religion futable to carnal reason, grateful to sense, framed to please the natural man that is apt to superstition, and fitted to every disposition. If a man be *loose*, there are *dispensations*; if *strict and austere*, there be not only rules, but *orders of perfection* (such as it is;) if a man be carried with shews; there is more then a *Theatrical pomp*, if any be otherwise affected, there is a counterfeit *simplicity* and beggarly rudeness in their *Cappuchins* and sundry others among them. If he be taken with doctrines that are the children of mens brains, and the figments of men, there is that which will please him, *free-will, merit, works of supererogation*, any thing to gratifie proud flesh that loves to be its own Saviour. Glosses are preferred before the Text, and the sense of the Church leadeth captive the sense of the holy Ghost: the statutes of *Omri* are more heeded then the Law of God; the definitions of Popes are more religiously embraced than the principles of the Gospel. Gods expresse will and authority is confronted with pretended antiquity; Scripture rules, with custome. And here the superstitious mole will digge to choose; and, (as those people of old thought they might safely erre, or rather that they could not erre, with *Aaron* no not in worshipping a calf instead of God) confidently concludeth that it is better to erre with *Rome*, than to be in the right with *Zion*: and he more willingly (although very dangerously) enquires what others do in Gods service, that he may bear himself upon his neighbours; then keep close to what God plainly and peremptorily forbids, or commands in his word.

Differ.

On the contrary, the true worshipper is best pleased when he comes up neereſt to Gods will with renouncing of his own.

As is his birth and original, so is his life and contentment, the Christian acts as he is principled of God, as the men of the world speak and do what they have seen with their father, so he speaks and doth what he hath seen with his Father (y). He is *born not of blood, nor of the will of the flesh, nor of man, but of God (z)*. Therefore he is for Gods will, not mans. Privation is as necessary a principle of regeneration, as of generation, whereby not only inferiour concupiscence or sensuality, but reason, and the reasonable appetite, the will comes to be denied, and opinion mortified. Philosophy saith, *know thy self*; but Christianity, *deny thy self (a)*: He cannot truly say as a good subject, *thy Kingdome come*, that saith not in truth, *not mine, but thy will be done (b)*.

Christs army, as that of *Barak (c)*, consisteth all of voluntaries (d): yet subject, and are called the chariots of *Aminadab*: that is, of *my willing people*. Reason and Will are principal, as in humane, so in divine actions; but not with like liberty. For here, reason must assent, but not invent; prove, and approve, but not reprove; apply the rule, but not bethe rule. Will must subscribe, not prescribe. Reason must be the dis-

s Prov. 27. 19

r Micah 6 6, 7.

u Eſay 58. 3, 4.

w Num. 14. 1. 2

x V. 40, 41, &c.

y John 8. 38.

z John 1. 13.

a Luke 9. 23.

b Luke 12. 42.

c Judg. 5. 1.

d Pal. 110. 3.

disciple of faith to believe what God promiseth; Will, the hand-maid of obedience to do what God requireth. He saith, *let God be true, and every man a liar* (e); he gives due honour to antiquity, authority, universality, as under God, for God, with God, but in no case against him. e Rom. 3. 4.

Thus, the one offereth God a will-worship, the other a willing worship: the one serveth God according to his own heart, the other with his heart. The one *ad placitum*, at his own pleasure no man reproving or restraining his forwardness; the other according to the will of God, but pleasing to none else; nature ever distasting, men opposing, and Satan resisting what God in his wisdom enjoyeth.

This hypocrite holds not the head (f).

While he pretends to be a great servant of Christ, yet a slave to the world; He lets go Christ, yea opposeth and excludeth him, by cleaving to what is contrary to him. As he that is a friend to the world; in the guises, fashions and cursed practices of it, is an enemy to God (g); so he much more that follows the world in the things of God, must needs be an enemy to Christ. What is *free-will* but the ground of merit? and what is merit by works, but an enemy to the righteousness of God which is by faith? He that will be his own Saviour, although but in part, must needs give him the lie that saith, *besides me there is no Saviour* (h). He that will take of the honour of his merit, and sole intercession, and give it to Saint or Angel, must not think by a complement of *per Jesum Christum*, through Jesus Christ, at the end of his prayer, to hold Christ the head; whom in this practice of his he denyeth; for either he thinks Christ not as willing as Saints or Angels, or not sufficient of himself without them, to help and supply him, whereby he gives the lie to him that said, (i) *He is able to save to the uttermost all those that come unto God by him, seeing he ever lives to make intercession for them*. He therefore that honoureth the members with praying to them, looseth the head whose honour alone this is, to be prayed unto. He pleads for works in the matter of justification, and so opposeth grace in God, by which we are *freely justified* (k) as much as he that pleads against works as not necessary to a justified person (for that which is of works is not by grace, and that which is of grace is not by works, l) and therefore such an one cannot hold the head, by whom alone this grace is communicated and conveyed to all the sons of faith. f Char. 3.
Col. 2. 19.
g Jam. 4. 4
h Eys. 43. 11
i Heb. 7. 25
k Rom. 3. 24
l Rom. 8. 16

He will have the will to be as free to good as to evil; if not by nature, yet by common and universal grace purchased by Christ, whereby every man equally now may be saved if he will, therefore he cannot hold the head, who saith, *I will have mercy on whom I will have mercy* (m); and that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy (n), and whom he will he hardeneth (o); so that this alone is enough to cut him off from the head; for, albeit it be of the essence of the Will to be free: that is, to will freely what it willeth, without necessity of coercion; yet not to be at liberty to will what God would have it, although at first so created and enabled. Sinne hath now bound and determined it to sinne, not to sin by compulsion, but of choice; not in the nature, but in the use of it; not in this, that it actually willeth; but, in that it cannot now of it self will what in duty it should. So it freely willeth evil, but it can will nothing else; as in heaven the will chooseth only good, and can will nothing else, being altogether abhorrent from whatsoever is evil. The will then throughout, in the use of it is voluntary in the choosing of what it would, yet not arbitrary to choose what is contrary to the present State of the person endued with it. m Rom. 9. 15.
n Ver. 16.
o Verse 18.

Yet mark here a notable fraud; this Hypocrite pretends to be a great exalter of grace, and yet even therein abaseth it; and, to be an abaser of nature, and yet in the same thing exalteth it. He ascribes mans perfection in the state of innocency to grace, not to nature, that the decay may seem to be only of grace, nature remaining still entire. and able now to joyn with grace in the work of reparation: But hereby nature is exalted, as being able to joyn with grace in mans conversion; and grace is abased as being able to do nothing without the free and voluntary help of nature; which is to cast off the head, the authour of grace, and the restorer of nature by putting a new

life into it to make it live; and not only furnishing her with crutches to enable her to go the better.

And, doth he hold the head, that denies the imputation of Christs righteousness (who is the Lord our righteousness) (p) unto justification? He that denies his satisfaction, or the imputation of his righteousness and satisfaction, denies him to be made unto us of God, wisdom, and righteousness (q). But this he would not be thought to do without reason. How can one, saith he, that is a sinner in himself become righteous by the righteousness of another? Thus he grows mad with reason that he may oppose the head.

For, did he consider and beleve the union between Christ and beleivers, he would soon finde that they are all one in him and in his father (r), *Flesh of his flesh, and bone of his bone* (s); not naturally, but mystically, yet really, and truly. *They are the body of Christ, and members in particular* (t). For, as the body is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ (u). He therefore that denies Christs righteousness to be ours, severs the body from the head, and himself from both.

And whereas he should be dead with Christ from the rudiments of the world (w), superstition keepeth him alive thereto, and therein, by a slavish subjecting him to humane Ordinances in the matters of worship and conscience. This also thrusteth him off from the Head. For, where the true beleever is dead, and buried with Christ (x), not only in regard of the guilt of sin, by the merit; and of the dominion of sin, by the crucifying power of Christs death; but also of the thraldom of conscience under humane Ordinances, by the liberty (y), which Christ hath likewise by the same death purchased for him; this Hypocrite, having never attained to the former benefits of Christs death, is likewise destitute of this, and so he is as living in the world, and under as much bondage by it, as if Christ had never died. He receiveth Laws from men to binde the conscience, putting from him the liberty wherewith Christ hath made free all that hold the head; and so he puts from him Christ himself, who now can profit him nothing (z). Vaine men may count it a great perfection to receive all Ordinances of men in the worship of God; and their rules of touch not, taste not, handle not*, in meats and drinks; but the holy Ghost pronounceth such perfect ones to be severed from the Head, and to cut off themselves from all communion with Christ in his death.

On the contrary, the Religious Christian holdeth fast, and groweth up into him in all things; who is the head, even Christ (a).

He hath parted with the world, and is crucified to it (b) by the crosse, to wit, the death of Christ; and therefore will not as one living in the world be any longer subject to worldly Ordinances, in the things of Christ. He is severed and delivered by Christ from humane Ordinances and dependencies in all things that properly concerne God Christ, and conscience. So that he cannot receive doctrines from men, or Laws from the Church which contradict, or enervate the Laws and truths of Christ. He accounteth the most specious Ordinances of men in this kinde, but as golden fetters, which he is loath to put on, or to be subject unto them, lest he should put off Christ. Therefore as Moses was to make all things according to the pattern shewed to him in the Mount (c); so the true Christian will in all things keep close to his rules that shewed that patterne, between whom and him there is such an union, such a communion, that from this Head, He and all the body, by joints and bands having nourishment ministred and knit together, increaseth with the increase of God (d).

He renounceth all liberty of will, but what he hath from Christ, to think or will any thing (spiritually good) as of himself, as knowing and acknowledging that all his sufficiency is of God (e). If he seek justification it is only from Christ and his righteousness with renouncing of his own (f), as drosse and losse; drosse in it self, because all his righteousnesses are as filthy rags (g); and losse, because he that resteth upon it looseth Christ, whosoever seeks justification by the works of the Law is fallen from grace, Christ is become of no effect unto him (h).

Thus

Thus, this hypocrite forsaketh Christ by depending on man; the true Christian departeth from man to cleave unto Christ; the one will have his own righteousness or none; the other relies only on the righteousness of God, as knowing his own to be none. The one is all for the Ordinances of Christ, which have nourishment in them; the other feedeth upon ashes, and soweth the wind, by receiving the Ordinances of men.

*This Hypocrite cannot content himself with the body *, but is very zealous to joyn the shadow with it.* Char. 4.
Col. 2. 17.

In this he is a Jew of the later edition; not one that renounceth Christ, but joyns Moses with Christ. The Law, in the morning of the world, before the rising of the Sunne of righteousness (i) by his incarnation, was a shadow that went before the body; for the Ceremonial Law had then a shadow of good things to come, not the substance (k). But after his appearance, and the dispatch of the work of redemption in his own person, all those things that went before him to give notice of his coming, fell back behinde him, and became worthlesse and uselesse: so as, the not retaining of them is a denial of Christs coming in the flesh; and, now to joyn them with the body, is to make the body but a shadow that can profit us nothing (l). i Mal. 4. 2.
k Heb. 10. 2.

What troubles such spirits have created to the Church, even after Christ was ascended and had fulfilled all things, the history of the troubles at Antioch (m), the Schismes at Rome (n), the divisions in the Churches of Corinth (o), Galatia (p), Colosse (q), and other places (even in the Apostles own times) sufficiently bear witnesse; in all which, half-Jews, half-Christians, albeit they admitted of Christ for a Saviour, yet they confidently asserted, that without circumcision, and the retaining of sundry other Rites and Ceremonies enjoyned in the Ceremonial Law of Moses, men cannot be saved, no not by Christ: which one assertion occasioned no small disputes and divisions (r). l Gal. 5. 2.
m Acts 15. 1.
n Rom. 14. & 15
o 1 Cor. 8. and 9
p Gal. 2. 3, 4, 5.
q Col. 2.

But as in other points of Arianisme, Pelagianisme, &c. although the Authours be dead, yet their opinions live; and, with brows of brass appear with open face in the clearest Sunshine of the Gospel; so doth this Judaizing superstition, to eat out the heart and life of true devotion.

Hath not this Hypocrite been at Rome? doth not a great part of his Religion consist in meats, in drinks, in dayes, wherein he placeth both piety and necessity; yea, merit and perfection? His Fasts, his Feasts, his Jubilees (at first every fiftieth, and of late (because gain is sweet) every fifteenth year) are all professedly ascribed to the Jewish solemnities. His Priests, Altars, Sacrifices, his Sanctum sanctorum, or Holy of holies, are they not all in imitation of the Jewish Ordinances? and, in the Church of Lateran, in his Holy of holies, instead of the Tables of the Law, and the pot of Manna, there are, if you believe him,

*Circumcisa caro Christi, sandalia chara,
Atque umbilici viget hic practio clara.*

Christs circumcised foreskin, his sandals deer,
And navel string cut off doth flourish here.

Yea, at length he hath found out Aarons rod, and put it in an Ark. He hath an High Priest after the manner of Aaron; or (as some blasphemously say) rather, of Melchisedeck. He hath his unction and consecration too, not only of Priests, but of Altars and Temples, and of all vessels and utensels belonging to his superstitious devotion; and that upon this account and reason; If the Jews (saith he) who served shadows, had such things among them, much more we that enjoy the substance; contrary to the Apostles Logick and Divinity too, who from the appearance and presence of the body, proves the abolition of the shadow(s); and the taking away of the first, that is the shadow, by establishing the second, to wit, the body (r). Summus Pontifex.
Col. 2. Heb. 10
Verse 9.

And were this Hypocrite confined only to Rome and her territories, we should not allow

allow him a room among these *Characters*: but we have too many such among our selves, half Protestants, half Papists (all *hypocrites*, if not *Atheists*.) who more admire and imitate the Jewish pomp of Rome, than embrace the simplicity of the Gospel. He must have his *Holy of holies*, his *Altar*, his *Tapers*, his *real presence*, his *Sacrifice*, his *Priests*, his *dayes*, his *meats*, his *consecrations*, his *duckings*, his *bowings*, his *elevations*, his *adorations*; is loath to let go any thing formerly used in Pope-holy Church, because of the custome, antiquity, esteeme of it among them who professedly take all these from *Moses*, not *Christ*; from mungrel Jews, not primitive Christians. And so vaine is he, that these shadows affect him more then the *substance*; he lays out more of his heart, purse, and labour upon them, than upon the body it selfe; whereby it comes to passe that, embracing (as he did, a *cloud* instead of *Juno*) the shadow of *Christ* our King, he lets the Prince himselfe go unsaluted; and, catching at the shadow of meat, *dreaming that he eats*, when he comes to awake he will finde himself *empty* and *hungry*, and must needs starve for want of solid food.

Contrarily, the faithful Christian embraceth the substance as succeding to the shadow.

He knows that many things which had a good beginning and use, are not therefore perpetual, but, many times, of a temporary nature and office. What better then the *brazen Serpent*? yet, what worse when abused to superstition? At first, it led to *Christ*; afterwards, from him to the devil: Therefore then, he will break it in pieces (u). He looks upon *Christ* in the Old Testament, as shining out of the East, that made large and long shadows to those Fathers that then lived; but now he beholds him as in his *Meridian*, or rather *Zenith*, where he neither makes, nor admits of any shadow at all. The body at a distance is the cause of the shadow; not the shadow, of the body. Therefore, when the body is present, and near us, even in the month and in the heart (w), he looks no longer after the shadow, but fixeth only upon the body, and keeps close to that. He that was the cause of them, hath taken them away, and is come himself in their room.

The shadow is not the substance, but a mere accident that can never do the deed expected from the substance; but the body is the substance that must effect it. He wisely considereth that those shadows of rites and sacrifices could never make the commers thereunto perfect; (x) for then they would not have ceased to be offered: He finds no true righteousness, expiation of sin, or peace of conscience in them; but in *Christ*, the Body, he hath all. And when he looks upon the shadow, he finds it to be a very obscure and imperfect figure of the Body, especially in former times, before the body appeared. It is hard to know a man by his shadow till himself appeare, So *Christ* was hardly and rarely known by those shadows before his coming in the flesh. And when he comes, he causeth the shadow to flee away, (y) yea, not to be. With good reason therefore doth the faithfull Christian content himself with the Body, looking no more after the shadow.

Thus, the superstitious hypocrite imagineth unto himself a night at noone, and stumbleth at none day as in the night. (z) The other rejoiceth that the day is broken, and the shadow fled away. (a) The one lookes upon the shadow, as the fathers upon the Law of shadows, before the Son of God appeared; The other lookes on them as being removed, as things that are made; and, upon *Christ* which cannot be shaken, as the only remaining (b) substance coming in their roome. The one lookes on them as they who came from *Judea*, to teach their continuance; (c) the other, as the Apostle to the *Hebrewes*, to prove their abolition.

Char. 5. The superstitious hypocrite loves carnal slavery better then spiritual liberty.

Where *Christ* sets him at liberty, he is unwilling to be free. Let the yoke of bondage be never so hard and heavy, his saying is, I love my Master — I will not go out free. (d) He will rather run the adventure of loosing all benefit by *Christ*, then not be circumcized. (e) He had rather be a debtor to do the whole Law, then be loosed from that yoke from which *Christ* hath freed him. He loves mans yoke better then *Christ*s manumission. Pope, Witches, any man that speaketh perverse things, sways more with him by humane Impositions, then God or *Christ*, by divine Institutions. Let a Friday

Friday, a Lent, any day be imposed by man, and he Religiously observes it even to superstition: Let God free him from these, and only charge him to remember the Sabbath day to keep it holy, this pleaseth him not.

Let Paul tell him, *ye observe dayes and moneths, and times, and yeares, I am afraid of you lest I have bestowed upon you labour in vain;* (f) This sturres him not, he will ob-
 serve them still: but let God say to him, *if thou turne away thy foot from the Sabbath from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord honorable, and shalt honour him, not finding thine own pleasure, nor speaking thine own words,* (g) He counts this a burden, and a weariness. (h) He loves a mass, better
 than a Sermon, any thing better then that which is the command of Christ, so that it is hard to say whether his baseness be greater in not accepting of liberty; or his insolence, in imposing new burdens upon himself and others, after Christ hath freed him; to create new virtues, or new vices, to set prizes upon his own Inventions, and to bind God to the payment; as they who by Regular Professions and Vowes under colour of giving God an over-plus of service, bind themselves to that which they need not, and offer to him what he accepts not, and in the mean time scant him of that duty and service which he justly expecteth. If God say it is better to marry then
 to burne, and allows him liberty of marriage; He saith, it is better to burne then to marry, if once he hath foolishly vowed single life.

On the Contrary, the faithful Christian stands fast in the liberty wherewith Christ hath made him free (k). Differ.
k Gal. 5. 1.

If God impose, he is ready to submit. If man subjugate him where Christ hath called him to liberty, he hath no shoulders to bear it. Obedient to superiours, he will be in things lawful; but, blinde obedience, under the notion of Regular, will not down with him. And even in things imposed by God, he looks most at that which must take the first place. Sacrifice is good, but Mercy is better, and the greater duty: therefore where both cannot be performed, Mercy is preferred, and his conscience not ensnared, nor troubled for not offering that Sacrifice which could not consist with Mer-
 cy (l). l Mat. 12. 7.

If God bring poverty upon him, he knows how to want, and in all Estates to be content (m); but, to make choice of poverty, being called to an estate of plenty; or, set in a lawful way thereunto, and remembring that it is a mere blessed thing to give, then to receive (n); and that charge given to the rich, to be rich in good works (o), which is impossible, where all is wilfully given away without warrant; he dares not make himself poor by vowing of poverty. And albeit God may give a special Commandment to a boasting Persecutor, to sell what he hath, and to give to the poor (p); yet he looks upon that as upon the tempting of Abraham, to offer his Isaac (q); but with this difference, God did it to Abraham for trial of his faith; to the other, for discovery of his hypocrisie in his confident boasting.

He can like well of continency and chastity, but if God call him to marriage, he looks upon it as both lawful and honourable (r). He accounts it no lesse violence to nature, and tentation to sin, without the special gift of continency, not given to all, to vow perpetual virginity; because, neither is virginity in it self simply good; for then the commoner the better: which is not so in this case, because then, both man-kinde and the Church must perish: nor is it (as every vertue is) an habit of the minde, but a privation, and belongeth to the body; nor is the contrary of virginity evil, as the contrary to chastity is. Therefore he interprets our Saviours saying (s), He
 that is able to receive it, let him receive it, not as meant of all, nor to any sort of men, (for all men cannot receive it;) but to them only to whom it is given (r), by special
 and extraordinary gift for advancement of the Kingdom of God. r Heb. 13. 4
s Mar. 19. 11.
t Ver. 10.

Nor will he be rash with his mouth to vow against what is not simply sinful, in a passion; or, for compassing the better some carnal design. He knows such vowes are snares, and do often hurry men upon temptations and sins, as Jephthah's vow, and many more.

Thus this hypocrite is content to purchase slavery with the loss of liberty; the true Christian will not sell his liberty upon any conditions. The one, if he have

- u Gal. 5. 13. liberty, useth it as an occasion to gratifie the flesh (u); the other, if he be under any tyranny of the flesh, will never give himself or Christ any rest; till the *Sonne hath made him free*, that he may be free indeed (w); the one is under a spirit of bondage, and likes best of slavery, the other under a spirit of Adoption, and therefore prizeth and preserveth his spiritual liberty. The one boasts of being *Abrahams seed*, that never was in bondage to any man (x), yet is a slave to every man; the other is truly his seed that is free indeed, even while he makes himself a servant unto all (y).

Charact. 6. This Hypocrite is ever hampering and intangling conscience.

- It is the nature of superstition to binde where God looseth, and to loose where God bindeth, to fish in troubled waters, and to delight in puzzling and perplexing both himself and others: for being purblind, the superstitious hypocrite is alwayes poaching and poring in the dark, and naturally stumbles upon that which proves a stumbling block both to himself and others, causing divisions and offences. He is dogmatized, that is, subject to, and burdened with Ordinances, (z) that perplex and trouble him, and he is well contented with it. For, he suffers, if a man bring him into bondage, if a man devoure him, if a man take of him, if a man exalt himself, if a man smite him on the face (a).

- He will stand stil with the pack-horse, or rather kneel down with the Camel, to take his load, till his back crack again. Most of his inquiries, most of his zeal runnes out upon doubtful subjects, doting about questions and strifes of words whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth (b). His chief Quarres are, whether such and such meats be lawfull? whether such dayes be to be observed? and, being stupified with superstition, and terrified with some hellish apprehensions, he easily subjects his conscience to every mans tyranny, that will lay a stumbling block, or an occasion to fall, in his way [c]. He can swallow a Purgatory, a whip in Lent, with greatest devotion.

- And as he is a troubler of his own house and soul, so is he a great disturber of others, especially if he be, or conceit himself to be of any learning and parts. He is ever in his doubtful disputations, even when he is to deal with the weakest (d), whereas he ought to bear the infirmities of the weak, and not please himself, but to please his neighbour for his good to edification [e]. He zealously affecteth the people he hath to do with; but not well; yea, he would exclude them, that they might affect him [f]. He can presse upon them a Purgatory, Images, a Crucifix, and what not; and so troubles them, that he deserves to be cut off (g) for his puzzling disputes about ensnaring questions. The yoke of ceremonies was a burden that neither the later Jews nor their fathers were able to bear (h), yet this he endeavours with might and maine to put upon the necks of the disciples: and, it is strange to see that men should be so mad and greedy when God hath pull'd down the wall of that *Bride-wel*, to run again into that prison, and to fetter themselves, and others anew.

Differ. Contrarily, the true Christian is ever delighted most in those truths which set the conscience free.

- He will not be the servant of men [i], that load and entangle him with niceties and scruples, but, as the free servant of Christ, he will keep himself free from all men that attempt it. He looks upon himself as redeemed (k) from whatever he received by tradition from his fathers.

- He disdaineth all comforters that pretend to give ease to his conscience by penances, pilgrimages, whippings, confessions in the ears of a Priest, and such like miserable comforts. He looks upward above all these to the blood of Christ, to satisfie divine justice, to expiate sin, and to pacifie conscience. *Asbur shall not save him*, he will not ride upon horses of his own strength or merit; neither will he say to the works of his hands, ye are my gods. But, in God alone he expects to finde mercy (l). His cordials drawn hence, the more they are examined, the more they are approved, and do give more full and lasting, yea everlasting consolations and good hope through grace; for

1 Hof. 14. 3.

for mercy is infinite whereby God was moved to promise grace; his truth infallible whereby he is engaged to keep promise, and his power omnipotent to make good his engagement; which he apprehends, not as the despairing conscience apprehends God to be strong to condemn or destroy; but, mighty to save. And into these, the more narrowly we look, the more bottomlesse we find them.

Thus, this hypocrite hath the art of disturbance; the true Christian labours to settle all upon a firm foundation. The one cares not how he loads the conscience with unnecessary burdens, the other seeks to ease it of uncomfortable fears; the one *troubles his own house, and inherits the wind (m)*; the other by avoiding doubtful *m* Prov. 11. 29. disputations, possesseth his soul in peace.

The superstitious hypocrite affecteth darknesse.

Darknesse in the understanding, darknesse in the tongue, darknesse in the eye, dark- Charact. 7. nesse in his deeds too.

Of some things he is willingly ignorant, that he may not abate of his blind devotion; he loves not to hear what may open his eyes to see the vanity and folly of what he affecteth, but rather gives a stop to such discourses. He *closeth his eyes that he might not see (n)*, and stoppeth his ears that he might not hear, and loves to be groping in the dark as if he had no eyes (o). If comfort or counsel be offered him even in secret, contrary to his own way and blinde profession, he cries out as once that Popish Bishop lying on his death-bed did, when one of his fellow Bishops visiting him, perswaded him to relie upon the merits of Christ alone for salvation: *O my Lord, quoth he, no more of that; if you once open that gap to the people, then farewell all.* Thus as the Athenians sometimes punished those who made known the causes of Eclipses, because it diminished fear and superstition in the people; so this hypocrite shuns nothing more then too much knowledge in himself or others, whereby the esteem of his superstitious vanities, and his own judgement about them should be abased. As ignorance in natural Philosophy raiseth a belief and reputation of counterfeit miracles; so ignorance in the superstitious is not only the mother but supporter of all superstitious devotion. Therefore he will not hear of confutations of merits of works of indulgences, Purgatory, superstitious customes, &c. but avoids all disputations about them all he can, and had rather be blinde with superstition, than have his understanding opened to deliver him from it.

When he speaks, he loves to speak darkly and ambiguously; least, speaking out plainly, all would decry him. Therefore as painted faces seek a shade, so doth superstition endeavour to deliver it self in the dark. He is good at *darkning counsel, by words without knowledge (p)*. Hence as the Heathenish Priests had their *mythologies*, and strange *p* Job 38. 1. tanting expressions of their imaginary unaccessable deities, to amaze and low-bel their blinde superstitious followers, and thereby to hold up their Popish and apish idolatries in greater veneration; so this hypocrite hath his termes of Art suitable to his superstition wherein he nuzzleth his blinde disciples. He can also tell them of strange apparitions, terrible whippings by spirits that walk in the dark, and thousand such like old wives tales meerly to hold men in the same bondage with himself.

His very Temples and places of devotion must be as dark as sumptuous; as secluse as pompous. The windows must be darkned with pictures in them, that so the very places may strike a kinde of terrour into all that frequent those places. He knows that counterfeit beauties are more glorious by torch-light, or in the shade than in open Sun; so are all his sopperies and counterfeit devotions more lovely, or rather lesse ridiculous in a darkish room.

His works also are in the dark (q), therefore he hateth the light. And as of old, *q* Esay 29. 15 the ancients of Israel had their grossest idolatries (r) in the dark, every man in the *r* Joh. 3. 10. chambers of his imagery (s); so this hypocrite hath his more odious superstitions in corners and in the dark, where he may more fully stretch and glut himself upon them, with lesse contradiction or notice. He hath his private *Oratories*, and in them his Altar, Tapers, and all other Massing trinkets more compleat than in the Cathedral. And there he powers out his superstitious devotions, with greater zeal, and

and with stronger opinion of better acceptance, for the place sake, and will not be perswaded to pray in any room of his house but there.

Differ.

On the contrary, *the true Christian loves the light.*

r 1 John 1. 5.

u Psal. 119. 104

w Esay 8. 20.

x Acts 17. 11.

y Job 31. 13.

z John 12. 35

a Mat. 15. 14

b John 3. 21

Char. 8.

c Mat. 23. 23

d Col. 2. 21

e Rom. 14. 7

f 1 Cor. 8. 2

g Col. 2. 22

h Joh. 8. 18.

i Mat. 27. 6

k 1 Tim. 4. 3.

l 1 Cor. 7. 2

Differ.

m Mal. 3. 8

n Mat. 23. 23

o 1 Tim. 4. 4

True Religion stands with all truth, and is like unto God in whom is no darknesse at all (*r*); and therefore rejoiceth in the light, without seeking of corners, so doth the true Christian, who hates every false way (*u*) of superstition, out of love to the Law. He maintains nothing, but what he is well content should be brought to the test and standard of the Word. If he be in an error of opinion or practise, he doth not hide it, as Adam did his nakednesse, but brings it to the Law and to the Testimonies [*w*]. If he hear ought from others, he carries all to the Scriptures, to see whether these things be so (*x*), although delivered by Paul himself. He will not be carried by names of men, or Churches, *jurare in verba Magistrum*, to subscribe to all they deliver; nor will he contradict even his maid-servant, if she speak more truth, or better reason than he (*y*). He is a child of light, and therefore loves it, and walks in it [*z*]; and is ever jealous of those that skulk in the dark.

Thus, the superstitious hypocrite is a blinde leader of the blinde (*a*); the true Christian cometh to the light, that his deeds may be made manifest that they are wrought in God (*b*). The one is a teacher of lies in the dark; the other a disciple of truth in the light.

The Superstitious Hypocrite is most strict in matters of smallest moment.

He will pay tythe of mint, and annis, and cummin; but, to the weightier matters of the Law, judgement, mercy and faith (*c*), he is not so forward. He is very zealous and precise in his touch not, taste not, handle not (*d*); whereas he can let righteousness, peace and joy in the holy Ghost, (wherein the Kingdom of God consisteth *e*) to stand by unsaluted; yet he cannot but know, that meat commendeth us not to God (*f*); and that all things of this nature (wherein superstition busieth her self most) perish and are consumed in or with the using (*g*), yea, and are *eis edificationem* ordained and appointed to perish with their use.

Thus the superstitious Priests made no scruple to hire a traitor, to suborne false witnesses, to apprehend, to binde, to smite, to scourge, to blaspheme, to condemn the innocent Lamb of God, and to crucifie the Lord of glory; yet made great conscience not to step over the threshold into the judgement hall of an heathen Judge, lest (forsooth!) they should be defiled, but that they might eat the Passover (*h*); yet this shunning of Pilates Hall was no Commandment of God. They made no conscience to give a price for innocent blood; but made great scruple of putting it into the Treasury as being unlawful (*i*).

In these later times this hypocrite speaking lies in hypocrisie, forbids marriage (*k*), and alloweth *stews*: is very severe in commanding abstinence from meats, which God hath created to be received with thanksgiving, yet makes nothing for the good of the Catholick cause (as he varnisheth over his own interest) to poyson and massacre Emperours and Kings, which God hath forbidden to be touched. He will not touch money, or eat flesh on a Friday, but he will take rent for brothel-houses, and allow Priests an absolution for defiling silly women laden with divers lusts, upon a very easie penance, whiles he makes their taking of wives to avoid fornication (*l*), piacular, and unpardonable. He is all for Sacrifice, nothing for Mercie.

On the contrary, the faithfull Christians chiefest care is for the greatest duties.

If God will have tythes of mint, and annis, he will not rob him therein (*m*), but his maine care is for judgement, mercy, and faith, because these are the weightier matters of the Law (*n*). If God hath left things indifferent, and left him to his liberty in the use of any meats that are wholesome. He judgeth presently that now, every creature of God is good, and nothing to be refused, if it be received with thanksgiving (*o*), and therefore useth or forbeareth them, with freedom of conscience; and ob.

observing the rules of charity to a weak brother (p), with respect to *spiritual duties* p 1 Cor. 8. 13. which he prefers before his own liberty and contentments; and, unto grace which he valueth beyond meats; for that he knows it to be far better *that the heart be stablished with grace than with meats, which have not profited (as to spiritual benefit) them that have been occupied (as placing Religion) therein (q).* He will be open handed, q Heb. 13. 9 and free-hearted to any pious use, and rather part with all, than let the poor Saints perish; yet he will not lay, *Corban*, to his parents in their wants, and take himselfe by that to be discharged from supplying them. Here he knows mercy must take place of sacrifice. He will make conscience of the least duty, but his eye, heart and hand are most for the greatest, and he judgeth of things as God judgeth; and he so useth even perishing things, that to him they perish not; for he will freely, in obedience to God, *lend them to the Lord (r), and thereby provideth himself bags which wax not old, and puts up treasure in the heavens that faileth not (s), and lay up in store for himselfe a good foundation against the time to come, that he may lay hold on eternal life (t).*

Thus, this hypocrite *straines at a gnat, and swallows a camel (u);* the true Christian is most careful of avoiding the camel, yet not carelesse of shunning the gnat: The one is officious in things not simply required; the other is most obedient in things chiefly commanded. The one makes himself work, as if God had laid too little on him; the other busieth himself most where God hath laid most weight: The Religion of the one is *perishing*, because chiefly placed in perishing things; the Religion of the other is everlasting, he having *chosen the good part that shall not be taken from him (w).*

The Superstitious hypocrite is a great pretender to the knowledge of things concealed.

He intrudeth into those things which he hath not seen (x). There are many things touching the nature of Angels their manner of conference, their knowledge, order, number, laws, offices, employments, which God hath concealed from man in this mortality; to say nothing of other divine secrets not clearly revealed in Scripture, because not necessary to salvation; yet useful to exercise mans faith and humility, and to let him see what knowledge he lost in Adam, by seeking more knowledge then was meet (y). Yet this hypocrite scorns to seem ignorant of any thing, even while he knows nothing, as he ought to know of any thing. And such is the over-weaning conceit of carnal wisdom corrupted by sin, and blinded by it and for it, that this hypocrite takes upon him with great confidence to soare into the Angelical conclave, as high as Plato, or any forged *Dionysius* of them all.

He can tell you punctually how many degrees and orders there are among the Angels, their names, natures, offices and degrees, as if he had been a traveller in heaven as many years, as *Lucian* in the orb of the Moon; and can relate as many stories of them, as ever *Lucian* did of the inhabitants of that *Lunary* world; only with this difference, that whereas *Lucian*, although an enemy to Religion, and to God the Author of it, was yet so ingenuous as to acknowledge, that in his book *de vera historia*, his Readers should take nothing for true in it, but only this one confession, that *in it there was nothing true*; this hypocrite will have all his lies to be taken for truths; and those, no lesse than divine.

And whereas there are in this sublunary world, many things visible, or otherwise sensible, or seen by the effects, as, the blowing of the wind, the flowings of the sea, the pointing of the lead-stone to the North, and a thousand sympathies, antipathies, and instincts, and infinite paths which no fowle knoweth, and which the vultures eye hath not seen, nor the Lions whelp trodde, nor the fierce Lion passed by (z). This *Phaeton*, this *Prometheus* will undertake to describe whatever he pleaseth, not only above, but below it; Paradise, Purgatory, Hell; and what not? He can tell you what *Peter*, the Angels, the Virgin *Mary*, and other friends do in heaven: what fiends do in hell; How many years such an one must lie in Purgatory: how soon delivered thence, if his friends will go to the price.

Q

Nay,

Nay, he can tell you the very time of the day of judgement (which he never beleeved;) and in what manner it shall be holden, and who condemned in it, although he hopes never to see it. He takes upon him to foretel future events which he never expecteth; and, to tell you what shall be hereafter, although it never come to passe.

Differ.

On the contrary, *the true Christian contents himselfe with things revealed.*

This is his utmost *Tether*, to which he confines all his knowledge, all his enquiries both for himself, and all that enquire of him (*a*). Not that he refuseth to improve reason the light of the soul, and candle of the Lord, to see what cannot be discerned by sense, so far as reason can discover it; and so, second faith in beleeving. There are some things invisible to sense, which reason can descry; and some things may be discovered to reason, which only faith can believe: Not that faith makes reason the ground of belief, but only satisfies the beleever, that what he believeth, is not unreasonable. So that the Christian, not only by the eye of *sense*, can see both earthly and heavenly bodies; and by the eye of reason, he understands things universal and immaterial, meditates on things abient, attains to conclusions of Art, and to the order of causes and effects; yea, to some discovery of the *invisible things of God*, (not to know all that God doth or intendeth; but, to finde out an *eternal power and God-head*) from the things that are made (*b*): But (which is the greatest mercy of all) by the eye of *faith* (which begins and goes on, where reason is at a stand, and can go no further; yea, leads reason beyond it selfe) he seeth him that is *invisible* (*c*), and not only a present visible world created of nothing, but a better world; (that is, an *heavenly*) beyond, and after this, as the recompence of the beleever; and God the King thereof for ever and ever.

b Rom. 1. 20

c Heb. 11. 27

What the Scripture saith of God, Heaven, Hell, or ought else revealed by God in his Word, he reverently receiveth, diligently enquireth into, and firmly beleeveth. But there he erects his *Herculean pillar*; further he will not go, no not to see Pope Gregory deliver the soul of Trajan out of hell; much lesse will he keep a Catalogue of all the souls delivered out of Purgatory, or kept from thence by the devout friends of the deceased.

He never troubles himself about the houre or day of the last judgement: only he considereth that it must be, and therefore (by all *holy conversation and godlinesse*) locketh for, and hasteneth to the coming of the day of God (*d*). He beleeves the benefit appointed of God by the Ministry of Angels; and therefore honoureth them as his guard set about him by God, but doth not worship them as God, because his fellow servants; he makes use of their Ministry, without enquiring after their names, orders, or degrees which Scripture hath not discovered. He beleeves all things written touching the last times, but it is the least of his care to ask, *When shall these things be* (*e*)? He is inquisitive after duty, but not after secrets.

d 2 Pet. 3. 12, 13

e Mat. 24. 3.

Thus, the hypocrite is like mad *Orestes*, that saw two *Sunnes*, and a double *Thebes*, seeing things invisible to *faith*, the true Christian like sober *Elibu*, sees things invisible to *reason*. The one takes upon him to affirm from God, what God saith not; the other dares not assert any thing but what God speaks in his word; the one seemingly beleeveth, because he thinks he doth understand, the other truly understands, because he believeth.

Charact. 10. This Hypocrite is all for new models, and senses in things revealed.

f 1 Tim. 6. 3.

His capricious brain cannot long consent to the pattern of wholesome words (*f*), according to the simplicity of the Gospel; but he must have his new coyn'd models and formes, as being able to set all the world to School touching the very body of Divinity: not to explain or methodise things more obscure, and without order; but, to obscure things, plain; and to make God speak in the language and method of men, thereby darkening counsel by words without knowledge (*g*).

g Job. 38. 2.

What else is the singularity of the ordinary Popish School divinity, but an adulterated body tempered with the drugs and dregs of humane reason? A Reconciliation

tion of *Paul* to *Aristotle*, and *Plato*; rather then a translation of them over to *Paul*? some gold may be found in it, but with so much toile amidst the mountaines of rubbish and drosse, as the gold is not worth the labour and pains spent to come at it. Some wholesome food may be in it, but more poyson, and therefore dangerous to young Students, raw Philosophers, smattering ungrounded Divines, who for want of use and experience, have not their senses exercised to discern both good and evil (b); nor knowledge and judgement to discern of things that differ, and to approve the things that are excellent (i); and to hold fast that which is good (k).

b Heb. 5. 14.
i Phil. 1. 9, 10.
k 1 Thes. 5. 22

For this hypocrite is like *Penelope's* wooers, who corrupted her maids to make way to their mistresse, so he corrupteth the most useful Sciences, thereby to defile Divinity. But as *Ulysses* returning, kill'd those lustful wooers, and hanged up the waiting maids; so will Christ one day destroy those Arts and Artists that have so far attempted the chastity of faith and Religion.

Nor is the curious *Questionist* to be left out of the rank and number of this sort of hypocrites, whose Religion lies most in moving impertinent and unprofitable Questions. Is it lawful to give tribute to *Cesar* (l)? Are there few that shall be saved (m)? What did God before he made the world? What shall this man do (n)? Why doth he yet sinde fault? who hath resisted his will (o)? When shall the day of the last judgement be? Where is the promise of his coming (p)? and a thousand such vain Quarres, of men doting about questions (q). Thus he pleaseth himself in controverting and objecting, to shew the strength of his wit, not out of love to the truth, but affectation of curiosity and vain-glory.

l Luke 20. 22.
m Luke 13. 27.
n John 21. 22.
o Rom. 9. 19.
p 2 Pet. 3. 4.
q 1 Tim. 6. 4

Of the same spirit and stamp is the *Allegorizer* who hath opened the flood-gate of error by turning the Scripture into a Poetical fiction. *Origen* was in this kind exceeding heady, but the superstitious Romanist and Familist have far exceeded him; the one making this wilde mythology one of their foure Senses, and the other, the only sense of Scripture. The source of all these and the like dotages in the superstitious Hypocrite proceeds from the admiration of his own foolish reason, whereby he hath maintained a private conference with his own brain-sick heart, the greatest seducer and impostor in the world.

On the contrary, the faithful Christian asks for the old paths, the good way, and walks therein (r).

Differ:
r Jer. 6. 16
s Luke 5. 39

While others are for the new wine, he saith, the old is better (s). It is true that every Scribe instructed unto the kingdom of heaven, is like to a good householder which bringeth forth out of his treasure things new and old (t); but not new truths, or another Gospel: but the same truths in the most profitable way; in acceptable words; but still, in words of truth (u); even the words of our Lords Jesus Christ, and the doctrine which is according to godlinesse, ordering and sharpening them so, that they may be as goads and nails given from one shepherd (w).

t Mat. 13. 52
u Eccl. 12. 9, 10
w Verse 11.

He makes use of sense as an intelligencer to reason; and of reason as a counsellor of State unto faith: but faith is judge of all, and makes her own choice; is not swayed by others that serve her, but encouraged to go on in her own way the better; making use of their counsel, but seeing more then her counsellors.

He can admit of new methods and models that may make truth more cleare, and facile to the understandings of those he hath to deal with all, but shuns all ambiguous and dangerous expressions, as inlets to error, and enemies to the truth, although they may with an interpretation be defended. He considereth that he that delights to walk in amphibologies and doubtful expressions, either is or would be a deceiver, that as yet dares not speak plainly, till he see how his opinions will take, therefore he resolves both in opinion, language and practise to walk uprightly according to the truth of the Gospel. He will not bribe Reason to corrupt Faith, but bring her into subjection unto faith. He will hear reason, but not be judged by her in matters of faith. Reason shall be his torch; but, the Word, his scene, and to this light, he brings every opinion in question.

He may ask *Questions*; but he doth it, not for trial, but satisfaction; not to vent or open a way to a new opinion, but to be settled in the old truth, and to be made sound in the faith: not to quarrel, but to edifie; not out of curiosity, but love to the truth, as the Disciples oft-times asked Questions of Christ.

x Luke 2. 46.

y Mat. 22. 10.

Mar. 11. 29.

z Mat. 22. 42.

Yea more; when he findes men highly conceited of their own abilities, and yet strongly seducing men from the truth to error, or seeking to intrap him by captious proposalls, He holds it not amisse by asking questions which he knows they cannot, or dare not answer, to lay open their folly before all men, whom they seek to deceive. Thus Christ often propounded Questions to the Pharisees, when he saw their errors (x), or smelt out their temptings (y), or thought fit to lay open their ignorance who gave themselves out to be the profoundest and most ocular *Rabbi's* (z). So also when he would instruct the ignorant, he findes the asking of questions to be one of the best inlets to the truths he would informe them in, because the very propounding of a Quære touching what they know not, puts their mind and thoughts on work to consider more of the thing propounded, and so renders them more docile and willing to receive instruction *.

* Mat. 16. 13;
&c.

And as for the *sense* of Scripture, he dares no more impose a new *sense*, than a new Gospel. He admits of those allegories which he findes in Scripture, but makes none of his own; when the words are figurative, he considers the context and scope, and from thence collecteth the sense and mind of the holy Ghost. He will be as wise as he can; but, according to sobriety, and open Scripture as clearly as he can; but according to analogy, or proportion of faith, that he may not make truths to enterfeir, nor put a sense upon an obscure text which may crosse another more plaine.

Thus the Hypocrite is no body, if you admit not his novelty; the true Christian is an enemy to novelty, and to all that introduce it. The one mindes nothing but his own things, the other onely the things of *Jesus Christ*; the one makes plain things obscure, the other makes obscure things plaine.

Char. II.

This hypocrite affects humility even beyond duty.

a Mat. 11. 29

b Col. 2. 18

Humility is prescribed of God, and Christ gives the pattern to which he requires conformity (a); but this hypocrite will needs go beyond it, or else he thinks he doth nothing. He is for a *voluntary humility* (b), even beyond precept or example; that is, an humility stretched out by hypocrisie beyond what in duty is required; an humility chosen and taken up by his own will, thereby the more to insinuate himself and his own opinions into the minds and hearts of those whom he seeks to corrupt and deceive.

It pleaseth men well to see others carry themselves low and beneath him. Therefore this grace is carefully counterfeited, and this net cunningly spread by the hypocrite. This argument he useth for prayer to *Saints*, dare any man be so bold as to go directly and immediately to Christ? nay, be more humble, and take some Saint in your way: for Purgatory; think you so well of your self, as when you die to step immediately into heaven? nay, take Purgatory in your way; For believing in the Church, will you take upon you to be wiser then the whole Church, or then Saint *Peter*, or Christ's Vicar-general upon earth? will you question the decisions of *Councils*, received by your Ancestors? nay, beleeve as the Church believes, and as your father and grand-father have believed: for blinde obedience, will you refuse to follow the rules of Saint *Benedict*, Saint *Dominick*, Saint *Francis*, &c? Were not this intolerable pride? nay, submit absolutely to your Superiors. Thus the masters of superstition bear themselves out among their novices and vassals, against all arguments brought to refuse their follies, upon their great (but fained) humility, because those things have indeed a shew of humility (c); and seem to commend the same humility to others, the more easily thereby to seduce them.

c Col. 2. 23

But such humility is but a cloak for pride by them objected to others who will not sub-

submit to their traditions and trumpery. For it magnifieth man above God, by making man wiser than God, and mans will a more absolute rule and Law of faith and obedience then the will and Law of God, for that when God appoints none of these things, this hypocrite takes upon him to *show you a more excellent way*. And because all men are of one nature, and every vain man would be wise, he that magnifieth others, magnifies himself. All wicked men are proud, even towards men, and too apt to lift up the horn even against God himself; but none are cunningly proud, but the seemingly humble hypocrite that knows how to put on humility for a cloak, in which he is his crafts-master: he is more proud of his masked humility, than others of their bravery, and can do the more mischief, as that dog which fights lowest, will soonest take hold of the bull, and hold him fast when he hath him.

On the contrary, *the true Christian is humble according unto Christ.*

Differ.

He takes pattern from Christ, and is truly humble without affectation. He knows that true humility is the summe of piety; and to *walk humbly with God* (d), is better than all inventions of our own, to bring us with acceptance into his presence. But he will not *walk humbly* without God; nor be more humble then he hath appointed. What greater pride then to invent an humility of our own? He will not prescribe to God, but will be content to do what God hath *showed to be good*. He abhors all humility that is not taught by Christ, nor practised by his disciples and members according to rule. If God say, *come unto me*: he accounts it no malepertnesse to *go boldly to the throne of grace* (e). If Christ say, *This day shalt thou be with me in Paradise* (f), and pronounce them *blessed that die in the Lord, for they rest from their labours* (g). He troubles not his heart with the fear of Purgatory pains, nor gives one penny towards his deliverance thence.

d Mica. 6.8

e Heb. 4.16

f Luke 23.43

g Rev. 14.13

If Christ tell him, *these things are written that ye might believe* (h). He accounts it no humility at all to believe what is not written, whoever would obtrude it; nor pride to hold him accursed of God that *brings him any other Gospel* (i). If Paul bid him to be a *follower of him, as he is of Christ* (k). He thinks it no disobedience or arrogance to refuse to go with him, or after him, one step farther; or, to *try all things* (l) by whomsoever imposed, and to *hold fast only that which is good*. He will no more give blind obedience to man, then give the chair to the devil. What God enjoyneth or alloweth, he humbly obeyeth, what man further imposeth (especially in the things of God) he humbly refuseth. He is as *Hushai*, well enough contented that *Ahitophel* be reputed the abler Counsellor; but if he once finde that he consulteth against *David*, he is then bold to say plainly, that *Ahitophels Counsel* that he hath given is *not good* (n). If any man counsel against Christ, he will not only refuse to embrace it, but boldly oppose it, for that he *can do nothing against the truth, but for the truth* (n), how proud soever counterfeited humility account him for so doing.

h John 20.31

i Gal. 1.9.

k 1 Cor. 11.1.

l 1 Thes. 5.21

m 2 Sam. 17.7

n 1 Cor. 13.8

Thus the hypocrite is humble in affectation; the true Christian in affection; the one towards man, who can deceive; the other towards God, who will not be mocked. The one is proud in his lowest humility, the other is humble in his highest resolutions.

This hypocrite deals injuriously with the body.

Char. 12.

He is all for bodily Religion, *bodily exercise*, yet in the midst of all his bodily devotions, he is not only neglectful of, but cruel to his own body: not the *body of sinne*, for that he too much favoureth and pampereth, *taking thought for it, how to fulfil the lusts thereof*; but his natural body, which *no man ever hated, but loveth and cherisheth* (o), and so under a colour of Religion destroys nature. This is that *asceticism*, that *imparcentia*, or *not sparing of the body*, but dealing hardly and harshly with it out of an opinion of merit, and ambitious desire of vain-glory, which Paul (p) takes notice of in the superstitious hypocrite, as one of the clearest Characters to know him by, and as one of the maine branches of the mystery of superstition, which carries a great shew, and gaineth a great opinion of extraordinary piety.

o Eph 5.29

p Col. 2.23.

An

q 1 King. 18. 28
r Mat. 6. 16
σκνδρσποσ

An old stratagem that Satan puts upon all superstitious impostours. *Baal's Priests cut themselves with knives and lancers till the blood gushed out*; not upon the present extraordinary occasion alone, but this was their usual manner (q). The Pharisees could not hold a fast, but *they disfigured their faces* (r), that they might look grim and gasty like a wilde beast, or bear robbed of her whelps, *that they might appear untowen to fast*, placing more Religion in that coarse usage of the face, then in rending of the heart.

It is with him an high point of perfection, to deny to his body the honour due unto it, and to macerate, not his corrupt, but natural flesh. One while he seeks to starve it by superstitious fasting in an apish imitation of *Moses*, or *Christ*, which he was never enjoyned by God; as if God must be beholding to him for going supperless to bed; another while he placeth great Religion in wearing hair-cloth, going barefoot, whipping of himself. Happily, he gives his body to be burnt, thinking by a supposed Martyrdome, not only to escape Purgatory, but to merit unto superrigoration. Wherein what doth he more then some Heathenish *Inaians*, who willingly throw themselves under the wheeles of that chariot which carrieth their Idols?

Differ.

On the contrary, *the true Christian gives due honour to the body*.

s Gal. 5. 24
t Rom. 6. 6

This is Gods allowance, and nature craves it, therefore he dares not defraud his body of it. The *flesh* as opposed to the *spirit*, taken either for grace or the worker of it, is a wicked quality, and this he endeavours to *crucifie* (s), and *destroy* (t): But the *flesh* or *body* opposed to the reasonable soul is a created substance, and necessary instrument for the service of God and man; this therefore he preserveth and nourisheth, not unto intemperance, but to strength and fitnesse for service. He will not destroy nature under colour of mortification, nor pamper it to gratifie lust, under pretence of cherishing the body. Here he will rather *beat down his body and bring it into subjection* (u), then humour his natural flesh to gratifie his sinful flesh. He will no more make flesh to serve flesh, than set flesh against flesh, the flesh of sin against the flesh of nature.

w Gen. 9. 6
x 1 Cor. 6. 10
y Ver. 19.

He never accounts that to be true grace, that is an enemy to Gods creature, nor that to be worship of God, which destroys the worshipper. He looks upon the body as the lodging and instrument of the soul, which God is so careful of, that whoever destroys it, shall himself be destroyed (w). And for as much as Christ himself assumed a body as well as a soul, redeemed the body (x) by the price of his own blood, and hath honoured it so far as to make it the *Temple of the holy Ghost* (y); and a partaker of his glory. The true Christian will not neglect it; he will neither fast himself into a consumption, nor watch himself into a phrensie, nor feast himself unto excess. He will give it a temperate allowance, with respect to strength or weaknesse; he will neither deny it *wine* when it needs it, nor overcharge it with strong drink to disable it from duty. He can feast, and fast without wronging the body, but in all is careful to maintain the honour due unto it.

Thus the hypocrite mortifies the body it self, and thereby sinneth; the true Christian, *the deeds of the body* of sin, that he might not sin. The one crucifies the natural body by bodily exercise, the other mortifies the sinful body by *the spirit*, that he may live.

Char. 13.

The superstitious hypocrite is then most fleshy, when he seems most spiritual; and most wordly, when he would be thought most heavenly.

a Exod. 32. 1

He must have somewhat to look upon, while he worshippeth, as the *Israelites* their calf to go before them (a), when *Moses* was out of sight. A sensual worship must have a sensible object. *Superstition* can no more act upon a spiritual substance, than idolatry it self; for that which in it self is carnal, cannot be satisfied with that which is merely spiritual.

He spareth not the body indeed, but in the mean time pampereth the *fleshy minde*; he starveth the bodily substance, while he feedeth the fleshy sense. This one thing alone proveth superstition to be sensual, because that it is delighted and nourished with sensual objects, as shades, lights, sounds, smells, and

and such like as it consisteth in fleshly rites, washings, lastings, vestures, gestures, wherein the body and sense bear the greatest share. It pretends to austerity in life, but cannot submit it self to a spiritual rule. It is a great professor of piety; but, of that which is of mans devising (*b*), not of Gods appointment.

b Ely 19. 13

In like manner he is a perfect *worldling*, even in abstaining from some worldly acts, or objects. He is acted by the *spirit of the world* (*c*), while he seems to renounce it; as they, by the spirit of *Satan*, who spit at his name while they practise his lusts. He seeketh his reward in the world, and from the world, while he makes shew of acting for God. If he seems to turn his back upon the *pleasures*, or wealth of the world, yet then (in *alms*, *prayer*, *fasting*) he hawks after honour and fame, or some such other *smoak* that *he may have glory of men* (*d*).

c 1 Cor. 2. 12

d Mat. 6. 2.

When he seemeth to retire himself most from the world, yet it is but as he that dreameth, who from the common world with-draweth into a world of his own; framing to himself a new way to gain, or glory; so that his way is worldly, and his very heaven is earthly. This is that which gives such a vogue to points of single life, veneration of Saints, authority of the Church, pomp in Gods service, rigour of discipline, affectation of Martyrdom, on the one hand; and, to a carnal rejecting of all order, discipline, and government, on the other.

Wherefore the *Canons* of superstition are by the Apostle branded, by the names of *rudiments of the world* (*e*), *carnal Commandments* (*f*), *carnal Ordinances* (*g*), *beggarly elements* (*h*), &c. and that not only in reference unto such things as God for a season imposed on the Jews, consisting in distinctions of *meats*, *times*, *places*, &c. which were directed to a spiritual end, while their instituted use remained; but became carnal, weak and beggarly, when men would retain them after Christ had put an end to them; but also, in respect of all humane inventions in the things of God, obtruded by men; which as they are earthly in their original, so are they carnal in their use, and worldly in their end, to nourish one or other of those worldly *lusts of the flesh*, or of the eye, or of the pride of life (*i*).

e Col. 2. 20.

f Heb. 7. 16.

g Heb. 9. 10

h Gal. 4. 9.

i 1 John 2. 16

He will write his name a *Regular*; but in life, none more *Secular*. He will not touch money, unlesse with a double glove, lest he be defiled; but put it into his cowl or hood, or give it to his covent, he *asketh no question for conscience sake*. His vow is *wilful poverty*; yet who so rich in the lands and treasures of Princes? If he be invited to return to the world, he seemes to disdain the motion: yet one way or other he will come at it, although he ride towards it as with his face to the horse taile. And if he be so strict as not to receive the wealth of the world; yet (as *Curius*) he loves to command those that have it, and to appoint them how to bestow it.

Contrarily, the true *Christian* truly renounced all ungodliness and worldly lusts, when he gave himself unto God. Differ.

He can worship God truly in spirit and truth (*k*), without the help of any similitude before him, or of any *Idea*, or image within him. He will no more please his fancy, without God, than he will gratifie the devil against God. His devotions are spiritual, not only for the rule, but for his ends propounded to himself therein (*l*). He hath received, not the spirit of the world, but the spirit that is of God, and thereby judgeth of and practiseth religious duties, not according to the lusts of men, but to the will of God. He *taketh no thought for the flesh*, because he hath put on the Lord Jesus Christ. He useth worldly blessings in a heavenly manner.

k John 4. 24.

l 1 Cor. 10. 31.

He can eat and drink, and enjoy the good of his labour, and take his portion and rejoyce in his labour, as the gift of God (*m*); yet he rejoyceth as though he rejoyced not, and buyeth as though he possessed not, and useth this world as not abusing it (*n*). He neither sets his heart upon it when he hath it, nor is he troubled to part with it for God. He neither commits adultery (*p*) with it, by bestowing his heart upon it, which is due only to Christ his husband; nor commits idolatry (*q*) to it, by making it his strong City, or as an high wall in his own conceits (*r*), nor undertakes Religion upon any such base accounts.

m Eccl. 5. 18, 19

n 1 Cor. 7. 30, 31

p Jam. 4. 4.

q Col 3. 5.

r Prov. 18. 10.

There

There is a plain covenant and transaction between Christ and him, whereby the world is crucified unto him; and he, unto the world (s). He not only openly professeth a denial of ungodlinesse and worldly lusts, but renounceth the hidden works of dishonesty, and walking in craftinesse: yea all alliance, and compliance with flesh or the world, that he may become a free Burger, and Denison of heaven, and in all things converseth and walketh as if he were there already (t).

s Gal. 6. 14.

t Phil. 3. 10

Thus, this hypocrite is a perfect worldling; in his greatest perfection of devotion the true Christian is heavenly in his greatest toying upon earth. The one hath his eye looking heaven-ward in outward appearance, yet mindes and loves the world and the things of the world; the other hath his eye on heaven, while conversant in the world. The one setteth his heart on these things, but not his hand; the other hath an hand upon them, but his heart far above them. The one forsakes the world, as the fisher man his station at sea, but goes no further then where he may hope to let down his net to better purpose; the other abandons it, as seeking a better country, without any mind to return.

CHAP. XII.

The Ignorant Hypocrite

Defin.

Is he who wilfully refuseth, or wittingly concealeth the cleare and distinct knowledge of good and evil, that his ignorance may be an excuse for sinne, and a discharge from Duty.



Ignorance and Hypocrisie seem incompatible, seeing hypocrisie supposeth cunning, which ignorance seems to deny. But, as no where more craft, than (as men use to say) among clouded soles (witness the Gibeonites; a) so shall we scarce finde more hypocritical deceit than under the veile of seeming simplicity. Of such is that complaint of God to his Prophet, (b) Thine habitation is in the midst of deceit, through deceit they refuse to know me, saith

the Lord.

Ignorance is a mother sinne, a fruitful mother of sinne; therefore used sometimes to comprehend under it, not only the state of unregeneracy, which is called the former lusts in our ignorance (c); and, of impenitency, called the times of ignorance (d), but, all manner of actual, and most highly provoking sinnes that men commit. Therefore my people is gone into captivity, because they have no knowledge (e), the want whereof hath led them on to all sinnes that had now spewed them out of their own land.

In every sinne and sinner there is much ignorance, either simple, or affected: both of them being both sinful, and penal. Simple ignorance is the just punishment of mans first seeking of forbidden knowledge, and an inlet to all other sinnes; and, when he knows most, he knows nothing as he ought to know (f) His very knowledge how to do well without wel-doing, is both a sin (g), and a great aggravation of sinne. All that such a man doth is sinne, although varnished over with some colours of vertue; so all he knows is ignorance, although shadowed over with the name of knowledge. Eli's sonnes, being Priests should have had their lips full of knowledge, because men should seek the Law at their mouths, as from the messengers of the Lord of Hosts (h); yet

a Josh. 9. 5

b Jer. 9. 6.

c 1 Pet. 1. 14

d Act. 17. 30

e EIsay. 5. 13.

f 1 Cor. 8. 2

g Jam. 4. 17

h Mal. 2. 7.

yet were they *sons of Belial*, and that upon this account, *they knew not the Lord* (s). 1 Sam. 2. 12
 Even the devil himself is a dunce in true understanding; because he understands not
what he should, or as he should: and so are all his imps, notwithstanding their
 knowledge of his *depths* (k), without withstanding of his *wiles* (l). 1 Rev. 2. 24
1 Eph. 6. 11

But that which makes an ignorant sinner an *ignorant hypocrite*, is *affected ignorance*:
 he pretends to worship God, and to call God Father, while he *dish as evil things as*
he can (m): yet, when reproved for sin, he pleads *ignorance*: and, left conscience with-
 in should read him a curtain-lecture, he is *willingly*, and wilfully *ignorant* (n), of what
 he should, and might know; that so he may sinne more freely, and conscience may
 not see what he doth, and lash him for it. Other sinners are ignorant, but this man
 loves ignorance, because he loves other sins, to which his ignorance may be a cloak.
 Such ignorance is the cause of not simple sins alone; but, as *Plato* (although an Hea-
 then) speaks (*), of *barbarous illiterate, or brutish sins*. * αἰσχροὶ καὶ
μαρτυροῦντες
οὐκ ἐστὶν ἀνθρώπων
ἀλλὰ βελωδῶν
καὶ ἀνθρώπων
καὶ ἀνθρώπων

Who so blind as he that will not see! Wisdom cryeth, *but fools love simplicity* (o),
 for which God justly gives them *over to a reprobate sense* (p); not only to neglect the
 means of knowledge, but to harden their hearts against it. ο Prov. 1. 23
p Rom. 1. 28

And if God deal thus with Heathens without the Church, how much more will he
 punish the ignorance of those within it, especially where he finds gray hairs that under-
 stand not: *ever learning* (r), never learned!

A strange thing! that men should profess the service of God, without knowledge of
 him or his will, or any desire to know it. Of such the Lord complaineth (s), *I*
have written to him the great things of my Law, but they were counted as a strange thing.
Light is come into the world, faith our Saviour (t), *and men love darkness rather than*
light. Yea, their eyes have they closed, lest at any time they should see with their eyes
(u). Such ignorance is a consequent of former sinnes, either of negligence, wilfulness,
 or a resolution to wallow in the mire of sin (as in the dayes of *Noah*, w) and therefore
 excuseth not (so much as *a tanto*, but) aggravates the sin, and addes to the heap of
 wrath. For if simple ignorance make a man equal to beasts (x); *af-*
felcted ignorance must needs render him more brutish (y) than the beasts that
 perish. r 2 Tim. 3. 7
s Hos. 8. 12
t John 3. 19.
u Mat. 13. 15.
w Mat. 24. 38,
39.
x Psal. 49. 10.
y Esay. 1. 3

On the contrary, the true Christian *acknowledging his ignorance, bewailes*
it, and not only enclineth his care to wisdom, but applyeth his heart to under-
standing (z). Differ.
z Prov. 1. 2.

He is ignorant of many truths, but there is nothing needful or profitable of which
 it may be said, *he is willingly ignorant*. He confesseth, in the sense of his ignorance and
 detestation of it, *surely I am more brutish than any man, and have not the understand-*
ing of a man (a). But he pleaseth not himself, nor sits down in this condition; but prays,
open thou mine eyes, that I may behold wondrous things out of thy Law (b). *Teach me*
O Lord the way of thy Statutes, and I shall keep it unto the end; give me understand-
ing, and I shall keep thy Law, (c) &c. He accounteth ignorance both his sinne, and his
 shame. As his sin, he beggeth pardon for it, as his shame, he seeks not so much to hide,
 as remove it. a Prov. 30. 2.
b Ps. 119. 18
c Verse 33. 34

Thus, the Hypocrite winketh that he may not see, the true Christian *anoints his eyes*
with eye-salve that he may see (d). The one walks in the dark, that no man may
 blame him for stumbling; the other cometh to the light, that there may be *no occasion*
of stumbling in him (e). d Rev. 3. 18.
e 1 John 2. 10

This hypocrite excuseth sin, by saying, *he little thought it had been a sinne; or, such a*
sinne. Char. 1.

The fools *non putavam*; *I had not thought it*, he takes to be a wise plea; and, so
 it is, for fools, that neither know, nor care to know that they do evil: This he thinks
 to put on as his cloak, when he saith before the Angel, *it was an error*. But God will
 strip him naked, as being *angry at his voice* (f). For this is not a sinne of ignorance,
 but a sin with ignorance committed knowingly, which he would commit, although he
 knew it never so well; and therefore neither seeketh, or admitteth of better infor-
 mation, but continues his resolution to hold on his practise. Nay, as *Ahab*, whose
 heart was set upon going up to *Ramoth Gilead*, who ever should dissuade from it,
 R could

could not be content not to consult *Micaiah*, but did all he could to hinder *Ishobab* from advising with that Prophet (g); so doth this hypocrite endeavour what he can to keep others ignorant, when he perceives them desirous of better instruction, and thereupon more unlikely to serve his lusts after information.

Differ. On the contrary, the child of God condemns himself the more for his ignorance, when he hath sinned.

Where ignorance was the ground or cause of sin, he bewails that as well as his sinne caused by it. So foolish was I, and ignorant, saith he, I was as a beast before thee (i). If his ignorance proceed from nature, he laments it; if of negligence, he condemns himself the more for it, and makes haste to get rid of it, to prevent further sinning. He ponders his way (l), before he adventure on it, because he knoweth that all his ways are before the eyes of the Lord, who pondereth all his goings (m). He will let no action passe wittingly and willingly, of which there is, or may be any suspicion, but suspends the practise of it till his judgement be informed and satisfied, that so what he doth may be of faith (n).

Thus, this hypocrite makes ignorance his plea; the true Christian, his lamentation; the one suspendeth information that he may continue his practise, the other suspends practise, till better informed.

Char. 2. This hypocrite applauds himself in this, that what he doth was never made out to him to be a sin.

If others reprove his practise, as sinful; he never heard so much before, which he would have you take for a sufficient apology. Let them who accuse him of sin in it, make out this sinfulness, he knows no such thing. He thinks, he need make no scruple, till they who accuse him, can prove that others have told him of the danger of that very particular; and, that what he doth, is lawful enough until others prove it unlawful. What ever his judgement or conscience tell him within, goes for nothing: you must prove who else hath informed him, before you condemn him.

Thus *Saul* would not be convinced of sin in sparing *Agag*, and the best of the prey of the *Amalakites*, but stood to it stoutly against *Samuel* himself, that he had obeyed the Commandment of the Lord, and gone the way which the Lord sent him, because he had brought *Agag* the King of *Amalek*, prisoner; and, utterly destroyed the rest of the *Amalakites* (p). No man had given him other charge touching *Agag* in particular, why then should that be a crime? He had only a general warrant to destroy the *Amalakites*; and, what General ever did more, then lead the captive King who fought against him, prisoner, even when he gives no quarter to the rest? But that story sufficiently tells the hypocrite, that this will be so far from excusing him to God, that it is no lesse then rebellion, which is as the sin of witchcraft; and, stubbornness, an iniquity that mounts up as high in Gods account, as idolatry it self (q).

q Verse 23.

Differ. On the contrary, the true Christian attends more to conscience within, then to mens silence without.

If conscience tell him it is evil, he will not meddle with it, although no man rebuke him for it; yea, if conscience do but make the least scruple (which is lesse then a doubt) of the lawfulness of it, he will not adventure on it, although the thing in it self be not unlawful, but warrantable enough to others whose judgements are better informed, and their consciences satisfied. That which is no sin in them, would be sin in him, because not of faith (r) beleeving the lawfulness of it. He is as much afraid of evil that none but his own conscience tells him to be such, as of that which all men proclaim to be sinful. He measures not the lawfulness or unlawfulness of his actions by other mens opinions, or practise, but by his own conscience, and the rule of the Word. He is willing to receive intelligence, but will not make the want of it his warrant.

r Rom. 14.23.

Thus, this hypocrite would be thought to be good, because others forbear to tell him of the evil of his way; the true Christian concludes himself to be an evil doer, though none but his own conscience inform him that it is evil which he doth. The one makes other mens silence his warrant, the other makes the voice of his own conscience his bar.

This

This hypocrite, if he do any good, he neither considers why, nor cares to know *Char. 3.*
how.

He contents himself with doing what others commend, rather then enquires what God doth command, and so he doth the work, as himself thinks best, not in the manner which God prescribeth. So that in truth, what *Sophocles* sometime said of *Eschilus*, (*Eschilus doth well, but he knows not what he doth,*) may be well applied to this hypocrite, somewhat he would faine do, but he knows not what, nor how much. Sacrifices he will offer but knows not how. His zeal herein runnes beyond his knowledge. Will the Lord be pleased, saith he, (s) with thousands of rams, and ten thousands of rivers of oyle? Shall I give my first borne for my transgression, the first fruit of my body for the sinne of my soul? Ignorant sot! Who hath required this at thy hands? yet, as men having lost their way, ride more swiftly in the wrong way, then they did in the right, so it is natural to the ignorant hypocrite to outstrip the godly in bodily and costly performances, as much as he comes short of the true Christian in the right understanding of his duty.

Contrarily, the true Christians first care is to understand his way; and then to walk in it. Differ.

The wisdom of the prudent is to understand his way (r); for blind obedience is brutish, and ignorant devotion is sottish. He is not truly good that knoweth not why; nor can he exercise goodnesse with acceptance, that knows not how to set about it. Therefore, first he will go up to the mountaine of the Lord, that he may teach him of his ways; and then, he walks in his paths (n). He desires not the knowledge of evil to learn to commit it, but to abhor it; nor, the knowledge of good, for discourse, but direction. His prayer is to be led in the way everlasting: and, his endeavour suitable, to walk everlastingly in it. He is ready to follow any man as he followeth Christ; but he will be carefull first to understand the way wherein Christ went before; and not foolishly believe every Spirit, nor rashly run after every one that saith, Lo here is Christ; (w) especially, if pretended to be in the desert, or in the secret chambers (x), and not in the Congregations of the Saints. He dares not forsake the publick Assemblies (as the manner of some is y) and to go forth into the desert, in hope to finde Christ, where Christ himself sooner met with a devil to tempt him, than with good Angels to minister unto him (z).

Thus, this hypocrite is an Ape that imitates every body, but without understanding, the true Christian is a childe, that first goes to his father to be taught the fear of the Lord (a), and then will be in that fear all the day long (b). The one runs, without fear or wit, the other walks well to his givings.

This hypocrite useth more art not to know what is sinne, than care not to commit it.

If he can but keep conscience quiet, that it may not trouble him for committing sin, he cares not what sin he commits, but that cannot be, unlesse he keep the understanding dark, that conscience may not see what he doth. His hope is, that what the eye sees not, the heart will not rue. Hence he is very careful to avoid information of the evil of that which he loves, and is loath to leave. He shuns no discourse so much as that which condemns, or but discovers the sinfulness of his way. If Paul offer to reason of righteousness before Felix an unjust Judge; of temperance, before Drusilla, an intemperate woman; and of judgement to come, which will be sure to meet with them both, he trembles at the doctrine which he likes not, but not at the sin which he loves: and his conclusion is, go thy way for this time, when I have a convenient season, I will call for thee (c).

Of all the Word of God, he least cares for the Law, because that brings the knowledge of sinne (d), which drives him out of his fools Paradise, where he thinks to cover his nakednesse with this fig-leaf of ignorance. This knowledge of sin is death to him. For he was alive (at least in his own opinion) without the Law (e); he took himselfe to be a brave fellow that needed no repentance, because ignorant of what he should repent of. But he knows, that if once the Law appear to his understanding; and, the breach thereof to his conscience, he is a dead man. Therefore he saith (at least in his

his heart) to the Seers, see not; and to the Prophets, prophesie not; speak unto us smooth things, prophecy deceit, get ye out of the way, turn aside out of the path, cause the holy one of Israel to cease from before us. He will rather part with God than with his lust, because he loves his lust more than God; and there is no shorter way to part with God, and to keep his lust, than to keep himselfe ignorant of both.

Differ.

On the contrary, the true Christians care is to get more knowledge of sin, that he may the more shun and abhor it.

He is so far from being afraid, that information should awaken conscience and disturb him for sin, that he prays and strives to get more and more knowledge of the nature and quality of what he practiseth, that conscience may give him no rest till it hath beaten him out of every sinful way. He knoweth that no conscience is good but that which is first rowed by the Law to make him to take a full view of in himself that glass (which will present him ugly and lothsome enough;) and after, is pacified by faith.

He desireth to see his sins, that his heart may rue them, and to take a full view of his enemies, that he may the better avoid them: and then only counts himself qualified for mercy, when he is able to say in truth, and with deep grief of soul, as for my iniquities I know them (f), and my sin is ever before me (g). Therefore he not only consenteth to the Law that it is holy and good (h), but he delights in it; when most sharp and severe against his most special corruptions (i), and can as well brook, yea as sincerely desire and pray for the checks and rebukes of it, as David did, the smitings of the righteous, which he esteemed a kindnesse, and an excellent cure, which should not break his head (k), but heale his heart. He is resolved not to help the ungodly, nor to love them that hate the Lord (l), I mean, his fleshy lusts that war against the soul (m). He will not take part with his corruptions against the Law; but, with the Law, against his corruptions; and therefore he looketh himself often in that perfect spiritual mirror, that he may have a true view of himself, and more perfectly discover how much he is carnal, and how far sold under sin (n); and, that sin by the Commandment might appear how exceeding sinful it is (o).

Thus, this hypocrite will rather put out his own eyes, than be willing to see what may take him off from his lusts; the true Christian incessantly cries out, as the blinde men, unto Christ, Lord, that mine eyes may be opened (p). The one hates knowledge because he loves sin; the other loves knowledge that he may the more hate sinne.

Charact. 5.

This hypocrite is never without an invective against those that are more studious of knowledge.

Who is the better, saith he, for knowledge? none worse then they who know "most; for my part, I mean as well as the best of them, and hope to go to heaven as well as the wisest of them.

Thus, he out-faceth knowledge, with his bold ignorance; as if of the two, ignorance were the better. And what the Popish Bishops in this land, heretofore practised upon the Kings and Nobility, suffering them to live in ignorance, whereby they might not boggle at any loosenesse or wickednesse of life, that so the Clergy might afterwards confesse, and fleece them to purpose; this hypocrite practiseth upon himself and others with lesse hope of gaine: for he doth not keep a rowle or register of the evils that he, or others commit, that it may after be brought to confession and penance; but, he strives to take away pen, ink, and paper from conscience, that nothing may stand upon account to be confessed, or punished; and, to teach men, as Alcibiades taught Themistocles, to study rather to give no account, them to trouble themselves to give any, when they know they can give none that is good.

Thus, as sometimes Bellarmine doubted not to say, that faith is better defined by ignorance than by knowledge (because, if men once come to know what he and his fellows would perswade them to believe, they would soon give over beleiving; so this hypocrite decries knowledge, because he knows it cannot but condemn what he hath a mind to practise.

Of the same stamp are the Jesuitical *fratres ignorantia*, or *Lay-Jesuites* (which are not a few in any country where the Jesuites can practise) who are taught that ignorance is a modesty best becoming lay Christians (as if it were with us as with Heathenish Pagans of old, that held it a high point of presumption to enquire what that God is whom they worshipped,) and that it was fitter for the *Oxen* of the Clergy to plow in the understanding of the Scriptures; and, safest for these *Lay asses* to feed by, on the thistles of implicit faith, that so, in the womb of ignorance they may better feed and breed the moon-calf of blinde devotion. Miserable cattle! but, most cruel guides, who not content to keep away the *key of knowledge*, that might enable them to see; perswade them that blindness is better then sight!

On the contrary, the true Christian pronounceth them blessed who are best acquainted with God and his Will. Differi

Blessed (saith he) are they that dwell in thy house, they will still be praising of thee (q). q Psal. 84. 4
The child of God, considering that the soul being without knowledge cannot be good (r), laboureth to grow in knowledge, that he may thrive in grace (s). And, because the just shall live by his faith (t), not by the faith of another, therefore he will be careful to know whom he hath trusted (u), and what he beleeveth. r Prov. 19. 2
s 2 Pet. 4. 18;
t Hab. 2. 4
u 2 Tim. 1. 12

To know and to obey, are branches of the same, yea, of every Commandment. Blessedness is appropriated to both, and not to be had by either alone. If ye know these things, happy are ye, if ye do them. He will not therefore break one part of the Commandment, that he may imagine to himself a dispensation from the other; but, be sure to joyn both, that he may be more sure of the blessing. He knows that to him that knoweth to do good, and doth it not, to him it is sinne. Yet he will not therefore condemn knowledge, as if that were a sin; but joyn knowledge and practise, that he may avoid sin; and he accounts it as great an evil wilfully not to know to do good; as to do evil, notwithstanding his knowledge.

Thus, this hypocrite disgraceth knowledge, that he may countenance sin, the true Christian advanceth knowledge, that he may suppress evil; the one prefers ignorance, that he may sin more freely, the other, studies knowledge, that he may cast aside sin more fully.

This hypocrite affects to be thought ignorant of what he knows well enough. Char. 6.

As old men sometimes (making advantage of infirmity) faine themselves deafe, when they hear well enough; and, dark, while they see; so this hypocrite will seem ignorant of what he knows, that he may call light darkness without offence, and go on to do evil without control. Thus Cain, when asked even of God himself, where is thy brother, answereth, I know not, am I my brothers keeper (w)? And so every hypocrite ready to pretend and to plead, Behold I knew it not (x), although he cannot but know, that he that pondereth the heart, and keepeth his soul, doth know that he knows it.

The Pharisees knew that Christ was a Teacher sent from God, as Nicodemus confesseth (y); yet they pretend that they knew not whence he was (z), but are shamefully reproved for their wilful and counterfeit ignorance by him that was borne blinde (a). Thus, most notoriously tardy were they in this kind, in answer to Christs question touching Johns baptisme, whence it was? whereto they could not without prejudice and shame to themselves give a positive answer, whether true, or false; they flie to this shameful shelter, we cannot tell (b). w Gen. 4. 9
x Prov. 14. 12
y John 3. 1.
z John 9. 29.
a Ver. 30. &c.

This answer is oft used in hope to cut off all further demands, or questions; and, to exempt from danger, where idle servants are more willing to make use of their wits, than to put forth their pains, or to confesse the truth, and desire rather not to be set on work, especially in case of imminent danger, than to acknowledge what they know. A fault wherein even Peter (through the infirmity of fear) sought to shrowd himself; first, dissembling his knowledge of the matter wherewith he was charged, I know not what thou sayest (c); and, when that would not serve his turn, he addeth, I know not the man (d). b Mat. 21. 27
c Mat. 27. 78
d Ver. 71.

Differ.

On the contrary, *the true Christian will never make pretended ignorance a cloak for sinne.*

He will give glory to God and confesse to his own shame, wherein he hath been overtaken, and not be unwilling to be known of his knowledge. He will not hide his talent upon pretence that he knows not how to use and improve it; nor adventure upon sin, upon the account of pretended ignorance. Not that he knows all or so much as he ought to know, but will not dissemble his knowledge to avoid duty, or to commit sinne. He is willing to make known not his knowledge only, but his ignorance too; not to boast of the one, but to set it on work; nor to bear himself out on the other, but to be rid of it; and he holds it meet to be said unto God, *That which I see not, teach thou me, If I have done iniquity I will do no more (e).*

e Job 34.32

Thus, this hypocrite seeks to hide knowledge, that his knowledge may not way-lay his sin; and, his seeming ignorance excuse from duty; the true Christian will not conceal his knowledge either of duty, thereby to avoid it; or of sin thereby to commit it. The one will not know what he doth, that he may do what he seems not to know; the other confesseth his knowledge of what he doth, even when he knows that he hath done what he ought not.

Char. 7.

This Hypocrite takes upon him the knowledge of what he knows not.

f John 9.41.
g Mat. 11.7

Ignorance is a blot and a shame where ever it is lodged; therefore this hypocrite, that he might not be thought stark blinde, saith, *he seeth (f)*. And what doth he see? not what is; but, what he imagineth, a reed shaken with the wind (g), instead of the Baptist; and to make men believe that he seeth, he will rashly and suddenly shoot the bolt of his censure against any that comes in his way, in reference to God and Religion; as if meer zeal for God and his glory put him upon it. Give God the praise, say the blind seers to him that was born blind, *We know that this man (meaning Christ, who knew no sin) is a sinner (r)*. This they pronounce with so much confidence, as if they knew all things, who by this declared themselves more blind, than he that was born so.

* Verse 40
s John 2.39
t Ephes. 4.18

And yet, they dare challenge any man that dares pronounce them blinde; *Are we blinde also?* * as if Christ himself durst not so to affirme. But, he that for judgement came into the world: that they which think they see, might be made blind (s), that is, might discover the grosse blindness that is on their hearts (t), as well as in their understandings, to all the world; and, be left to perish in it, even upon this very account, *because they say, we see*, extends the same judgement to all such hypocrites who take upon them to be teachers of the Law, yet understand not what they say, nor whereof they affirm (u).

u 1 Tim 1.7

Where he doth see, there he is willingly blinde; and where he is blinde, there he is the greatest pretender to sight. And how doth he imploy this seeming seeing? In carping at things which he knows not (w), and in speaking evil of the things that he understands not (x). Not so much because the things are evil, as because those that do them are in better esteem than he would have them. And here, who so bold as blind bayard! who so confident as a blind Pharisee! who so true to the devils interest as he that is willingly blinde!

w Jude 10.
x 1 Pet. 2.12

Thus, the Pharisees (more glad of the occasion, then grieved for the offence) carp at the disciples, who for extreme hunger, pluck and eat some ears of corn, as they passed through the corn field on the Sabbath day, for having done an unlawful act (y). Howbeit, the sinne here lay not in the disciples profanation, but in the ignorance of their accusers. David did as much, nay more, in his hunger, in eating the shew-bread, which in ordinary course, was lawful to none but only to the Priests (z). If the Pharisees reply, we blame them not for eating; but, for plucking the ears of corn, and rubbing them in their hands (a), which was a servile work, therefore unlawful upon that day. Here was another piece of their ignorance: for, the Priests did more; yea, did as much bodily service on the Sabbath in the very Temple it self, as on any two of the weeks dayes; (for on the Sabbath they doubled their Sacrifices.) yet

y Mat. 12.1,2

z Verse 3, 4

a Luke 6.1

were

were blamelesse (b); not so much as any of these blinde Pharisees ever found fault with those Priests, who so deeply censured the disciples of Christ for a farre lesse matter. And why so? nothing but ignorance was the cause of this caviil, as our Lord plainly tells them, *If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltlesse (c).* b Mat. 12. 5

This hypocrite will never be thought ignorant of any thing needful to be known; but either thinks he knows as much as he needs, and therefore neglects the means of knowing more: (for, what, saith he, can all the Preachers in the world teach me more, than to love God above all, and my neighbour as my self; which, I do?) or, that all others are ignorant in comparison of him, and therefore disdaineth their trial of a reason of the hope that is in him, lest he should bewray his own ignorance; or else, (either as apprehending the difficulty of learning; or, out of pride, or shame * to lay open his ignorance) he refuseth to make any inquirie: to know more. c Verse 7;

On the contrary, the true Christian confesseth his ignorance, even when he knows most, that he may learn more knowledge. * Multa scienda nesciuntur, aut sciendi incuria, aut discendi desidia, aut inquirendi, verecundia. Ber. Differ.

He doth not vainly pretend ignorance, as hawking at praise of his knowledge; but, humbly confesseth his wants, that he may get into the way of supply. He knoweth that the way to wisdom is an ingenuous acknowledgement of our own folly; and, that if any man would be (what too many pretend, yet are not) truly wise, he must become a fool (that is, acknowledge his ignorance and folly as truly sensible of it) that he may be wise (d). Wisdom calleth to the simple, that is, to him that knows and acknowledgeth his simplicity; *Who so is simple let him turne in hiser (e).* It is a shame to seeme ignorant, but a greater shame and sinne too to continue ignorant, rather then to discover ignorance that it may be cured. d 1 Cor. 3. 18

Some have not the knowledge of God, saith the Apostle to the Corinthians, *I speak this to your shame (f).* Therefore in the childe of God one shame drives out another; an ingenuous shame becoming grace, drives out sinful shame unworthy of a gracious heart. The sinful shame of continuing ignorant, is driven out by the ingenuous shame to be found ignorant. And so the confession of folly is an introduction to wisdom. *Surely I am more brutish then any man, and have not the understanding of a man (g);* not as denying the knowledge which he had; but as not having attained all that he needed. He knew but in part, and that part was so little in comparison of what he knew not, that (to speak as he did, comparatively,) it was nothing; as well knowing that such confession of ignorance was the best preparative to more knowledge. He is a true disciple of Christ that is alwayes a learner, and whose word is, *not as if I had already attained, or were already perfect (h).* Knowledge presumed is a sure symptome of ignorance which is incorrigible; but ignorance confessed is a clear evidence of some saving knowledge, and an inlet to more. e Prov. 9. 4

Thus, this hypocrite pretends unto knowledge, yet is ignorant; the true Christian confesseth his ignorance, even when he hath in part attained to true saving knowledge: the one boasteth of what he hath not, the other bewailes what he hath too much of: the one by giving himselfe out to be a sciolist, continues a sot; the other by acknowledging his ignorance, continually grows in the knowledge of Jesus Christ. f 1 Cor. 13. 34

This hypocrite is most curious to pry into things forbidden, and carelesse to know things Char. 8. commanded.

This he learnt of our first parents (whom all men are more ready to imitate in evil, than in good) who were more inquisitive after forbidden knowledge, then careful of an expresse command to avoid that experiment; not through any previous corruption in their nature, but in their actual departing from the holy Commandment delivered unto them; whereby their persons infected their nature, as afterwards their nature infected both their persons, and the whole nature of man. g Prov. 30. 2

i Luke 13.23

k Mat. 11.9

l Mat. 13.1

m Mat. 24.36

n 2 Pet. 3.1

Differ.

o Deut. 29.19.

p Psal. 131.1

q Rom. 12.3

r 1 Cor. 6.

s 1 Cor. 2.1

t Rev. 20.6

u Col. 2.18

He is more apt to know of Christ how few or many shall be saved (i), than careful to learn of him to be meek and lowly, that he may find rest for his own soul in particular (k). He is more inquisitive to know who shall be greatest in the Kingdom of heaven (l), than to get thither himself. He takes more pains in finding out the day of judgment (of which day and hour knoweth no man [m]), no not the Son of man himself, as the Son of man) when it shall be, then what manner of person he ought to be in all holy conversation and godliness, looking for, and hastening to the coming of the day of God [n]. He busieth himself in matters of controversy, being unable to answer to points of Catechism. He is hot upon Enthusiasmes, revelations, and new lights; but, carelesse enough of faith, repentance, mortification of sin, and of obedience to the revealed will of God contained in his Word.

On the contrary, the true Christian is most careful of things revealed.

He remembreth who said, [o] *The secret things belong unto the Lord our God, but those things which are revealed, belong unto us and to our children for ever, to do them.* Therefore he busieth not himself in things too high (p), because he thinks not of himself more highly then he ought to think, but thinks soberly (q), and speaks humbly, according to the (analogy, or) proportion of faith (r). And what ever his knowledge be, yet he will so much mind the teaching and knowledge of one Christ alone, as revealed in the Gospel, as if he had determined to know nothing save Jesus Christ and him crucified (s). He will not neglect prophecies, not yet fulfilled, but accounts them to be faithful and true [t]; but he accounts them most blessed, that do his Commandments, that they may have right to the tree of life, which he rather beleeveth, than too curiously searcheth into.

Thus, this hypocrite is like a rambling traveller that is more inquisitive after the manners and customes of forraigne countries, than careful to understand his own; the true Christian is more diligent to be well versed at home, than to be exact abroad: the one, with the Philistine, pries into the Ark, with neglect of the Covenant, and is smitten with a curse; the other worshippeth at the doore of the Tabernacle of the Congregation, where God more manifestly appeared to all, and so receiveth the blessing: The one intrudeth into those things which he hath not seen, being vainly puffed up of his fleshly minde (u); the other contents himself with what all may see, if with humility they seek what is to be seen in the Word

CHAP. XIII.

The Profane Hypocrite

Is he that suborneth Religion to beare false witness against her selfe.

Defin.



He takes up Religion for no other end but to countenance profaneness. Not that Religion her self can be so abused, but that he doth what he can to put her to it: he cloatheth his own practise, and imagination in the habit of Religion, and makes her his Knight of the Post to delude both the world and himself. Yea, so impudent is this hypocrite, that he fears not to challenge Gods own approbation of all his villany, even contrary to his own purity. For so the Lord chargeth him, (a) *Thou thoughtest I was altogether such an one as thy self*; as liking, and allowing, all that this Hypocrite doth. And though both the world and his own conscience are witnesses of his leudnesse, and that he hates to be reformed; yet because he taketh the Covenant of God in his mouth, he blesteth himself, and thinks he need not be better, (yea, not lesse then a sinne to attempt it,) and that he hath attained the true pitch of piety; and, to go further, were but curiosity and singularity.

The Publican and the Pharisee meet in him and both at their worst; a Publican, in the practise of evil; yet a Pharisee, in opinion of his own goodness: *Pure enough in his own eyes* (b), because he makes some shew of purity; yet, utterly impure, because no whit purged from his filthinesse. Out of respect to his credit he professeth to know God, and to have some acquaintance with him: but, out of love to his lusts, in works he denies him, being abominable and disobedient, and to every good work reprobate (c).

a Psal 50.20

* Prov. 10. 6
b Prov. 30. 12

c Tit. 1. 16.

None so wicked, but while he lies wallowing in wickednesse, he is apt to think well of, and to be in love with himself. In that rabble of leud symptoms of the worst times, wherein men are covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unho y. without natural affection, &c. self-love leads the ring; and, a shew, or form of godlinesse (d) closeth it up. A shew indeed; but, without substance, a forme without power, as if it were Religion enough not to be a profest Infidel or Atheist; to salute God at Church, although he defie him at home.

d 2 Tim. 3. 2, 3
&c.

Thus, though in Davids opinion, wickednesse her self saith to this man, *That there is no fear of God before his eyes*; yet he flattereth himself in his own eyes, untill his iniquity be found, even by men as well as by God, to be hateful (e); so that there is no difference between him and a pure Atheist, save onely in an external shew of an halting, halting profession of God, with a secret hatred of the life of godlinesse. For every hypocrite is in heart an Atheist, and would be so in profession too, if he durst: but therefore is he an hypocrite, because he dares not openly professe, what secretly he is.

e Psal. 36. 1, 2.

On the contrary, the true Christian had rather endure any thing than call in Religion to bear him out in the least sin. Differ.

He had rather perish, than God should deny, or be unlike himself. Let God, saith he, be true and every man a liar (f). He had rather any discredit should light upon himself and his action, than that Religion should suffer in the least by being put to tell a lie for him, as if it were not a sin, or he were not guilty, when he hath done

f Rom. 3. 4

g Hab. 1. 13.
b Psal. 5. 5.

done any wickednesse; and that Religion would be his warrant, and bear him out in it. He knows that *God is of purer eyes then to behold evil, that he cannot look on iniquity (g)*, without abhorrency, and detestation; and, that *he hateth all workers of iniquity (h)*. Therefore he dares not call in God to patronize his covetousnesse, worldlines, or any other sinful practise, although in him but an infirmity; but lays himself low before God, as having highly dishonoured him by the least deviation from the holy Commandment.

He that dares not *tell a lie for God*, much lesse dares to put God upon telling a lie for him, as the profane hypocrite doth, when he fathers upon God, and the impulsion of his spirit the evil he doth, and wresteth the Scripture to countenance whatever sin he commits; especially when he is to deal with men that professe honour to God, and obedience to his Word.

i Cant. 4. 10.

k 1 Pet. 4: 2.
l Psal. 51. 7.
m Ver. 10.

When he is purged, he yet thinks not himself clean enough. When he is pure in most mens eyes, he is not so in his own, because he comes not up fully to *the purification of the true Sanctuary*. Yea, when he is pure in Gods eyes (i), because washed with the blood of Christ perfectly, unto *Justification*; and, with the Spirit of Christ truly, unto *Sanctification*; (and happily too pure, in the eyes of some men, for which they speak evil of him (k), Yet still he cries out, *wash me, much-wash me* (that is, *more thoroughly*) *from mine iniquity, and cleanse me from my sin (l)*; and, *create in me a clean heart, O God [m]*: wash not only my feet from grosser abominations; but, my hands from lesser sins; and, my head too, from vain thoughts and all contrivance of the least evils. Thus, he is still complaining of himself, and justifying God; he holds up Gods honour and the credit of Religion, whatever become of himself. And when he hath most need of a cloak to cover his nakednesse, he will never call God to cast Religion upon him to hide his shame; nor seek patronage from that which he knows condemneth his practise.

Thus, this hypocrite profaneth Religion to save his own credit; the true Christian sets more by the honour of Religion, than by his own life; the one strives to make God and Religion like himself; the other upholds the honour of Religion by acknowledging his wandrings, and striving to be like unto God.

Char. 1.

This Hypocrite will not simply deny God; but refuseth to own such a God as his Word propounds and describes.

n 1 Cor. 8. 4.

It is not the voice of every Atheist to say, *there is no God*; yet this fool, in his heart, saith no lesse in effect. He that makes God an Idol, denies him to be. For, *an idol is nothing in the world (n)*. He that moulds a God in his brain, cannot own the true God in his heart: But makes a God to suit with his own lusts in hope to meet with no other to punish his sins. A God he will have, that he may not be worse then his neighbours; but the true God, he will none of, that he may not be divorc'd from his lusts.

o Job 21. 14.

It is said of the *Tyrants*, that they bound their gods with chains, that they might not in their greatest need, passe over to the enemy; and, of the *Romans*, that they used to court the Gods of every country with whom they had war, in hope to draw them over to their party. This hypocrite deals no better with the true God, whom he likes better in a chaine of his own fiction, than upon the throne of Gods own institution; and is better pleased to have him at command, to countenance his sinne, than that God should command him off from his sinne. He will court him, in hope to draw him to allow of his sinful practises; but not with any desire to become like unto God in the hatred of sinne. Rather then God should put him out of his own wayes; his heart saith unto God, *Depart from me, for I desire not the knowledge of thy ways (o)*.

p Job 22. 13, 14

He will allow him to be God, but deny his attributes of *omniscience, justice, hatred of sin, holiness, &c.* He saith (p), *how doth God know, can he judge through the dark cloud? thick clouds are a covering to him that he seeth not, and he walketh in the circuit of heaven, not coming down to behold things below: unless perhaps in some extraordinary case, as in that of Sodom (q).* He saith in his heart (although he dwell in

q Gen. 18. 21

in Jerusalem) The Lord will not do good, neither will he do evil (r); as if, with Gallio, ^{r Eph. 1. 12} he cared for none of these things (s). And so confident is he that there is nothing to be gotten by more than he hath a minde to perform; that he addes further, *It is in vain to serve God, or, to walk mournfully before the Lord of Hosts.* Therefore, he accounts the proud (who take not so much pains in Gods service as he hath done, yet fares better, much more) happy (c); and pronounceth that it is better with those ^{r Acts 18. 17.} that work wickednesse, than with him; for they are set up and advanced, when he is kept low; yea, that their condition *that tempt God*, is better then his; for they are delivered out of troubles, when he sticks fast in the mire. ^{r Mal. 3. 14, 15.}

If God will be content to favour good fellows, not to be too severe against drunkards, whore-mongers, riotous persons, covetous mammonists, &c. then, *the Lord shall be his God.* If he will give him leave to strain a point of conscience to bow down in the house of Rimmon, to dispense with honesty, if by swearing, lying, flattering, bribing, purloining, circumventing, he may gaine profit, pleasure, preferment; and, under the vizard of Saint, play the devil; he will then give God as much service as he will, even an hecatomb of sacrifices, and offerings, so many as shall make him weary to receive them (u).

On the contrary, *the true Christian takes his notion of God from none but God himselfe.* ^{o. s. o. t.}

If God once say, *this is my name (w)*, he owns him by no other. If God will be called *Ish*; (*my husband*) the true Christian will call him no more *Baali (x)*, (*my Lord*, that is such an one as is but an idol of their own imagination,) because *the Lord hath taken away the names of Baalim out of his mouth (y)*; yea, out of his heart too; for he now looks upon God, as himself describes himself; *The LORD, the LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty (z)*; that is, that retaines his guilt by going on in iniquity, because God is merciful. ^{u Esay 1. 11.}

He owneth no God but whom he finds in Gods Book. He will not go to School to the flesh, to learn what God (who *is a Spirit*) is; as well-knowing that the *wisdom of the flesh* is an enemy; yea, *enmity it self against God (a)*; and enemies seldome give right characters of those with whom they are at enmity. He will not so presume upon his mercy, as to deny his justice; nor bear himself out upon his goodness, so as to slight his severity (b). He owns him in all his attributes, fears him in all duties, loves him in all his properties, serves him in all his Commandments, and will have the true God for his God, or none at all (c). *This God is his God for ever and ever, and shall be his guide even unto death [d].* ^{w Exod. 2. 15}

Thus, this hypocrite maketh a god of his own to go before him [e]; the true Christian strives to own the true God before whom he may walk in the light of the living (f). The one seeks to dethrone God, and to set an idol in his room; the other abhorreth idols by whomsoever set up, and exalteth God by whomsoever dethroned. The one will admit of so much of God as will serve for his purpose; the other will have whole God, or he is not for his purpose. ^{x Hof. 2. 16}

The profane hypocrite pleads conscience to warrant licentiousnesse.

So cunning is corruption grown in this hypocrite, that he hopes to make it inherit incorruption; and, to make conscience an advocate for leudnesse. *Christian liberty* is with him a good occasion and warrant to gratifie the flesh (g), or a fair cloak of malitiousnesse (h). Thus, he turnes grace into lasciviousnesse (i). Because Christ hath set us free from the curse and bondage of the Law, he concludes for Libertinisme, and, that every one may live as he list: the Familist concludes he can now no more sinne then Christ himself; the Anabaptists, that Christians are no longer to be under a compulsory civil Government; the Antinomian, that he is no longer under the Law, as a rule of life to him that is in Christ. ^{y Verfe 17.}

Even among our selves men are risen up, speaking perversities to draw disciples after them; for, there are who reject the whole Law; others, one Commandment at least. ^{z Exod 34. 6, 7}

For, as the Papists have thrust out the second Commandment that forbids worshiping of images, so this hypocrite thrusts out the fourth, that commands the publick worship of God in the time prescribed of God, that it hath much ado to keep a place in the Decalogue. And this, out of pretence of conscience to maintaine the liberty purchased by Christ. He pleades that now, not one day of seven alone, but the whole life of a Christian must be a Sabbath, yet if we look narrowly into his carriage, he lives, for the most part, not *sabbata*, after a sabbatical manner; but *Bacchanalia*, in all excess of riot, and heathenish debosherie, under a light tincture of some overly profession of Christianity at large.

But, no wonder to see this hypocrite to begrudge God his time, who grudgeth him his heart; and, that he delights not in God, who bethinks the time and means of conversing with him. For the property of the *profane* hypocrite is, to be, if not so farre from God as he would be, yet to be as little while in his company, and to as little purpose as may be: Counterfeit piety affects paucity of precepts, and loose hearts make void as many rules as they can, and the rest as wide as their profane brains are able to stretch them.

Differ. On the contrary, *the true Christian*, being called unto liberty, useth it, not as an occasion to the flesh.

Every point of Religion, even liberty it selfe, bindes a Christian heart unto duty, not lose it from obedience. If he were loose before, he is now under a bond; no longer his own, but a Covenant-servant to Christ, who hath freed him from the servitude of sin, but bound him to the service of himself, *He that is called, being free, is Christs servant (1)*, *He is bought with a price*, and therefore glorifies God in his body, and in his Spirit (*m*), because both are Gods due.

Haith the Law of the Spirit of life in Christ Jesus made him free from the Law of sinne, and of death (n)? that he is no longer a slave to the one, nor subject to the sting of the other, he then resolves more heartily and cheerfully to give himself unto God as one alive from the dead; and his members as instruments of righteousness unto God (*o*); so that now, being made free from sinne, and become the servant of God, he hath his fruit unto holiness, that his end may be everlasting life (*p*).

Haith the Lord discharged him every seventh day from the cares and toils of this life, to serve him only? *he will make the Sabbath a delight, the holy of the Lord honourable (r)*, and consecrate it as glorious to the Lord; for albeit mans corrupt nature doth most furiously kick against the spiritual observation of that day (which is one strong argument of the morality of it,) yet knowing that no spiritual duty was ever retracted or discharged, but rather established and enforced by the Lord Jesus Christ in the Gospel, who came to call all to worship God more exactly *in spirit and in truth*; he turnes away his foot from doing his own pleasure on Gods holy day, not doing his own works, nor speaking his own words. Nor can he spare that which this hypocrite so prodigally pares away. Thus being by the Same made free, he is free indeed (*s*); but his freedom is to curb sinne, and to exalt holiness; to serve Christ, and not his own lusts.

Thus this hypocrite useth Religion as a file to get off his fetters; the true Christian, as a bond, to tie him closer unto God; the one pleads conscience against her selfe; the other takes part with conscience against such corrupt plea's.

This hypocrite from the riches of free grace, concludes continuance in sin.

The better God is to him, the worse he is to God. The more God causeth the light of his countenance to shine upon his darknesse, the more he seeks to extract darkness out of that light. He turnes grace into poison, light into darknesse, life into death, heaven into hell. *If where sin abounded, grace much more abounded (t)*; he makes this graceless conclusion from it, *Let us continue in sinne that grace may abound (u)*. And no marvel; for, even when he heareth the words of Gods curse; he blesseth himselfe in his heart, saying, *I shall have peace, though I walk in the imagination of mine own heart, to add drunkenness to thirst (w)*. God is merciful, and receives all penitent sinners, come they in when they will for their pardons; then he concludes to go on in sinne for the

pre-

11 Cor. 7. 22.
11 Cor. 6. 20.

11 Rom. 8. 2.

11 Rom. 6. 13.

11 Ver. 22.

11 11ay 58. 13.

11 John 8. 36.

Char. 3.

11 Rom. 5. 20.
11 Chap. 6. 1.

11 Deut. 29. 19.

present, and to repent hereafter, as if he had both repentance and mercy at command. This is, for Gods love, to become his enemy; and to returne hatred for his good will. When a man finding that the more and greater finnes God pardoneth, the more the glory of his grace and mercy is advanced, he shall upon that account make work for mercy by adding sinne unto sinne, this is to despise the riches of his goodnesse, and for-
x Rom. 2. 4;
 bearing, and long suffering, all which should lead him to repentance (x).

On the contrary, the true Christian feares God most, when God is most kinde.

The feare of the Lord is his treasure (y), as well as his wisdom (z). And he accounts it his wisdom, not only to praise the Lord for his goodnesse (a), but to feare him and his goodnesse (b), that is, for his goodnesse. He is one of those that loveth most, because one to whom much is forgiven (c). But the hypocrite to whom little is forgiven, loveth little, that is, not at all.
y Eay. 33. 6
z Ps. 111. 10.
a Psal. 107. 3.
b Hol. 3. 5.
c Luke 7. 43
and ver. 47.

If the Hypocrite say, God is good, I may make therefore the more bold with him; the true Christian saith, God is good, therefore I will feare him. If the hypocrite say, God loves me, therefore I will sue out a dispensation to hate him, the Christian will conclude the contrary, and say, if God love me, I will love him who loved me first (d). If he cannot love God so much as he would, yet he is glad of pardon for not loving so much as he should; and no lesse desirous of grace from God to serve God more, for the grace that he findes in God to be more and more towards him. He is a great admirer of grace given, because that comes neere to the nature of God, and therefore is restless, till through grace he hath augmented his service.
d 1 John 4. 19

Thus, this hypocrite sets a price upon grace according to what it is likely to produce him in the matter of sin; the true Christian values grace according to what sin it is able to curb and suppress. The one makes grace a baud to sin; the other, a spur to duty.

This Hypocrite gathers arguments from outward blessings, that God approves of his courses.
Char. 4.

As Leah sometimes, called her fifth son Issachar, as a reward from God for giving her maid to her husband (e). So this hypocrite takes wealth and worship (I may say, in some sense) too kindly from God, abusing both his patience and bounty, by looking upon them as a reward of his wickednesse, and blesteth God for that for which he is a debtor to the devil. Thus, when through covetousnesse the shepherds of Israel made merchandise (h) of the flock of the slaughter, slaying them, yet not holding themselves guilty, they told them, and said, blessed be the Lord, for I am rich (i).
e Gen. 30. 18
h 1 Pet. 1. 3
i Zech. 11. 4. 5

If when this hypocrite consenteth with a thief, partakes with adulterers in their filthinesse, gives his mouth to evil, and his tongue to deceit, evil speaking, and slandering, God keeps silence; this wretch presently concludes that God likes all this well enough, and is altogether such an one as himselfe (k). Prodigious impiety! to seek to draw in God, not only to bear witness unto wickednesse, but to beare a part in it!
k Ps. 50. 11

In this he is worse than the Atheist, that when he thrives in wickednesse, attributes all to his own wit and industry: or, than those who take up all of them with the angle, they catch (all, as fish) in their net, and gather them in their drag, therefore they rejoyce and are glad; therefore they sacrifice unto their net, and burne incense to their drag; because by them their portion is fat, and their meat plenteous (l). Here, although God be neglected, he is yet not so far abused, as to be made an accessory to the lusts of men.
l Hab. 1. 15, 16

When he thrives in bringing evil devices to pass, he is no better then the harlotry Nun. of whom it is reported, that being the mother of three pregnant Peters*, she could not finde in her heart to repent of her threefold sin of uncleanness: for, he boasted of his hearts desire, and blesteth the covetous whom God abhorreth (m); yea, blesteth himself in his own wickednesse.
* Comitor, Gratian, Lombard.
m Psal. 10. 3.

The ground of which unnatural evil is, another more natural, the over-prizing of these earthly things, as if outward prosperity were a thing so precious as none could have, but such as are highly in Gods favour, whereas many times his enemies enjoy

more thereof than his dearest friends and followers. He considers not, that (as Saint *Augustine* excellently,) God gives riches sometimes to good men, that we may not suppose them to be simply evil; but, more often to evil men, that we might not conclude them to be absolutely good. Therefore as the *Turks* use to give censure of actions from the temporal successe; so this hypocrite conculdes favour from successe; and if the successe be ill (although in evil,) he is apt to complain of hard dealing: *Wherefore have I fasted, saith he, and thou seest not? wherefore have I afflicted my soul, and thou takest no knowledge (n)?*

Elay 58 3

Differ.

o Eccl. 9. 1

Contrariwise, the true Christian dares not conclude either love or hatred by all that is before him (o).

p Jerem. 12. 1

However others thrive in wickednesse, he dares not imitate them in sinne, in hope of like successe; nor to accuse God of partiality, because he fares not alike. If sometimes he takes upon him with *Jeremy* (p), to plead with God, touching his judgements and strange dispensations; he first layes down this for an irrefragable conclusion, *Righteous art thou O Lord, although the way of the wicked prosper, and they are happy that deal very treacherously.* What he cannot give a reason of, he will yet justify; and, what he cannot fathom, he will with silence admire, not murmur at it.

q Psal. 73. 17

If *David* or *Asaph* in a passion, stumble at the prosperity of the wicked; he will not impiously infer, that therefore the proud are happy; or, more in Gods books than the godly; but, from sense and reason, by faith he appeals to *Sanctuary*; and there he understands their end (q), and soon puts an end to his envy & folly in mistaking their condition and Gods purpose towards them. There he findeth another *Shewel* to weigh his and their actions by, then to lay them in the ballance of successe. He sees the common proverb daily verified, that *fortune* (or rather providence) *favours fools*, whose prosperity in the end shall destroy them, and therefore he resolves to be as farre from imitating as envying of them.

r Hof. 2. 6

s Psal. 81. 10

If at any time he compare his course with the event, he learneth this wisdom. If in an evil course, evil befall him, he blesteth God who hath hedged his way with thornes and made a wall that he might not finde his paths (r), and thereby checkt, and restrained him. If good befall him in an evil way, he feareth that God hath given him over to his own lust (s), concluding that there can hardly be on earth a greater judgement than to do evil, and fare well. Thus *Augustine* trembled when he considered the extraordinary wit and parts in his base child, to think what God meant to him, infusing so precious a soul in so impure a conception.

t Lam. 3. 27

On the other hand, if in a good course he thrives, he takes it as a favour that must oblige him, but not as evidence of so much love as may satisfie him: if he meet with evil in a good way, he will not alter his judgement of the righteousness of God, but rather suspect himself guilty of some evil that with-holds good things from him: or that the things, though good, is not good for him; and that to him the yoke (t) is better then the stirrup. He will take it as a trial, not as a reproof; as an exercise of his faith, not as a discouragement in well-doing.

Charact. 5.

u Rom. 14. 22

w Amos 6. 10

Thus the hypocrite as impious *Domitian* (who thought the gods favoured Sacrilege, because he had such a good gale of winde and weather, after he had robb'd their Temples,) thinks God likes well enough of prosperous wickednesse, because he doth not presently avenge it: the true Christian knows that he hates it even when he doth most for him that commits it. The one goes on in wickednesse, because he thriveth; the other fears it the more, for prospering in it.

This hypocrite saith, if you be religious, keep your Religion to your selfe.

Because the Apostle in a partiular case, for avoiding of offence, once said, (u) *Hast thou faith? have it to thy self, before God,* meaning it, of knowledge of our liberty in things indifferent, wherein we should not by our practise offend such as yet believe no such thing; this hypocrite concludeth, that no man must make open profession of walking in a stricter course of godlinesse then the openly profane; nor so much as talk of Religion in ordinary discourse; but saith (as he, (w) in another case,) *Hold thy tongue, for we may not make mention of the Name of the Lord;* not considering how much, in the great

great things of the Gospel of Christ, Christians are both edified and comforted by declaring to one another *the mutual faith of each other* (x). x Rom. 1. 12.

But what hath Religion committed that this hypocrite would have her kept close prisoner from the access, and speech of her friends? yet, stand committed she must.

"If you have any newes, or merriment (saith he) impart it; but matters of conscience keep to your self. I have Religion and conscience as well as you; but I make no talk or boast of it, but keep it to my self. For these things, let every man look to one; every tub shall stand upon his own bottome. Religion must be supposed, not examined. Although in contracts of marriage, men love the bird in hand, by making the dowry or joyncture sure; yet he thinks it enough for Religion, if the bird be in the bush, and that you believe him to be religious. Doth he fear God? O, no doubt of that, although there appear not visibly *any fear of God before his eyes*. It is want of charity to make such a question: yea, though he seeme never so bad, yet his heart is as good as the best for ought you know. Thus it is enough for him, if he can make you believe that he hath Religion within, where none but God can see it, who (he hopes) will keep counsel; and, that he makes no more shew of it outwardly, is out of modesty, not of profaness.

Contrarily, the true Christian is ready always to give an answer to every man that asketh him *a reason of the hope that is in him* *.

Although he will not cast pearls before swine (a), but will keep his mouth as with a bridle while the wicked is before him, as one dumb with silence, and hold his peace even from good (b), especially in evil times (c), wherein Religion will go by the worse, as well as himself, by his speaking: yet, among those that professe God, Christ and Religion, he never thought modesty to be placed in silence; but in time, manner, and temper of speaking. Differ. * 1 Pet. 3. 16. 2 Mat. 7. 6. b Psal. 39. 1, 2. c Amos 5. 13.

First, he will see, if days will speak, and the multitude of years teach wisdom (d). But, if after waiting he findes them to stand silent, he then sheweth his opinion, as one full of matter, and whom the spirit within constraineth (e). d Job 32. 7. e Ver. 16, 17. 13

He knows that God hath chosen his people to shine as lights, and to shew forth the virtues of him that hath called him out of darknesse into his marvellous light (f). Therefore he forbears not speaking (for, the fire of grace in his heart, will break out, and force him to speak with his tongue.) But then his speech is alwayes with grace seasoned with salt; that he may know how to answer every man (g), it shall be good to the use of edifying, administering grace to the hearers (h). f 1 Pet. 2. 9. g Col. 4. 6. h Eph 4. 19.

He feelles both the comfort and want of holy conference by which Christians are provoked to love and to good works (i); and, that the fire of zeale never kindles to a just height, but when it is as a bon-fire, where every man casteth his brand into it to encrease the flame. He findes by experience that as a gracious heart moveth the tongue, so a gracious tongue cheereth the heart. Hence, when God hath turned and tuned his tongue to a pure language (k), the words of the pure are pleasant (l), and the tongue of the just is as fined silver (m); why is not the tongue of the wicked and this hypocrite so? Because his heart is little worth. It is impure. But, he that loveth purenesse of heart, for the grace of his lips, the King (of heaven at least) shall be his friend (n). i Heb. 10. 24. k Zeph. 2. 9. l Prov. 15. 26. m Prov. 10. 10. n Prov. 22. 11

Thus the hypocrite imposeth silence upon others, because unable to speak himselfe; or least his actions as well as the heart should give his tongue the lie; the true Christian cannot but break silence, because out of the abundance of the heart his mouth speaketh (o). the one placeth his Religion in keeping his mouth shut; the other in opening it to the praise of God, and the edifying of his neighbour: the one takes all discovery of a mans Religion to be but hypocrisie, whoever commands it; the other accounts that no Religion which forbears to speak the things which he hath seen and heard, whoever forbids it (p). o Mat. 12. 34. p Act. 4. 20.

This hypocrite thinks it a fair plea for sinning, that by taking some liberty therein, he shall learn the more to loath sin. Char. 6.

When the heart doth not abhor evil (q), it is natural to man to set himself in a way that q Pl. 36. 4

7 Prov. 1. 13

that is, *not good*, and to promise himself much good, either in that way, or by it; either he *shall finde all precious substance, and fill his house with spoyle* (r), in the pursuit of it; or, at least gaine so much wisdom by seeing the vanity and villany of it, as for the future to shun and abhor it. Not considering the deceitfulness of sin, of all sinne; and that what is laid of them, who are ensnared with an enticing whorish woman, *none that go down unto her return againe, neither take they hold of the paths of life*: is true with every man that loves to play with sin; he is more sure to be *hardened* in it, than against it; it being just with God to let them be *led into temptation*, that dally with it; and, that they who love danger should perish in it.

Yet this hypocrite thinks he should hate sinne more, if he made some trial of it; and that tying himself in sinful pleasures will bring on a more speedy repentance: as if repentance served but for an hospital for the lame and decrepit souldiers of sinne. Hence he concludes, he may learn as much at a play, as by hearing a Sermon; for, in the one he shall see sin acted, which will make him more to loath it; in the other he shall only hear it inveighed against, which will signifie little to any of the senses, but only the eare. Hence he is content to let his children frequent play-houses without control; yea, and brothel-houses too, with little reproof, that by the sight, or glut of sin, they may be brought out of love with it.

Ter. in Eunuch.

This is a practise better becoming that leud servant in the *Comedy* (than an hypocrite in the Church,) who when he had conveyed his masters sonne into a Stews, boasted of his good service, because thereby he should come to know betimes, the manners and mischiefs of those leud strumpets, which to understand by some experience, was in his opinion, *salus adolescentulis*, the only ship to save young men from wrack.

But O! how doth Satan smile to see those pageants and nurseries of the fowlest vices, to be esteemed and frequented as the only Schooles of the fairest vertues?

But, in a play, saith he, there is good as well as evil represented? Grant it to be so; yet it may easily be presumed before, what choice corruption will make, where both are indifferently offered? *Indifferently*, said I, nay sure the advantage is given to vice; for, if the story favour chastity, the action stirs up lust: and the spectator desires *sic fieri turpis*, that he may get the like opportunity: Thus many looking on the picture of *Joseph* and his wanton Mistresse, are so enamoured with naked vice, that they depart of her mind, rather then of his.

Differ.

Contrarily, *The true Christian will touch no unclean thing, that God may receive him*.

2 Prov. 5. 8.

He knows that vertue shuns all entries by the door of vice, but *removes her way far from her, and comes not neer the doore of her house* (s). He considers that a secret curse is upon all that run into the mouth of temptation, which exposeth the heart to the malice of Satan; as well as to the tyranny of its own corruption; and so he hath not onely sinne and Satan, but God himself against him in every such attempt.

2 Mat. 12. 44. 45
u Jude 23.

Therefore, he will not do evil that good may come of it. He will not tempt his concupiscence to become an everlasting temper to his heart; nor God, to give him over to the looseness of it. He knows that whosoever comes over to good, only because he is weary of evil, will, after some rest, returne to it; or repent, that he cannot; and that he that turnes *the unclean spirit* out of his house, upon no better account, and after findes it *empty and swept* of his former practises, and garnished with a shew of seeming reformation, he takes *with himself seven spirits more wicked then himself, and they enter in, and dwell there, and the last end of that man is worse then the first* (t). Therefore he will be so far from making any experiments of sin, that he *hates the very garment spotted by the flesh* (u).

Nature may deserve wax cool: but lust grows more hot: natural lust may abate, but sinful lust encreaseth her unnatural heat. Wherefore the childe of God is afraid to call to minde (unlesse in a prayer) the finnes of his youth, even in repenting of them,

them, when they appear with all the disadvantage that may be, lest they should kindle a new flame in him, when he most hateth them (*w*). Much more then will ^{w Rom 7.15} he keep himselfe farre from the publick shops of evil and perillous representations, so leud, that neither a *Cato* can abide them, nor they him.

Thus the hypocrite out of love to sin, would faine be fingering of it, under pretence to loath it. The true Christian truly loathing sin, will not come neer it, out of love to God: the one seeks for light in the midlt of darknesse, for good in evil; the other will have no fellowship with the unfruitful works of darknesse, because a childe of light: that will not adventure to heaven it self by the sub-urbs of hell.

This Hypocrite is a great censurer of that in others, which (with much more) he doth himself, without remorse or regret. Char. 7.

He can espy and point at the smallest errors and infirmities in those who in the main, out-strip him in godlinesse. He hath a quick-sighted conscience for other mens faults, but none for his own. And there is none whom he so much observeth, as Professors, not to imitate, but to disgrace and revile them; thereby declaring himself, not to be the Bee that gathers honey in Gods garden, but the spider that sucks up the poyson in Gods house.

Hence those malicious out-cries, veiled over with a seeming sorrow and amazement at the report; *Wot you what? would you think it? such an one (I heare) swore an oath, or was taken in a false tale: O! these pure ones; are the vilest people alive; under a shew of sanctity, they commit any wickednesse in the dark, &c.* But, doth not he the same things customarily, and with an high hand without any complaining of them in himself? *Yes, but that's no matter; he makes no profession to do contrary, the other doth contrary to his profession:* (If indeed he hath done it, and that rumour and malice have not conspired, the one to raise, the other to receive an evil and unjust report.) But, is this hypocrites sinne the lesse, because they who profess better, are guilty of the same? Will the others pollution wash off this mans guilt, or excuse him so much as *à tanto*, from any aggravating circumstance, in the great day of account?

He easily beleeveth the worst of professors, not because they are so bad, but because they will be no worse: and that he may justifie, or wreak himself (who is worse) upon them, whom even at the worst, he knows to be better then himself at his best: Faine he would have them to be what he reports them; and, is loath to hear any thing (how true soever) in their vindication. Of others he hopeth well beyond hope; but, here, where there is matter of more than hope, even real grace in being, he findes matter of exception; yea, of desperation.

On the contrary, the true Christian deales only with himself by way of censure; with others in a way of charity.

Differt

He hath conscience for himself, compassion for others; and while the hypocrites rules are loose for himself, strict for others, the Christians severity is most towards himself; and his charity largest towards others. He notes and bewailes the smallest error at home; but is loath to see farre greater abroad; not as conniving at sinne, but as loath to turne his finger in other mens sores. If others be his fellow professours, he judgeth well of them, till plaine and full evidence compels him to alter his judgement. If they be loose and unreformed, he mournes for them, and (which is all the favour that charity alloweth) he hopes, and prays for better.

He considers the occasion, and the temptation, as well as the offence it self; some he endeavours to restore with the spirit of meeknesse (*x*), having compassion, and making ^{x Gal. 6.1} a difference (*y*), others he saves with fear, pulling them with more violence out of the ^{y Jude 22.} fire (*z*). If their nakednesse be discovered, he labours to cover it with the mantle of ^{z Verie 23} love going backward, so far as Religion it self do not suffer by undue palliating of it. His charity is such, that of himself he thinketh no evil; nor will he easily take up an evil report from others against his neighbour (*a*). Although his chari- ^{a Psal. 15.3}

b 1 Pet. 4. 8.

ty be not blinde, yet is it loath to see, because love covereth a multitude of finnes (b).

Thus the hypocrite (like the lap-wing, that makes a great noise and fluttering, not over her nest, but as far as she can from it) sets other mens faults between you and himself, that his own may not be discerned; the true Christian will not hide his own iniquity, nor stand upon termes of comparative sanctity with others. The one condemns sin in others that he may justifie himself; the other lets other men alone, and condemnes himself that he may justifie God: the one concludes his own estate to be good, because others be worse; the other suspects and fears his own standing, when he sees others to fall.

Char. 8.

This Hypocrite opposeth goodnesse under the brand of singularity; and zeal, under that of popularity.

c John 10. 33.

As he maintaineth evil, not as evil, but as good: So he labours to knock down what is good, under the name and notion of evil. The Jews when they took up stones against Christ, would by no means be thought to do it for a good work: for a good work we stone thee not, but for blasphemy, and because thou, being a man makest thyself God (c). Either he was a blasphemer, or they will pronounce him so; and that, in their opinion was enough to make him so; although he was neither so, nor so.

d Mat. 5. 43, 44

Thus the blinde Pharisee was content to love those that love him; but, to extend it to the love of enemies was, in his esteem, a singularity, and more then needs; albeit Christ requires love to enemies, blessing for cursing, good for hatred, from all that would approve themselves children of that Father who is in heaven (d). Thus Maries love and zeal in the anointing of Christ with a rich and precious ointment, against the time of his burial, was lookt upon by that hypocritical perfidious theefe and traitor, Judas, as a great and vain-glorious wast, that might have been spared, and the ointment sold, and employed to a better use (e); which yet Christ himselfe pronounceth to be a good work (f), and approved it so highly, that he took order, that where-ever that Gospel should be preached in the whole world, there also shall this that this woman hath done, be told for a memorial of her (g).

e John 12. 5.

f Mat. 26. 10

g Verse 13.

Differ.

On the contrary, the true Christian thinks he can never speak honourably enough of goodnesse and zeale.

h Ephes. 5. 9.

i 1 Pet. 1. 4

k John 1. 7

l Gal. 4. 18.

He looks upon goodnesse as a choice fruit of the Spirit (h), as a glorious ray of the divine nature (i), and the fullest and sweetest representation of God, who is essentially goodnesse it self; and, upon Zeal, as a coal from the Altar, as the glory of Christ (k), and knows it to be good to be zealously affected alwayes in a good thing (l). Therefore he honoureth goodnesse where-ever he meets with it; yea, where he least expected to finde it. So Nathanael (being a true Israelite), although he first made a doubt whether any good thing could come out of Nazareth (m); yet, when he went and found it so, he soon salutes Christ (who was that good thing) with the highest titles, not in complement but in singleness of heart; Rabbi, thou art the Son of God, thou art the King of Israel (n).

m John 1. 46

n Verse 49

When Christ, through such a fervent zeal as in outward expressions, he never shewed the like before or after, manifested his deep resentment of the great profanation of the Temple by those who sold oxen, sheep and doves, (and by the mony changers, who there attended upon that occasion) to such as at the solemn festivals came up to Jerusalem for to worship; and by reason of the long journey, bought their offerings there with their money, which was allowed by the Law (o); but, not to be bought or sold within the Temple, as then was the practise, whereupon our Lord in the height of his zeal, made scourges of small cords, with which he drove all those hucksters out of the Temple, and the sheep and oxen, and poured out the money, and overthrew the Tables on which the mony was sold: this holy flame, his Disciples did not (as our hypocrite would have done) censure as a piece of popular or frantick fury, but gave it the honour of an heavenly zeale, remembering that it was written, the zeale of

p Joh. 2. 15, 16.

17.

Thine house hath eaten me up. (p). Thus the hypocrite closely strikes through the sides of that good which he would be

be thought to affect and defend, but secretly hates; the true Christian owns and honours it indeed, by what names soever decryd and disgraced, because he truly loves it: the one puts true piety into a bears skinne, that all may rise up and worry it, the other takes off that disguise, and presents her in her own habit, that both he and all good men may still go on to love and embrace it.

This Hypocrite *glories much in this free acknowledgement* (which yet is false too) *Charact. 9.*
that he is no hypocrite.

This is all he hath to say for himself, when found in his sinne; he lives according to his profession, and is no worse then he seems: A bad world when that is, become a vertue, which God himself cries out of as the height of sinne; *they declare their finnes as Sodom, they hide them not (9)!* If others seem better than he, *q. Elay 3.9.* he will make you believe that certainly they are worse then they seeme; very hypocrites: for, if they would use plain dealing as he doth, they would appear no other then he s.

With him, that man is in no degree vertuous or honest, whom he calls *hypocrite*. Let who will out-run him in piety, (as he is well content every man should, rather then forsake his own profanenesse of heart,) it is enough for him to tarry behinde, and traduce, not only his steps, but his heart, as if he went not a right path, or with a right foot, or ran too fast. And hereby he thinks himself sufficiently justified, although he lie as impudently, and in the proof fail as shamefully, as the *devil* himself in his accusation of *Job (v)*. *r Job 1.9.*

But what is *hypocrisie* if this be not? Did not this hypocrite *vow* in Baptisme to do as much (and perhaps more) as he who in obedience to God and conscience of his *vow*, hath so much out-stript him? Doth he not yet seem to stand to that *vow*, or at least bear himself out upon it, to enjoy the priviledges of a Christian? Whether then is it *hypocrisie* to endeavour to keep that *vow*, though in weaknesse; or to think the *vow* not observed, makes a better Christian? He basely abuseth his Creditor, who enters into a bond that he means never to discharge. Howbeit God hath too many such debtors; and, among them, this *hypocrite*. But he can at pleasure call them to account. And what then shall he answer, who will not seeme what he professeth he should be; but glories in this only commendation, that he hath freely laid open to view of all the inward corruption of his heart, and fomed out his own shame?

Contrarily, *the true Christian bewaileth his hypocrisie, even in his greatest sincerity.* *Differ.*

He is a *Nathanael*, in whom there is no guile; not because wholly free from corruption; but, from holding fast of *deceit*: not because there is no evil in him, but because his goodnesse is not dissembled. Evil in him is, first, conscientiously mortified: next, wisely (not craftily or guilfully) suppressed (if it cannot be wholly purged out) that it become not offensive to others. It imports him that would cast goodnesse into chaines, to let wickednesse loose to raise evil reports of the prisoner; but the childe of God lets grace go abroad as a good subject and servant to Christ, and ties up the remainder of corruption at home as a malefactor, and rebel to his Lord; and bewaile his misery in being forced to be a Jaylor to such a prisoner that night and day studies and strives to break prison; and cries out, *O wretched man that I am, who shall deliver me from the body of this death (1)*, (lamenting his forced retaining of *1 Rom. 7.14.* the body of sinne (the reliques of corruption) even after the soul (the dominion of sin) is departed out of it,) more then he glories in his graces, which yet are imperfect, through the continuance of some flesh within him.

And although it befits him well enough who wilfully brings upon himself a necessity of being wicked, to profess no better, but to shew what he is without seeming to be more: (yet would this hypocrite faine be accounted a good Christian in the grosse,) but a true Christian will both *seem* and *be* what his profession requireth, although he come short of what he seemeth; for, his very holding out a seeming of being vertuous, engageth him the more to vertue, and against sinne; and addes a necessity of being what he seemes. If he do any evil, he alone may be said to re-

tain an *upright heart*, even while he *walketh not with a right foot*: either, because he intends not the evil which he doth, or hates what violence of corruption forceth his heart, not yet fully established with grace, to commit.

Thus this hypocrite cares not how bad he be himself, so others may be deemed not to be better. The true Christian is contented to *esteem others* (who perhaps are worse) to be *better than himself*, so he do what he can to be better: the one judging others to be hypocrites, for not being so profane as himself, thereby condemneth himself to be a *prophane hypocrite*; the other, by doing his best, and bewailing his worst, is discharged of profaneness, and plainly declared a *sincere Christian*.

CHAP. XIV.

The Worldly Hypocrite

Defin.

Is he that makes use of Religion to compassse the things of the world.

a 1 Tim. 6. 5.

b 1 Cor. 2. 15.



E takes up Religion, not as a means to get heaven; but, as a trade to get earth; *Supposing gayne to be godlines*. (a) He converseth about things of the World; with a shew of piety; but is acted by the *Spirit of the World*. (b) He putteth on Gods Livery; but *Mammon* is his Master, And albeit *Worldlynesse* (like *Pride*) be so notorious that it can hardly be concealed, yet this hypocrite hath such variety of Maskes, that when the sin is so palpable in his fore-

head that (were the Mask taken off) he that runs might read it; now, he that most diligently observeth him, can hardly discover and convince him.

The *Superstitious* hypocrite, and the *Worldly* hypocrite do both love the World; but, with difference, thus; The *Superstitious* holdeth fast the World, when he seemes wholly to disclaim it; The *Worldly* hypocrite seeks to justify all he doth, when he can no longer deny his pursuit of the World. He will not wholly disclaime the World, but strives to make good, even from the rules of Religion, his owning of it, so farre as he is willing to confesse his using of it.

No Wordling will acknowledge how much and how farre he *minds earthly things*, even when he condemneth others of the same sin. He hath so many holes to run out at, when you pursue him, that it is hard to catch him: and Chamelion-like, he transforms himself into so many shapes, that it is no easie matter to lay hold upon him, and say *this is the man*, even when you have found him. He hath ever somewhat to say for himself, and his course; which though it satisfie not others, yet it contents himself, especially if they who accuse him cannot with any colour of reason, reply; and this makes him to think that all other men, who trouble themselves about him, do either mistake, or wrong him: and so, he hardens himself in his sin through the defect of their discoveries, as Jayle birds strengthen themselves in wickedness, when quitted by the Jury, for want of evidence.

c Mat. 13. 22.

d Mark. 3. 19.

e 1 Joh. 2. 15.

This is He whom Christ intended in the Parable of the *thorny ground* (c). He is an bearer of the Word, but a lover of the World, and of the things of it, which thornes choak all the seed of the Word bestowed upon him. The (d) *cares of this life, the deceitfulness of riches, and the lust of other things*, (to wit, the lusts of the flesh in the matters of sinful pleasures, the lust of the eye in the business of worldly gain, and the pride of life, (e) in reference to power, pomp, and honour; all, of the World) spring up so fast, and overtop the Word so much, that it can yeild no fruit, but that which not only condemnes him to be a bad piece of ground, but exceedingly aggravates his sin, and addes to his plagues.

He

He is a pretender to Religion (as all other hypocrites be) and many times more, than others who truly embrace it. But it is to avoid exception, to purchase reputation, to palliate his Worldly courses, and to blind the eyes of those whom he seems sometimes to reverence and honour, that they may cry him up for a godly man; and, that he may retain and encrease his covetous practises under that guise, with lesse feare of censure. But his heart is altogether earthly, and acted by the World, a soyle, that never admitts of the seed of the Word, or of grace, but to stifle or bury it.

To Religion he pretends much love (but without sincerity) in hope to corrupt her, to serve his worldly ends; but, to the World he is a slave, in regard of the lustful love he beares to her. He courteth Religion, but the World is his Mistressse. Therefore neither God, nor Religion can have any share in his love. The love of the World, and the love of the Father are incompatible: Yea, *the love of that, is enmity with God.* (f) This love of the World steales away the seed of the Word out of the heart, and the heart from God; and so makes the whole man to deny him (g). To love the World is to deny God: for, he that confesseth a God and denies him that love he bestowes upon the World, in workes denies him whom with words he acknowledgeth. f Jam. 4. 4.
g Prov. 30. 9.

The Nutmeg-tree makes barren all the ground about it, so doth the spice of worldly love make the heart sterillous of grace: therefore this hypocrite loves nothing of God, but in order and subordination to this *Diana of the World*, and so, loves not God, but the world. He is really as irreligious as the *Profane* hypocrite; yet differs from him, as one wicked man from another, by the more proper and immediate Genius that acts him. The *Profane* hypocrite is acted by a spirit of Profaneness which makes him not much to care for the World; this hypocrite is wholly moved and led by the spirit of the world, which makes him not much to mind profaneness, but rather to avoyd it, as a hindrance to his gaine among those who are truly religious.

On the Contrary, *the true Christian so makes use of the things of the world, as to advance Religion.*

Religion is his Pilot steering his Course through the Sea of this World: the World is the Sea through which he sayleth, not the Port which he intends to make. He useth this World (h), as a Carpenter his tooles, to produce somewhat else: not as the end of his work or the crown of his labour. He knows the soyl of his heart to be as apt to bryars and thornes, as any other; therefore when the seed of the Word is to be sown the re, he *berakes up his fallow ground, and will not sow among thornes.* (i) He is as much afraid of covetousnesse as another, (yea, more than he that is most covetous;) but he will not secretly foster an heart exercised with covetous practises, as the hypocrite doth: but strives openly against that secret Enimy, by praying against all inclinations towards it, *incline mine heart unto the Testimonies and not unto Covetousnesse* (k). b 1 Cor. 7. 31.
i Jer. 4. 3

God, who hath made every thing beautiful in his time, hath also set the world in this mans heart, (l) whereby he may see more of the wisdom, power, and glory of God in the things that are made, and take his portion, and rejoyce in his labour, so far as it is given him of God. (m) But, he will not set his heart on the World. If God give riches, he thankfully improves them to be rich in good works. (n) He will neither set his heart upon them, (o) as an Adulterer, upon a strange Love; nor place confidence in them, as an Idolater in a strange god. Where God gives outward blessings he enjoyes them soberly, and humbly giveth God thanks. If God deny them, he can live upon God himself, as well as upon bread. If he be oppressed, he thinks it not strange, no, though it be a fiery trial, nor marvels at the matter, (p) because he wisely considereth, that he that is higher then the highest regardeth; and that there be higher than they that oppress him. He looks upon Godlynes with Contentment, as the greatest gayne, (q) although it should never make him a gayner in outward things (which yet is impossible,) therefore having food and raiment, he is therewith content. (r) Yea, he can extract gold out of iron, heaven out of earth, k Psal. 119. 36.
l Eccles. 3. 11.
m Eccles. 5. 10.
n 1 Tim. 6. 17.
o Psal. 62. 10.
p Jam. 4. 4.
q Col. 3. 5.
r 1 Pet. 4. 12.
s Eccles. 5. 9.
t 1 Tim. 6. 6.
u ver. 8.

and behold in every earthly mercy, a *special love*, and a pledge of more spiritual and heavenly blessings (x).

Thus, this Aypocrite makes Religion his Baud, to make way for his Adultery with the world; the true Christian makes the world his stirrup to mount himself above it (y): the one makes the world his inheritance, the other, his movables (z): the one makes it his Mistress; the other, his servant; the one obeys it, the other commands it.

Char. 1. This hypocrite makes Religion his squire, but the World, his God.

He must profess Religion, else all would abhorre him, because he hath not onely envy and malice to accuse him, but piety it self to look narrowly into his goings; Therefore he seeks to gratifie piety with a shew; that so, that being deluded, he may more easily shake off the charge of the other two. He loves not Religion but from the teeth outward: yet (when Religion is in fashion) he must Court it, or fall short of his designe for the World. Were he to choose, or could he obtain his worldly end without Religion, this should never be his choice. But seeing the profession of piety and sanctity is an inlet to wealth and preferment, who so great a zealot as he?

And this he takes up more eminently, when God is doing great things in the World. For when Gods hand is apparently visible in extraordinary changes, and revolutions, the Instruments of so great alterations must needs (to satisfie the multitude) say, *Am I now come up without the Lord against this place to destroy it?* (a) Therefore he must needs scrape acquaintance with Religion, in hope to promote and gain countenance to his Covetous practises. For he that will at such a time make his advantage, must tune his Instrument to the same key with the world turned seemingly pious, or lose his opportunity of growing rich and great in it.

When Zion is built up with blood, and Jerusalem with iniquity, and the Heads thereof judge for reward, then will the Priests teach for hyre, and the Prophets divine for money: and after all, they will lean upon the Lord, and say, is not the Lord amongst us; no evil can come upon us. (b) This hypocrite therefore at such a time will not sit out, nor lose his share in the present advantage of counterfeit sanctity, but study the fashion that he may consult his gain, and will be this, and that, and every thing whereby he may get any thing. Tell not him of conscience against his profit, nor of godliness against his gain. He hath a conscience for any thing that may advance him, for nothing that may obstruct his promotion.

But such are the sleights of Satan the god of this world, that not the true God whom he professeth, but the world whom he seems to deny, hath his heart, whoever tunes his tongue and orders his devotions. This he embraceth with the strength of his soul. When Religion and the World part Company (as oft-times they do) *Demas* will forsake *Paul*, (yea Christ himself,) *having loved this present World* (c). This commands him more then ever God did, even when he made most profession of godliness. He will adventure his soul for the World, but not the least limb of his body for God. And so when he doth more for the World then he will do for God, in Gods account he adoreth and worshippeth the World, (d) as that which can do him most good; and, neglecteth the true God, because being evil in himself, he can expect nothing but evil from God.

Differ. On the Contrary, the true Christian is crucified to the World, that unto him there may be but one God.

In the World there be that are called gods: So that, where the true God is not alone worshipped and glorified, there be gods many, and lords many (e): yet, to the true Christian there is but one God, the Father of whom are all things, and wee in him, as there is but one Lord Jesus Christ, by whom are all things, and wee by him. (f)

The World shall have his hands, because God hath commanded him with quietnesse to work, and to eat his own bread. (g) but God alone hath his heart, (h) because none else can satisfie it. The World passeth away, and the lust thereof (i): but he must and will have a God with whom is no variableness neither shadow of turning, (k) but is the same yesterday, and to day, and, for ever. (l) His soul being immortal nothing

nothing will content him but an eternal God. If he labour for meat, in reference to his soul, it shall not be for that which perisheth, but for that which endureth to everlasting life. (m) The choicest Cates of the World are but huskes for swine, and therefore not food for him that will live for ever. m Joh. 6. 27.

Offer him whatever the earth affordeth, whatever nature can bring forth out of her choycest treasury to present to her dearest darlings, all this is nothing to a soul whose reasonable infinite appetite longs after that which is truly and every way infinite. Therefore, when he hath all that the World can afford him, he still cries out, whom have I in heaven but thee? and there is none upon earth that I desire besides thee. (n) He is clothed with the Sun, and therefore must needs have the Moon under his feet. (o) He will never make earth his heaven, who enjoys heaven upon earth, as an heir of the Kingdome which God hath promised to them that love him. (p) A heaven upon earth he may have; because he converseth as one in heaven, while on the earth; but all the earth with the fulness thereof, will never fill him, who can never be full, but by and with the fulness of him that filleth all in all, (q)

Thus this hypocrite makes a god of this World, because given up to the god of this World; the true Christian abhorreth all thoughts of making the World his god, because his God is in heaven: The one worshippeth and serveth the creature more than the Creator; (r) the other maketh the creature his servant, and serveth him onely who is God blessed for ever. r R. m. 1. 25.

This Hypocrite will be of that Religion which is most for his Worldly advantage. Char. 2.

He that makes the World his god, will be conformed to this World, for gayning the wealth and good things thereof, as well without God as with him. He admits of no Religion that will overfway this resolution, but makes this resolution the Elector and Master of his Religion. His continual lay is, Who will shew us any good? (s) Any good, who ever shewes it, whence so ever it comes, by what means soever attained, serves his turne. So that, what sometimes Issai the Gittite spake unto David, (t) in what place so ever my Lord the King shall be, whether in death or life, even there also will thy servant be; this hypocrite, in the secrets of his soul, saith to the World, where soever profit is, hers will I be, and her will I serve, and follow after, all the World over. If God, or Religion will make up an estate and put him in a way of gayne, God shall be his God, and Religion his favourite. If not, he knows no God, Religion, or conscience but in subordination to any thing else which will accomplish his worldly ends. If Gain be godliness, godliness shall have enough of his service. But if godlynes hinder his gaine, or prophecy evil unto him for it, he puts it off as Felix did Paul, (u) Go thy way for this time, when I have a convenient season, I will call for thee. Time enough hereafter, when he is going out of the World to converse with Religion that hinders his thriving in the World. u A. C. 24. 25.

If Popery prevail, and likely to be the quickest way to preferment, he hath presently arguments more than enow at his fingers ends to take him off from the true Reformed Religion, and to justifie his reconciliation to Rome. He finds so much diversity and contrarieties of opinions and parties, among Protestants, that he can bear it no longer. He would willingly have continued Protestant, could he have known where to fix his faith; but seeing he could not, that, now, makes him a Roman-Catholick; and, to set up his rest there as the only center of a pious soul. In the mean time, he knows no more than the Collier, what that Church beleives, but to beleive as the Church believes, and to yield blind obedience to he knows not what, so it open a way to his thriving in the World, and to get up at Court. With this he hugs himself as much as ever did Micah the Ephraimite when he had gotten an house full of gods, and made an Ephod and a Teraphim, and at length hired a runnigado Levite to officiate in his house; and from hence concluded, now I know that the Lord will do me good, seeing I have a Levite to my Priest. (w) The hope of advancing his estate makes him willing to allow ten shekels of silver by the year and a suit of apparell, beside diet, to maintain a false worship; whereas otherwise, he would scarce have afforded bread and water alone to a true Prophet of God. w Judg. 17. 11.

Or,

Or, if he go not over to *Rome*, because that superstition may not be the only way left to get wealth; yet his heart being still for his profit; his eye shall be upon that profession, or way of Religion, which at the present is most in request and power. *Evangelical*, or *Reformed*; *Lutheran*, or *Calvinist*, *Brownist*, *Anabaptist*, *Famili-ist*, *Libertine*, &c. are alike to him, save only in the matter of his gain: for this, he bids adieu to what ever he professed before, when he perceives his former way and party to be left behind. He is resolved with *Hushai* (but for a worse purpose) to worship the rising Sun: and *Absalom* shall be now as much esteemed and honoured by him, as ever *David* himself was, when at the highest. Of any Religion, he is ready to say, as he of *Absalom*, (x) *whom all the men of Israel shall choose*, (although with rejecting their true leige Lord and Sovereigne,) *his will I be, and with him will I abide*. Upon every change, he is ready to comply with this *Epiphonema* (and invitation of others to the same compliance) *O come let us sing a new song*.

x 2 Sam. 16. 18.

If he find the temper of the times to be such, that there is nothing to be gotten by one Religion more than another; he is indifferent what Religion you impose on him, A Masse, and the Lords Supper in the reformed way; the *Scriptures*, and *Traditions*; Popery, and the Protestant Religion, do suit as well with his palate, and go down as willingly, one as the other. If he prefer any, it is that by which he gets most, although it be of all other the worst. Here *Demetrius*, that otherwise never troubled himself much with matters of Religion, will seem very Zealous for *Diana*, and for the support of her magnificence (y): not that he cared for *Diana*, more than for a painted post; but, because by that craft, he and his fellow *silver smiths* had their wealth. If he happen to be a looser by Christ in the things of the World, although Christ and his Religion be of all other the best, he is of the *Gergesenes* mind, who had rather part with Christ, than hazard their *swine* by his company, and chose rather to have no Christ, than no hogs. (z)

y Act. 19. 25. 27

z Mar. 8. 34.

Differ.

On the Contrary, the true Christian is only for the pure Religion and undefiled before God, whether the World smile, or frowne.

a Psal. 119. 33.
b ver. 30. 31.
c ver. 111.

He embraceth Religion for Religions sake: therefore if God once teach him the way of his statutes, he will keep it unto the end, (a) If he have once chosen the way of truth, he will stick unto Gods Testimonies, (b) and take them as an heritage for ever, (c) how ever God deale with him in the things of the World, He can love God as well, and blesse him as much, when God not only denies, but takes from him the outward comforts of life. (d)

d Job. 1. 2.

e Gen. 28. 10.
21.

If with *Jacob*, he make a Vow, saying. (e) *If God will be with me, and keep me in this way that I go, and will give me bread to eat and raiment to put on, &c. then shall the Lord be my God, &c.* He doth it not as indenting by way of condition: and, to be free, in case God performe not: but, as ingaging his heart by a stronger obligation to serve the Lord only, and to give more ample testimonies of it, as assuredly believing that God would do all that, and more, for him.

f Job. 13. 15.

Thus, when he observeth the Worldlings enclination, by that inquiry, *who will shew us any good?* the true Christian presently makes out to God *to lift up the light of his countenance upon him*: thereby giving all to understand that if God should deny him *Corn, wine, and oyle*, yet so long as he could but enjoy the special favour of God in Christ, that should suffice. The World should never part God and him, Let him enjoy God, and take the World who will. Then, though God slay him, he will yet trust in him. (f) He will not change his God for gold, nor his Religion to save his life. All the rage and fury of a *Nebuchadnezzar* himself shall not once move him, nor so much as put him to the least care, or study for an answer to an unreasonable and impious command; If threatned, he feares not, if cast into a fiery furnace, he rests upon God, who is able to deliver him. (g) and whether he deliver him or not he will not be false to his God, by serving the gods of mens setting up. He will not change his Lord for wages, nor his Religion for safety. And even those outward blessings which God hath cast upon him, in a lawful calling, he lookes upon more as the return of his prayers, than as the fruit of his labours; and is as willing to part with them

g Prov. 30. 8.

them all for God that bestowed them, as he is to enjoy them while God seeth fit to continue them.

Thus, this Hypocrite while he makes shew of greatest honour to Religion, is no better than *Demetrius*, who loved the *Shrynes* better than his *Saint*, and the *Silver* better than her *Shrynes*: the true Christian, with *David*, loves Religion better than thousands of Gold and Silver, and his God, better than his life: the one makes sure of the world, whatever becomes of Religion; the other chooseth to keep close to Religion, whatever become of himself: The one conditioneth for plenty, and a great estate, the other is contented with a pilgrims allowance (b).

b Prov. 30. 8.

This Hypocrite apologiseth for all his worldly practises, by pretence of such ends as none Character. 3. can deny to be good.

Covetousnesse being conscious, seekes shelter under somewhat that is either really good, or at least seems to be so. Therefore Covetousnesse never walks without a Cloak, (i). nor can well make her Market without fained words, (k) the better to let off her wares. And herein Covetousnesse hath the advantage of most sins: For, no sin hath so many faire pretences to make its way into the hearts of sinfull men: Drunkenesse, Adultery, and such like, may have somewhat to plead to such as love these sins, but not to others who are not those wayes addicted: but Covetousnesse hath Arguments of all sorts and sizes, to fit, not only the worldling, but to gravel and non-plus many of those that have renounced the world. So as this Hypocrite (if he cannot make others, yet he) makes himself at least to believe that he should do ill, to do otherwise then he doth.

i 1 Thes. 2. 5.

k 2 Pet. 2. 3.

If he be charged with oppression, his answer is ready, *I must pay every man his own, and nothing is mine till that be done, therefore I must make the best of mine own, for I am in debt.* As if a man could not live out of debt, unlesse he live out of charity. If taxed of Usury, he tells you, *he takes no more then the Law allowes him; nor performs lesse then the Law enjoynes him:* Not considering that mans lawes must tolerate and yield to the hardnesse of mans heart, many things which the Law of God never allowed, but requires to love mercy as well as to do justice. If upbraided with niggardlinesse, he answers, *he must be thrifty and frugal, that it is a sin to be profuse and riotous, and that Gods blessings must not be squandered in wastefull courses.* As if God did not allow a man soberly to eat and drink, and to enjoy the good of his labour; and that to a man to whom God hath given riches and wealth, the addition of a power to eat thereof, and to take his portion, and to rejoyce in his labour, were not the gift of God. (l)

l Eccles. 5. 18;

19.

If he be censured of griping and cruelty to Tenants, &c. He thinks he hath abundantly satisfied you, if he plead, *I must maintaine my state and port, and provide for my family and charge accordingly;* else were I worse then an infidel (m); not considering that he that doth no more, is no better, nor doth he more, who thinks one duty cannot be performed, unlesse another as necessary be neglected. If demanded, for whom he heaps up so much? His answer is, *I must get somewhat to do good withal hereafter.* This is an ordinary cloak for oppression, bribery, robbery, &c. to build Almes-houses after death, who made many to stand in need of an Almes-house while he lives. But, what a vaine thing is it for a man to be evil while he lives, that some good may be done when he is dead? to undo many, to provide for a few; and then, to think that such robbery should be accepted of God for a burnt-offering?

m 1 Tim. 5. 8.

Thus he thinks himself guiltlesse, if he can delude the world, whereas his guilt is the greater, by how much more artificial he is in maintaining his sin. If he can prevaile so far as to procure the vile person to be called liberal, and the churle bountifull, (n) he hath his desire, although herein he deceiveth himself more then he can deceive others: For this makes him not to feel, or apprehend his sicknesse, even when he is most deadly sick, because those stupified medicines which he made use of to silence others, have their effects most upon himselfe, for that hereby he is induced to think himselfe, of all other sinnes to be most cleare of covetousnesse, which is his special and reigning sinne.

n 1 Sai. 31. 5.

On the contrary, the true child of God (possessed of an estate,) fears himself most of being most guilty of this sin. Differ.

The least shivering towards the world makes him afraid of this Ague. He knows that both nature and necessity are apt to make men love the world, and that therefore the common practise and custome of all, or of most of the most sober men are biffed this way : (*) all which is apt to make this sin familiar unto him, while he looks strangely on it; and, to be in his bosome, ere he be aware. Therefore is he very jealous of the least inclinations to this disease, because so common that few who have matter to feed it, can be freed from it, and least of all himself, whom he looks upon as the greatest of sinners, and the least of Saints. He finds and complains that the very Law which forbids it, makes him to covet the more, (e) as irritating that corruption which is inbred in him, from the antipathy it hath to the Law which condemns it; and therefore, when he is most conversant in the perfect Law, he is most earnest in this petition, *encline mine heart unto thy testimonies, and not unto covetousness* (p).

He considers the several veiles with which men are most apt to cover this malady, and that they who are most deeply infected with it, are like men sick of the plague, most hardly perswaded that they are in danger to die of it. Therefore he more strictly examineth, and looketh through all the Figg-leaves wherewith covetousnesse seeks to hide her nakednesse. If but a wish of a greater estate crosse his heart; if but an eye wander after objects of avarice, by *coveting a field, an house, &c.* he presently goeth to God against it; and, with *Paul*, accuseth himself as guilty of that sinne, from which all other men would free him. He knows how apt the spirit of corruption within him is, to *lust* after Covetousnesse, as well as after *envy*, (q) or ought else that is evil. Therefore, he endeavours to *give the water no passage, no not a little*; but, to crush this sinne in the egge, *left out of this Serpents root there come a Cockatrice, and his fruit become a fiery flying Serpent.* (r)

Thus, this Hypocrite seeks a cover for his sin, which he resolves to cherish; the true Christian layes it open to the view of all, because he is resolved to destroy it: the one is deadly sick and complaineth not, because the disease hath gained the vital parts; the other complaineth, and so is not mortally sick, because his fear makes him prevent the desperate danger of the other.

Charact. 4. This Hypocrite seeks the things of the world absolutely, and with all his might.

He looks upon them as that which would make him happy, and therefore desireth them accordingly, not with condition, or submission; but, *absolutely*, as resolving to take no nay; and, *with all his might*, that he may obtain them, whoever sayes nay. He never putteth it to Gods wisdom to consider whether the things he desireth be good for him, or not, but takes that for granted, how grossely soever he be deceived. Therefore as *Rachel*, in passion, cried to her husband, *Give me children, or else I dye* (s); So he in the strength of his concupiscence, cries out to all, likely to help him, give me such or such an estate, preferment, &c. or I shall never be contented, or satisfied. He *will be rich*, whatever temptations and snares of the Devil he fall into to compass riches.

Hence it is that he seeketh these things with all his might; *rising early, lying down late, and eating the bread of carefulnesse*: (u) There is no end of all his travel, neither, saith he, *for whom do I labour and bereave my soul of good*, (v) For a very vanity, which is tossed to and fro of them that seek death; (x) Thus he walketh in a vain shadow, being *disquieted in vain, to heap up riches, not knowing who shall gather them*: (y) Turning and tormoiling himself like a dog in a wheele, still labouring, yet always remaining in the same place: for though he seek and seem to climb, yet his weight still casts him back to the bottome. And whether he compass riches or not, he is deceived, and pierced through and through with many sorrowes. If he get riches, his heart is set upon them; if not, his heart sinkes, and dies within him: so that being had, they bind him; not had, they torture him. So are the wayes of every one that is greedy of gain, which taketh away the life of the owners thereof (z).

¶ Prov. I. 19.

Contrarily

Contrarily, *The true Christian seeketh these things secondarily, subordinately, and moderately.*

He seeketh first the Kingdome of God and the righteousness thereof, (a) waiting for ^{a Mt. 6. 33.} these things, to be rather added of God, then earnestly sought by himselfe.

First, let Gods will be done, and then let God give him his daily bread. He seeks only that which God sees to be good for him, not what he concludes to be so, because he desires it, and would faine have it. He is content to subscribe to Gods wisdom, and to put the matter wholly into Gods own hand: for though he may signifie in a prayer, what he conceiveth to be good, yet he leaves it to the wisdom of God to dispose otherwise, if God see cause. He placeth no happinesse in the things of the world, and therefore is more moderate in seeking, and better satisfied in Gods denial of them. Therefore, when the world is restless, God, saith the Psalmist, (b) *giveth to his beloved, rest.* He carrieth a sweet temper in worldly cares, and accordingly reaps ^{b Psal. 127. 2.} a comfortable measure of heavenly contentment in the midst of them all. For, *God giveth to a man that is good in his sight, wisdom, and knowledge, and joy: but the sinner he giveth travel, to gather and to heap up, that he may give to him that is good before God (c).* ^{c Eccles. 2. 26.}

Thus, this Hypocrite sets his heart on the world, to dote upon it as his happinesse; the true Christian hath the world in his heart, not to love it, but to see the vanity of it: the one pursues it as his greatest care, the other neglects it, and casteth all his care upon God. The one thinks he can never do enough to obtaine it, the other feares he doth too much, when he doth least to procure it.

This Hypocrite bringeth conscience to concupiscence; *The Law to his Char. 5.* lust.

First, he would faine have such a thing; but it is not lawful. But is there no way to make it so; at least in some cases and considerations? He sits not down by the Baptists, *Non licet tibi, it is not lawful for thee to have her:* but he goes on with the covetous to ask counsel, how he may possesse himself of it. As men that have but a broken title, seek by the wit and cunning of a crafty Lawyer, to piece it up. Thus he seeth a field and coveteth it, but finding a barre, he suspendeth the action, till the way seem to be cleared; and then having fetched a circle, and wheeled about, at the last he leapeth (as a Lyon) upon his prey, upon the field and life of Naboth (d). Thus Saul, who ^{d 1 King. 22.} had destroyed all witches and wizzards he could light upon, when he saw that God answered him not, repaires to the witch at Endor, not absolutely to consult with the Devil in proper kinde; but, to make use of her to raise up old Samuel now dead, that from him he might learne what to do when God had forsaken him, and the Philistins began to be too hard for him (e). He can here dispense with the Law, which forbade him to ^{e 1 Sam. 28. 16.} suffer a witch to live; but he doth it so, as to make it seem, at least in his case, not simply unlawful.

Of the same spirit and temper was that wretched worldling Balaam, who loved the wages of iniquity with all his heart; although at first he durst not touch it, untill he had by importunity hoped to win over God to give way unto it. When he found not that answer from God which he expected, he makes great shewes of not darcing to go; yet, not without greater struglings to obtain liberty of going. He, who pretended so much acquaintance with the true God (although a false prophet, and no better at best than a Simon Magus, who had heard too much of God to deny him; and, loved his own lusts too well, to obey him) as to consult Jechab, before he would give his answer to the Princes of Moab sent from Balaak with the reward of Divination in their hands; could not but imagine at least, that he should never obtaine from God a commission to curse those whom the Lord had blessed (f). Yet when Balaak sent a second ^{f Num. 22. 12.} Embassie by Princes more, and more honourable than the first, with promises of very great honour as well as wealth, he resteth not in Gods first answer; for although he make great protestations of keeping close to Gods directions; and, that if Balaak would give him his house full of Silver and Gold, he cannot go beyond the Word of the Lord his God, to do lesse or more: Yet he is willing to make one trial more, and instead of sending them

away, he now prayeth them (which he did not before) to tarry that night also, that he might know what the Lord would say unto him more. (g)

When, God finding him mad upon the journey did after permit (not allow) him to go; with an hank of restraint when he came there. (h) Balaam hence gathereth hopes that he who at first denied him liberty to go and after granted it; would at last be drawn to give him power to curse Israel, although at present he seemed to refuse it. Hence Balaam built so many Altars, and offered so many Bullocks and Rams, upon them; first, in one place, (i) then in another. (k) and after all, when he saw that it pleased the Lord to crosse his designe, he went out againe; not as before, to consult God; but, to seek for enchantments, setting his face now, not towards Altars, but toward the wilderness; (l) Where he had often consulted the Devil.

In all which he pretended still to follow Gods command, whose resolution he could not alter; But, rather then lose all his paines, and hazards; and return without some reward, when he found God inexorable, he then (as a wretched hypocritical Worldling) betakes him to another stratagem; for by wicked counsell he taught Balack to lay a stumbling block before the children of Israel, to eat things sacrificed to Idols, and to commit fornication. (m) The plot was this, Balack should send out some of the fairest of their Midianitish Women, near to the Camp of Israel, then at Shittim; either out of a pretended curiosity to view a strange people, or counterfeit humanity to victual their Camp in a strange Countrey; Whence the Israelites (naturally given to the flesh) kindled in their lusts, solicited the women to uncleanness; they refuse, unlesse the Israelites will sacrifice to their gods, and eat and drink with them in their Idolatrous festiuals; this the Israelites; now in flames of lust, consent unto, rather than not enjoy them.

Hereby Baalam obtained his end, being (as he wickedly imagined) now too hard for the Lord; putting a trick upon God, to make God to curse those himself, whom he would not suffer Baalam to curse upon any intreaties. And thus, this Hypocrite will (as he thinkes) make that lawful and practicable at length, which he found most difficult, and boggled at, at the first: And, rather then faile, make God himself his Instrument, to do that which God will not suffer him to attempt: Not that God will be so mocked; but, that this hypocrite will do what he can thus to mock him.

On the Contrary, the true Christian subdueth concupiscence unto conscience, and destroyeth that lust that will not be subject to the Law of God.

Let the World account him what they please, a Puritan, a precise foole whom vain scrupulosity keeps from preferment: yet he will not tast of their delicacies upon their termes, nor study to make that lawful which God hath once forbidden, or shewed the least dislike of. When the men of this World laugh him to scorn for being afraid of riches, honours, &c. As being a foole in graine, he is still of Agars mind give me neither poverty nor riches. (n) Because he sees those snares and temptations in them, which others will not believe till it be too late.

He studies to bring his will to reason, his lust to the Law; labouring not to find distinctions to help out a covetous lust, that it might not come withyn compasse of the lash; but, lasheth his lust with the whip of the Law, (which saith, thou shalt not covet) when it begins to move towards any thing which the Law alloweth not. If there be a lust that gives a Law to his members to war against the Law of his mind, (o) he presently cries out (not as David, to Joab touching Absolom; (p) deal gently for my sake with the Young man); but, as Paul unto God, O wretched man that I am who shall deliver me from this body of death? (q)

If he find his heart unable to stand against such or such a lust, he gets out of sight of that which might prove a temptation. He is so far from pleading for sin, that he stops his eares; and silenceth all plea's for it. Conscience is his bridle, lust his slave, which he will not only curb, but rather whip to death, than suffer it to bribe conscience to give way unto it; or, reason, to make it lawful. When the hypocrite, saith, (r) when will the New Moon be gone, that we may sell Corne? and, the Sabbath

Sabbath, that we may set forth Wheat? the true Christian saith, when will the Sabbath come, that I may shut up shop, and serve God in his house, rather than my best customers in mine own? because the Sabbath is to him a delight, the holy of the Lord. (s) With him nothing is lawful, that lust cryeth up; and conscience cryeth down. 1st. 5. 8.

And when others borrow a point of the Law, in treading wine presser, bringing in of sheaves and selling victuals on the Sabbath, under pretence of necessity, and preferring the good creatures of God; he not only avoids such practises, but testifieth against them as bringing wrath upon Israel. (t)

In a word, thus, this hypocrite, in the immoderate seeking of earthly things, impowreth Lust to give Law to Conscience in hope thereby to make his Worldliness lawful; the true Christian gives Law to Lust, that conscience may keep him off from unlawful Lustling: the one strives to make the narrow way of God broader, that he may take in more of the World; the other seekes to make the broad way of sin narrower, that there may be lesse room for the World.

The Worldly Hypocrite receives the things of the World, without respect to Christ. Char. 6.

As he is Worldly in seeking, so is he no lesse earthly in receiving the things of the World. He takes them not in upon the account of Christ, either as an Head, and he, a Member; or, as Christ is the Bridegroom; and he, the Bride; or, as Christ is as heire of all things, (u) and he, an heire of God; and joint heire with Christ: (w) nor looks he upon these things, as his because he is Christ's, and Christ is Gods; (x) nor by vertue of the Covenant of Grace wherein God becomes his Father in Christ by Grace of adoption; but rather, by the Covenant of nature, as his Creator, whereby the Lord saveth both man and beast (y); and hath given the earth to the children of men; (z) causing the Sun to rise on the evil as well as on the good. (a) Or as he rewardeth with outward favours, the outward and overly service of hypocrites. 1st. 13. 15 and 17.

There is a Covenant of Nature which God ordinarily keepeth, and a voice of nature which God indifferently heareth, as well in *Ismael* (b) as in *Isaak*; as well in the *Young Ravens*, (c) and *Lions*, (d) as in the children of men. And upon this ground this hypocrite goeth unto God; without seeking further to make out his title to them, as additions to his share in the Kingdom of God and his righteousness. (e) And the reason is, because, not the cry of faith; but the voice of nature; yea, of his Lust craveth these things at the hand of God, neither of which can go to God as to a Father in Christ, but rather as to a *Supper* to help him, upon no better account than the Heathens to their Idol, whom they apprehended as an helping Father. u Heb. 1. 2. w Rom. 8. 17. x 1 Cor. 3. 13. y Psal. 36. 6. z Psal. 115. 16. a Mar. 5. 46.

Nay, he receiveth these, in stead of Christ and the Covenant of Grace, As *Esaú's* mouth was stopped with a messe of pottage, in stead of the birthright (f). (which when he had sold, he despised) (g); and with the fatness of the earth, in stead of the blessing (h). So this hypocrite, is well contented, if his belly be well filled, with a portion in this life, whatever become of his share in the next: being willing enough to take Christ's counsel (*care not for to morrow*), (i) in a contrary sense, by leaving off all thought for the morrow of the world to come; but, laying out all his thoughts for the morrow of the present life. By meanes whereof, as the *fatting Oxe* is better fed than the *labouring*, So this subject of Gods patience oft-times fares better in this world than many a vessel of mercy. b Gen. 21. 17. c Psal. 147. 9. d Psal. 104. 21. e Mar. 6. 23. f Gen. 25. 31 & c ver. 34. g Gen. 27. 39. i Mat. 6. 34.

On the Contrary, the true Christian receives all as the allowance of Christ, his head and husband, in the Covenant of grace. Differ.

He looks upon the most common earthly blessings as the fruit of the choicest love of his Saviour, and as a part of the Covenant sealed in his blood: without which he finds no more tast in the greatest earthly mercy, than in the *white of an egge*; nor more content, then *Rachel* found in all the kindness of *Jacob*, without children (k) of his body. This is that alone which gives relish and sweetness to all blessings, when they are given with Christ, and for Christ; that he may see, read, tast, and feed upon Christ in them. This makes every pittance like *Benjamins* messe (l); and gives him evidence of more special affection from *Joseph* although others have also messes sent unto them k Gen. 30. 1. l Gen. 43. 34.

them, and drink and are merry with them.

*Eſau had the ſatneſſe of the earth bequeathed to him, that was before given unto Jacob. The Legacy was the ſame, but not the bleſſing. Eſau's portion was a fruit of natural relation, the bleſſing given to Jacob was more, even the fruit of the Covenant of grace made with Abraham, as appears by that addition, *cursed be every one that curſeth thee, (m)* which was *Abrahams* priviledge. The child that is heir, may at preſent have leſſe allowance then an hired ſervant: but in the iſſue he gets the ſtart, becauſe deeper in the Fathers love. And although they ſit at the ſame table (becauſe the *heyre* in his minority *differs not from a ſervant, though he be Lord of all, o*) Yet they ſit there upon different accounts, as they ſtand under different relations, and eat of the ſame meat upon different titles.*

Abraham had many ſons by Keturah, (p) beſides Iſhmael by Hagar. But Abraham gave all that he had unto Iſaac (q). Not that the reſt got nothing; for, he gave them all giſts, and ſent them away from Iſaac his Sonne (r); but, that all which they had was nothing in compariſon of Iſaac's inheritance.

Thus, this Hypocrite receives earthly things as fruits of common favour; the other as the pledges of ſpecial love; the one, by providence; the other, by Covenant; the one as an hireling, the other as an heir: the one receiveth theſe things as ſpoiles gotten by hunting as Nimrod got Kingdomes; *Eſau, the maſtery, and Iſhmael, maintenance; the other receives all from the hand of God in Chriſt, from whom he is affirmed that he ſhall lack nothing that is good, and ſaying of all he receiveth, as Jacob of his children, theſe are they whom God hath graciously given his ſervant (s). The one as a traitour in rebellion, lays hold on all he can, but uſurpeth whatever he enjoyeth the other as an offender pardoned, and reſtored in blood, holds all by an indeſeizable Title.*

Charaſt. 7. This Hypocrite thinks all he hath to be but a little.

Let God be never ſo bountifull, this Hypocrite looks upon all as a ſmall pittance; as Lot upon Zoar, is it not a little one (r)? He hath an high opinion of every ſervice he tendereth, how hypocritically ſoever performed; and thinks he is neglected much (when he hath moſt) in reſpect of what he deſerveth: So that what the Pſalmiſt ſometimes ſpake raſhly in a paſſion, *Verity, I have cleaſed my heart in vaine, and waſhed my hands in innocency, (u)* this Hypocrite ſpeaks upon deliberation ſeriously, as reſolving to ſtand by it. *It is in vaine to ſerve God; and what profit is it that we have kept his Ordinances, and that we have walked mournfully before him (w).* The returning them from captivity, the giving them liberty and opportunity of building the City, the Temple; yea, their own houſes, and that in a ſumptuous manner, while the houſe of the Lord lay waſte (x), was nothing with them, while God plagued them in their eſtates for neglect of his houſe (y).

He conſiders not how little he deſerves, but looks how much God gives unto others, which his pride makes him think to be more due to him; and therefore unthankful for what he receiveth. He looks for more than his penny for working all day, if another receive as much who wrought but an hour: *His eye is evil, becauſe his Lords is good, and thinks himſelf ill requited, for bearing the burden and heat of the day, if another get as much (whoſe labour was leſſe) though bounty, although himſelf receive no leſſe than his bargain (z).* He is as high with his heavenly Father if he do any thing for another more then for him; as the brother of the Prodigal returning to his father, *Thou never gaveſt me a kid that I might merry with my friends, &c. (a)* Thus to a murmuring Iſraelite, *Mannah from Heaven is not enough, unleſſe he may have fleſh for his luſt, as well as bread for his belly. (b)* Yea, when he hath all, he thinks he poſſeſſeth nothing, becauſe not all he expected.

Differ. On the Contrary, the true Chriſtian thinking little of his merit, thinks much of his reward.

Be it never ſo little, he unfeignedly acknowledgeth it to be more than he deſerves, to whom belongs nothing but *confuſion of face (c).* If God make Jacob inſtead of a naked traveling ſtaffe to paſſe over Jordan with all, to become two bands, he quickly caſts

up the accounts of his merits into a very small summe, *I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed unto thy servant (d)*. He knowes that Gods children are soone satisfied: Nature being content with little, and grace with lesse, because assured, that the man that hath it shall be sure to want nothing that is good (e). d Gen. 32. 10.
e Psal. 34. 10.

Hence he is of Pauls spirit, when in prison, and living wholly upon almes of charitable Christians, of Philippi, *I have all, and abound, I am full, having received from Epaphroditus the things which were sent from you (f)*. Having food and rayment he is therewith content: and now he is one having nothing in the account of others, yet possesseth all things (g), because contented with such things as he hath (h). He is more in prayer for abundance of grace then of wealth (i), then for abundance of wealth and a mediocrity of grace. He rather thinks he hath too much, then too little of the world, because he hath not too much, but too little of grace. f Phil. 14. 18.
g 2 Cor. 6. 10.
h Heb. 13. 5.
i Psal. 4. 6.
Prov. 30. 8.

Thus this Hypocrites eye is more then his belly, and both too great, to be thankful: the true Christian is rather astonished at the bounty which his eye beholdeth, and thinks his eye too greedy, when satisfied with the least proportion: the one sets too high a value upon his own service; the other sets all the price upon Gods bounty; the former, thinks much he hath no more, the other, breaks forth with admiration, *Who am I, O Lord God? and what is my Fathers house, that thou hast brought me hither-to (k)?*

The worldly Hypocrite hath sorrow with his sops, and more trouble with his largest enjoyments then they are worth. k 2 Sam. 7. 18.
Charact. 8.

His sorrows and troubles are not from men for his profession of Religion, but from God for his hypocrisie in it; and, from his riches, through his Covetousnesse in seeking, or his evil conscience in compassing for them. This is a perpetual Harpy at his feast, a vulture that feeds upon his heart, when he feeds himself most upon his possessions. This is as the hand-writing upon the Wall unto King Belshazzar (l), making him in the midst of his feasting, not only to change countenance, but to be troubled in his thoughts. And rather then want tormentors, his love of money will make him his own tormentor, to pierce himself through with many sorrows (m). If he now look towards Christ for a salve for this wound, all he gets there is this, *Wee unto you that are rich, for ye have received your consolation (n)*. And this, *Go to now, ye rich men, weep and howle for the miseries that shall come upon you (o)*. So is he that layeth up treasure for himself, and is not rich towards God (p). And, however he be not alwayes in the furnace, yet he is alwayes in the danger, the fear whereof often torments him before the time: especially when he finds and considers how much he hath set his heart upon that which is not (q), and disquieted himself in vain (r). l Dan. 6. 5, 6.
m 1 Tim. 6. 10.
n Luke 6. 24.
o Jam. 5. 1.
p Luke 12. 21.
q Prov. 23. 5.
r Psal. 39. 6.
Differ.

On the Contrary, The true Christian hath two feasts in one.

The feast of food which cheereth his body, is accompanied with the continual feast of a good conscience which reviveth his heart. Whether he hath lesse or more, the least pittance is better then great treasure and trouble therewith, (s) which ariseth from it. He eateth of the labour of his hands, and it is well with him (t). Yea, he hath a feast, without a feast, even in fasting his conscience feasteth him, (u) and makes him to rejoyce even in tribulation. The blessing of God maketh rich, and he addes no sorrow with it. (w) Not that a godly man meets with no sorrow; for, who more persecuted and oppressed? (x) But this is his comfort, that he hath never the more sorrow from his riches. Envy may maligne him, and so cause him sorrow for his riches: but conscience doth not gaul him within, nor are his riches as a burden to his soul, that when he hath swallowed down riches, he is constrained to vomit them up, because God shall cast them out of his belly, (y) as he did the thirty pieces of Silver which Judas bought so dear (z). s Prov. 15. 16.
t Psal. 128. 2.
u Prov. 15. 15.
w Prov. 10. 22.
x Psal. 59. 15.
z Tim. 3. 12.
y Job 20. 6.
z Mat. 27. 3.

Thus, this Hypocrite, even in laughter, hath his heart sorrowful, and the end of his mirth is heavinesse (a); the true Christians sorrow occasioned by things of the world, is ever accompanied with joy in God: the one hath a fast in his feast; the other a feast in his fast: the former hath sorrow from God when the world like Delilah, lets him sleep in her lap (b); the other comforteth himself in the Lord his God, when the world, like the men of Ziklag, speak of stoning him (c). a Prov. 14. 13.
b Judg. 10. 19.
c 1 Sam. 30. 6.

Charact. 9. This Hypocrites joy in God falleth or riseth, as God lets the world ebb or flow in upon him.

If he receive not these earthly things, he is all amot: his hope perisheth, and his heart, as *Nabals*, dies within him, for the losse of a few raisins and figges, although given to save his life (*d*). He saith, I trust in God, but if the world faile him, his trust vanisheth. If the world smile, and lade him with thick clay, he is then a jovial zealot, a great sacrificer to his net, burning incense to his drag, because by these his portion is fat, and his meat plenteous (*e*); and for his better grace, saith, *Blessed be God, for I am rich* (*f*). But if God crosse him in the world, he cannot bear up, but discovers his want of faith, and despaire of the help of God. And well may his trust faile him, when *Mammon* his god forsaketh him.

If he be in present want, or but conceit of a want, who can hold him up, or bear up his spirit! He will rather question Gods omnipotence, then give way to faith in dark times to believe it. Can God furnish a table in the wilderness (*g*)? If the Lord would make windowes in heaven, can this be (*h*)? He is better at queries that argue his own infidelity, then studious to give glory to God, and to live by faith in extremity. An unbelieving heart thinks that impossible to God, which is not within compasse of humane reason and hope. He that in truth believes not in the true God, thinks nothing possible but what is within the reach of the creature; nor comfortable, but that whereof man is in present possession. He likes well a God that will be at his whistle, but not such a God as will prefer his own wisdom to mans, in dispensing his blessings.

Differ. Contrarily, the true Christian having God for his portion, rejoiceth in God however the world goes with him.

If God set him out a plentiful proportion of outward blessings, he rejoiceth in the love that bestows them, more then in the blessings bestowed. And because he knows this love is unchangeable, he will not change his thoughts of God, nor abate of his joy in him, when God (who is alwayes as good as wife) makes an alteration in his outward condition. *Job* is the same when God sweeps all away, as when he poured in abundance upon him (*i*). If not only his estate, but his heart begin to lag and flag, yet he sets up this resolution from which he will never go, *God is the strength of my heart* (*k*).

Even with the best portion on earth, God is his chiefest portion, without whom he accounts himself miserable in the midst of abundance of earthly blessings. Heaven it self is too little to be accounted a portion to him that hath God for his own. If he finde God there, he is satisfied: *Whom have I in heaven but thee?* And if God be his God, he cares for no more. This makes him say and sing, of whatever outward estate God of his grace affordeth, *The lines are fallen unto me in pleasant places; Yea, I have a goodly heritage* (*l*). Why? But because, the Lord himself is the portion of his inheritance, and of his cup, and it is God that maintaineth his lot, making it to stand by him, and to be sufficient for him.

When God gives most, he dares not trust in the uncertainty of riches, but in the living God, who giveth richly all things to enjoy (*m*). When God gives least, he knows that God denies not himself in whom are all good and perfect givings, but saith, as unto *Aaron* who had no lot among his brethren, *I am thy part and thine inheritance among the children of Israel* (*n*). Thence, the believer concludes, *I shall not want* (*o*): but goodnesse and truth shall follow me all the dayes of my life (*p*). For even when he seems to have nothing, he possesseth all things, upon this very account that he is *Christ*, and *Christ* is Gods (*q*), of whom are all things, and the believer in him (*r*): and that it is an infinite advantage to be heir of all that God hath to give, both in heaven and in earth, either in prosperity, or in exchange with advantage, although at present this heire differs nothing, in outward condition, from a servant?

Well may he say, when I have nothing, I want nothing, because I have God who is unto me all things. If he be under a Tyrant, as *Israel* under *Pharaoh*, he can yet say, *Thou art my King, O God, command deliverances for Jacob* (*r*). If under a bad Master,

as *Jacob* under *Laban*: he knoweth that he that is called in the Lord, being a servant, is the Lord's free-man (u). It may be he hath a bad wife, as *Job* had, yet is he married to the Lord in rightconnesse, in judgement, in loving kindnesse, and in mercies (w). Perhaps, the believing wife hath a bad husband, as *Abigail*, yet she hath a better at the same time, without danger of Law: for, her Maker is her husband (x). He may have an undutiful and rebellious son, as *David* had in *Abfalom*; an unfaithful friend, like to *Ahitophel*; rebellious subjects, like those that clave to *Abfalom*, yet it cannot be said that he serves not a good master, who is in stead of, and better then all relations unto him.

Thus this Hypocrite is as the brain-which riseth higher, or falleth lower in the brain-pan, as the Moon increaseth or decreaseth; the true Christian is as the Sun that keepeth one constant tenor of light and heat, even in the midst of Winter: the one hath his chief dependance upon earth, and so is affected as that flowes in, or runs out from him; the other depending wholly upon God, lives upon him, when the earth failes him, and so rejoiceth always, although not always alike.

The Worldly Hypocrite hath his heart set upon the things of the world. Charact. 10.

He maketh not God his strength, but trusteth in the abundance of his riches (y). This is his strong City, and as an high wall in his imagination (z). This makes him high and proud, to slight all above him, and to scorn all below him. To conceit himself the wisest, the best, the most godly, because richest: and so, none more incapable of the true riches. All pride is an enemy to grace: and none so much as purse-pride: the word hath no worse subject, nor the ministry a worse friend. He accounts himself wise enough; for, he hath wherewithal; and so will learn nothing: Godly enough, for God prospereth him; therefore he cares not for more godlinesse: and honest enough, for the world trusteth him: therefore he will not be thought to stand in need to be minded of honesty. Thus with the fork of pride, he keeps off the rake of grace.

He hath this worlds goods so, as he is rather had of them as a conquered slave, then enjoys them as a Master. He is even bridled, and saddled, and ridden by them, as the proud horse, which is not only ridden and managed, but lash't and spur-gall'd by his rider. And whereas man should be as a tree inverfed, whose root is in heaven, this Hypocrite is a man reinverfed, and turned into a tree, whose head and heart is mored in the earth, and heaven set at his heeles. And so, in earthly things he enlargeth his desire as hell, and is as death that cannot be satisfied: whereas in heavenly things his affections are more then moderated; for they are quite thrust out of doore, by the impetuoufness of the other, as good meat out of the stomack before it be concocted to afford nutriment to the body.

Contrarily, The true Christian when his hand is most upon the world, his heart is above it. Differ.

If riches encrease, he remembreth his rule, not to set his heart upon them (a). He knows there is a glutinous quality in them to glue the heart strongly to them, if the heart suffer it self to come too neer them; Therefore he keeps off from it, as from pitch that will defile him, and from poyson that will infect and inenome him. He looks upon the things of the world as lumber, not as his treasure; and therefore keeps them off in out-rooms, and will not bring them into his Jewel-house or Treasury, to take up room there, and to turn God and grace out of doors. Pſal. 62. 10.

He is willing to use them, but afraid to love them. He sets his affections on things above, and not on things below (b). If the affections be once clog'd by things below, the soul will have a hard pull to get them freed, and harder to flie to heaven with such a millstone about her neck. Therefore he keeps off his heart as fire from tow; and while he doth so he is sure to have his desires at command, that otherwise would command him as their vassal. Col. 3. 2.

A little of that we love not, but use only for necessity, will serve our turnes: nor are we apt to complaine of too little: no more than men necessitated to take physick,

sick, do usually find fault that the potion is too small. Where need is the cause of desire, desire is soon satisfied, because necessities are soon supplied. But where desire causeth need, the need multiplies and is unmeasurable, and causeth desire to go beyond all the daughters of the horse-leech, that cry, give, give; and to exceed hell, and the grave, which never saith it is enough (c). The Christian therefore limiteth himself to necessities, and confineth his appetite to necessities in earthly things, that so he may open his mouth wider that God may fill it with heavenly (d). Then, can he be without worldly things, and not want them; or, if he want what others have, yet he needs not any thing requisite for himself to have.

Thus this Hypocrite turnes the things of the world into bird-lime, that do so intangle and clog the wings of his soul, that in stead of making a flight to heaven, he becomes a prey to the fowler; the true Christian turns them into sailes, that further his voyage to glory (e): the one puts them on as an helmet which he cannot be without; the other throwes them off as Sauls Armour, as being too heavy, and an intanglement to him (f).

2 Tim. 2. 4. him (f).
Chara. 11. The worldly Hypocrite is at home in this world.

He talkes of Heaven, but is loth to leave the World; and while he is in it, he takes more care to settle here, then to provide for his departure. He is like a Wooer that talkes much of being gone, that he may be entreated to stay; wherein if he faile, he staves without intreaty, and is loth to depart when he can stay no longer. Even when he seeth that wise men die, and fooles perish and leave their wealth to others, whatever he may talk of leaving the world, yet his inward thought is, that his house shall continue for ever, and his dwelling place to all generations, and therefore he calleth his Lands after his own name (g): not that it is simply sinful to call his own Lands by what name he pleaseth, more than to give names to whatever he enjoyeth: but this is his sin, that by naming his Lands after his own name, he declares his desire at least to enjoy those Lands for ever; and makes that very naming of them to be a motive to his son, to be of the same opinion.

He is like those bad husbands that being never at home, yet wherever they be, they are never from home. An Inne is to them as their own habitation; yea, better if it give more content to their lusts, as usually it doth, that it may enjoy them longer, although it undo them the sooner. Do but feed his lusts, he never desires other heaven. Let him be but assured it shall alwayes be so, he never thinks of other home, and if he have any other, it is rather his grief that he must return to it, than his joy that he hath another home to go unto. But what a vain, yea mad thing is it for a man to think himself at home in the house of his pilgrimage?

Great men think they have great reason to love the world, because the world makes much of them: So hath the Devil too, who is better served then the best and greatest of them. But were great men so wise as they should be, and take themselves to be; yea, had they but a dram or scruple of that wisdom of which they pretend to be the sole owners, they would soon discern that all the smiles of the world are but the fawnings of an enemy, and therefore not to be trusted, unlesse by those who have a minde to give power to their enemy to undoe them.

Differ. On the contrary, the true Christian is a stranger and pilgrim where he enjoys most of the world (h).
b 1 Pet. 2. 11.

If true title be disputed, the godly hath more right to the world then the wicked: but, if inclination be considered, he that hath the best right is most willing to part with it: Not as despising the least blessings of God, but as valuing the hopes of a better inheritance at an higher rate. Wherefore, as Joseph in Egypt, notwithstanding his preferment to be the second in the Kingdome, accounted himself a pilgrim, and gave Commandment concerning his bones (i), to be carried into Canaan (as shewing his faith in the promise, rather then accounting an earthly Canaan, the true and last rest that remaineth to the people of God:) So the true Christian will not by any of his actions give any man just cause to think that he looks upon himself as having here any abiding City; but, that he seek, one to come (k): and looks upon the world with a double aspect.

i Heb. 11. 22.
4 Heb. 13. 14.

First,

First, as Gods high-way paved for the commodity of Travellers, that travaile to seek the face of God; and as a store-house of provision for those that travaile thatway; and is thankful for all provisions he finds in his journey. He indents not for a great estate, but is content with a pilgrims allowance; food, lodging, and rayment are enough for a pilgrim; and, things necessary, for a stranger. He leaves others to look and hunt after great places and things in the world, he is in his journey, and minds them not. If God will let him carry the bag and bottle himself, he is careful to preserve it, and thankful for being trusted with it. If God will keep it in his own Land, he lookes on him as his Father, and doubts not but to live comfortably on his fathers allowance.

As for the small portion which he craveth in this life, under the notion of daily bread, he useth it without distrustful care for to morrow: and lookes upon it as his journal provision, not as his prepared inheritance. He would willingly serve God here, without worldly reward, which he never receives, but he lookes upon it as a debt, not from God that bestowes it, but in himself that receives it. If he could here live of nothing of the world, that would please him as well, as if God gave him all things; but, seeing he cannot, he comforts himself with this, that he shall once do it in heaven. And so, as Abraham and the Patriarchs, were first pilgrims in Canaan, and, after, Lords, in their posterity: so this man is first a pilgrim here, and afterwards an inheritor in glory. (1)

Secondly, he lookes upon it too, as Satans armory of tentations, as his shop of vanities, and pack of trinkets, where (like Ulysses) he hath baits for all, even a sword and armour for Achilles, but such as he can easily pierce; and a Deianeira's shirt for Hercules, but such as will make him run mad: so that, the most generous cannot escape him. In regard whereof the Christian standeth upon his guard, resolving not to trust the world although he hold some correspondence with it; holding commerce with it, but not seeking the friendship of it: He drinks of this brook in the way, as the dog doth of Nilus, running for feare of the Crocodile. He is like him that setting forth to Sea, loofeth sight of the shore, as hastening onwards all he can, to another Country, lest Pyrates surprize him in his voyage. Rev. 2. 16.

Thus this hypocrite is like Lot lingering in Sodom, when all is like to be destroyed, and himself with it; the true Christian thinks every minute a year wherein he is constrained to dwell in Mesech: The one is as Behemoth, that thinks to swallow Jordan with his mouth, and therefore is never well till he be drowned with over-drinking: the other is as David, who will not drink a drop of the well of Bethlehem, when he found it to be the price of their blood that adventured to fetch it: the former, seemes to put out to Sea, (as the other doth,) but still creepeth by the Coast, and is ready to put in at every Creek, a signe that he never intended a long voyage: the other, hoiseth saile launcheth forth into the deep, and is glad to see the world going from him, and himself from the World.

The Worldly hypocrite is as much out in the valuing of the things of the world, as in the using of them. Char. 12.

Sometimes he placeth his happinesse in them; happy are the people that are in such a case. (a). Then he overvalues them, and undervalues God the giver of them; a Psal 144. 15. as Eli honoured his sons above God: (b) yet even then, he takes none but the natural, b 1 Sam. 2. 29 or sensual use of them; and so makes not that benefit he might by well using the Mammon of unrighteousnesse. He makes them to be drudges to his lust, that might be wings to his soul, and so undervalues them most, when he seemes most to prize them, because he useth them not to his best advantage, but to satisfie his worser part. Wealth and friends (saith one) are no possession to him that knows not how to use them; whereas enemies are beneficial to him that knows how to improve them.

Sometimes he seemes to contemne them, but it is out of ignorance, or a worldly heart. Out of ignorance when he would be thought to despise the world, he knows not why, nor wherefore, as they speak: as Country-men cry out against courtly de-

c Eccles. 2. 25.
d Judg. 9. 15.

delights and favours, because unacquainted with them, which did they know, *none should hasten thereunto more than they* (c). The *bramble*, (d) hearing of sovereignty, could presently take it upon him; and say, *come, put your trust in my shadow; if not, let fire come out of the bramble, and consume the Cedars of Lebanon*. Thus some, whose necessity and ignorance make them strangers to all ingenuous education, and to the free and comfortable use and improvement of earthly advantages, do trample on the more high fare and provisions of others, with a greater pride, as *Plato* said of *Diogenes*, there being more ignorance in that contempt, than pride in the use of the thing contemned.

Sometimes he doth thus, *with a worldly heart* that aims at what he seemes to despise, and therefore despiseth them, because he cannot hope to compass them. For, as the *Parthian*, in his warres was wont to *shoot*, and *fly*, all at once; So this hypocrite shootes at the world in hope to gain it, even when he flies it, under pretence of contemning it. Either he makes himself poore and seemes to despise the world, when he hath great riches and hawkes at more; or if he be poor, without hope to be rich, there is the more reason to suspect his contempt, as proceeding from envy, or as favouring of the foxes humour; that despised the grapes because he could not come at them. Thus divers, when fallen into disgrace, have written of the contempt of the Court, and bidden adieu to the world; not as being above it, but as having lost themselves in it, without hope of recovering their former lultre.

Sometimes he condemnes them as simply evil, because he will not be at the charge and trouble to keep them. Worldly things bring with them both a delight, and a charge. This hypocrite will be quit of the one rather then undergo the other; as *Democritus* who left his landes and suffered them to be laid common, and waste, rather than be troubled to manure and improve them. *Crates* would rather drown his silver in the Sea, than be in danger by keeping it, to be drowned by it: as if there were no way to escape drowning in perdition, but the destroying of innocent silver, which might have been a refreshing to many, and a comfort to him, had he so employed it. Thus, some refuse the comforts of life, because others abuse them; not considering the root of the abuse to be in those that pervert them, not in the things which are so abused; and so they sin as much in not using what God freely befloweth, as they who abuse what was given to a better purpose. *Abaz* sinned as much, and tempted God as farre in refusing a *signe* when God bade him ask it, (e) as they who except they see *signes and wonders*, will not beleive: (f) both being hypocrites in grain.

e Isa. 7. 11. 12.
f Joh. 4. 44.

Thus is he in and out, up and down, both in their use and value, setting his own price upon them without weighing them aright, or bringing them to the test of the Word. And although it be natural to several complexions to differ in their rates of worldly things, some setting lesse by one thing, some by another; (as, the *Melancholick* person sets light by pleasures; the *Sanguine*, by profits, the *Phlegmatick* by fame; the *Choleric*, by safety;) yet it is not so much natural inclination, as a perverse disposition and choice in this hypocrite, to weigh all in his own ballance; to value all by his own estimate, or at least by the opinion of others, rather than by the standard of God, or the rate which God puts upon it: and, to take the worlds own word for the price, rather than to go to God to know the true worth of the things.

Differ:

On the Contrary, the true Christian both useth and valueth the things of the World, according to God.

The use that God teacheth, he puts them to; the price God sets them at, he is content to give for them: and, at the same, to part with them. He maketh a spiritual and supernatural use of earthly things, because himself is heavenly. He seeth God in them, as *Jacob* in his children and riches, (b) and he enjoyes God in them, as he that *lives not only by bread*. He values them not onely according to their natural use, but their supernatural appointment to be as pledges of more high, and spiritual blessings; as *Abraham*, and the fathers look't upon *Canaan*, not only as a type, but as an assurance of a better inheritance. His

b Gen. 33. 5

His contempt of the World is not out of humour, but grace; not out of ignorance but the knowledg he hath attained both of it and a better. He is as the *Vine*, and the *Fig-tree*, able to give a reason of his refusal of great things in the World, which the *bramble* ignorantly embraceth. (i) Shall he leave the state of grace, his sweet communion with God and the hope of glory, for a little worldly pelfe, or preferment? The Worldling knoweth not what the child of God embraceth, but the child of God knoweth what the World either vainly magnifieth, or ignorantly refuseth: Yea further, he knowes not only the good of them, but how to use them to profit: how to want them without damage, and how to abound in them without sin; to want without murmuring, and to abound without abuse. He compareth the good with the evil; and understandeth not only the slippery condition to which they are subject, but the dangerous tentations to which they expose him: therefore he is more afraid of fulnesse, then of want, as knowing there are more that, being full, deny God, and say who is the Lord; than through poverty, steale, and take the Name of God in vaine. (k)

i Judg. 9.

k Prov. 30. 9.

Nor doth he trample on *Plato's* pride with *Diogenes* his heart, but with *Dauids* spirit, and with affections set upon things above. He counteth all things below, but dresse and dung; not as scorning to be beholding to God, or as hawking after the vain applause of carnal men for so doing, but because he hath fixed his eye and his heart upon things that are heavenly. He can take joyfully the spoiling of his goods, knowing in himself that he hath a better and an enduring substance: (l) and can esteem reproach for Christ greater riches than the treasures of Egypt, as knowing and eying the recompence of reward. (m)

l Heb. 12. 34.

m Heb. 11. 26.

He sheweth his Contempt of the World by his sober use thereof: and, as Navigators have learned to take the height of the Sun, by the shadow, without a direct aspect which might dazel and indanger their sight, so the true Christian takes the estimate of worldly things, by a safe and harmlesse experience of their vanity, without endangering himself by too much gazing upon the Lustre and Splendor of them.

When he contemneth them, it is only for the abuse, not as being unlawful to be used. He so contemneth them, that he yet esteemeth them good in their kind: and, so rejecteth them, that he retaineth an honourable memory of Gods bounty in them. He considereth their use as well as the abuse, and that they are talents as well as tentations. Therefore, if God will, he receiveth them; while God will, he keepeth them; as God will, he employeth them: and when God will, he willingly parteth with them, as glad to give up his account, and to receive a discharge. And as for, the abuse, he knoweth the World to be vain, therefore not to be loved; and evil, therefore not to be trusted; yet so far as, through mercy, God makes it a reconciled enemy, (n) it may profitably (if warily) be employed.

n Job. 5. 23.

Prov. 16. 7.

And as for the price, which is set upon earthly Commodities, he weigheth the world in one scale, and heaven in another: for no man can judge rightly of either, but he that weigheth both together, and observeth the difference of the Counterpoise. Nor will any ballance serve for this trial but that of the sanctuary. Thither will he therefore go, and there he shall understand the difference between the worldling and the true Beleever by the ends of both. (o) This ballance will soon pronounce *Tekel*, upon the World, as finding it too light (p). and will also make manifest that the things of heaven are full weight, and that the end of him that embraceth them is peace. (q)

o Psal. 73. 17.

p Dhn. 5. 27.

q Psal. 37. 37.

He knoweth that worldly things weighed by themselves may be esteemed as every man will, that hath a mind to be deceived: but, compared with heavenly, God himself must award the difference. Every man may set price upon Counters, and reckon them for as much as he pleaseth; but only Kings set rates upon Coyne: so every man may value worldly things, but heavenly things have their price, as well as their worth only from Christ, and from those who in him are made Kings, and know how to rate them. And, in rateing, the Christian considereth these differences in good things, some, the World can both give, and take away, as wealth, and honour;

some,

some, it can give, but not take away, as *Learning* and *skill*: some, it can take away, but not give, as *life* and *health*: some, it can neither give, nor take away, as *Grace* and *Glory*. Of all which, those are better, over whom the World hath lesse power, and those best, over which the world and the God of the world have none, and which the God of heaven himself will neither take away or withhold (r). And this the Christian chooseth as the best part, which shall not be taken from him. (s)

r Psal. 84. 11.

s Luk. 10. 42.

Thus, this hypocrite abuseth the World in the using of it; the true Christian useth it, as not abusing it; the one sets too high a price upon things below, because he weighs them in a false ballance, the other, brings them to their true rate, because he weighs them in the ballance of the sanctuary: the one despiseth them, because he cannot get or keep them, and so makes a vertue of necessity; the other is not careful to get them, because he contemnes them, so farre as they carry him off from God, and so, he maketh a necessity of vertue.

Char. 13. The Worldly Hypocrite contemneth this World, without exchange for a better.

He seemes much incensed with this present World as an enemy to God, yet never seekes in truth to make God his friend. He is weary of this World, rather for the crosses and troubles of it, than for the sweetnesse and comfort he finds in God. Thus the Israelites forsook (and after repented their forsaking) the fish which they eat freely in Egypt, the cucumbers, the melons, the leekes, onions, and garlike. (t) Without taking hold (so solidly and effectually as they ought) of the promise of Canaan, and therefore, not only murmured, but quarrelled at every crosse providence which met them by the way: and so, in their own opinions at least, were not gainers, but losers by leaving Egypt. No man leaveth the World to his profit, that did not first take hold of God. He that cleaves to the World as a friend, is an enemy to God: and he that leaves the World, not having made his peace with God, is an enemy to himself; like him that being at Sea, sets fire on his Ship, before he come to his harbour; or, casteth off an old friend, before he make sure of a new.

t Num. 11. 5.

This can be no true or comfortable contempt of the World, which is made without laying hold of another of more worth. And although it be not the letting go of the substance to catch a shadow; yet, it is the parting with a shadow without hope of a substance; and so, to lose all for nothing. To contemne riches for fame, life for honour, pleasure for pride, and all, to have his will, is but to exchange one World for another; a bad, for a worse; and, to add tolly to his pride, sin to his misery; and, to put himself into a condition of sin out of measure sinful, and, into a condition of misery beyond expression miserable.

Differ. On the Contrary, the true Christian never parts with this World, but he is sure of a better.

He can let go his lead, when he is sure of gold in the room. He is not so unwise, as to forsake the World for nothing: nor so foolish as to part with a present in-come, for a more uncertain revenue. If he shake hands with perishing things, it is because he is sure of more durable riches and honour; or, at least, hath them in his eye, and makes towards them with all his might, not without more than probability of successe. Although he be a plain man, as Jacob was, yet he is not so simple, as to part with his postage, untill he had bargain'd for the birth-right. (u)

u Gen. 25. 33

34.

He is not a Pilgrim for nothing; or, barely to see sights, and make visits, for other mens profit more than his own; to enrich the Priests who shew him reliques, with impoverishing of himself by his travels and offerings. But, as seeking a Country, a better Country; that is, an heavenly; (w) not so much to coast it, as to enjoy it. An house and a Country, every man must have, if not other where, then here; so saith the Worldling: If not here then elsewhere, so saith the Christian.

w Heb. 11. 16.

Thus this hypocrite while he confesseth a bird in the hand to be worth two in the bush, lets go that in his hand, without hope of so much as one in the bush. The true Christian makes sure of better than of two in the bush, before he part with that in his hand, how meanly so ever esteemed by him. The one, as Esau, parts with his

his birth-right, without making sure of the blessing; the other, as Jacob had an eye to the blessing, before he would part with so much as a melle of pottage to purchase the birth-right.

This Hypocrite, when it comes to spending, or giving, gives words rather than goods. Char. 14.

Sometimes he is called upon for a work of charity, or piety; and, knowing how infamous Nabal still is, for a flat denial of supply to David; (x) he will seem to do somewhat, although that something be nothing. And albeit good words do butter no parsnips (as, in the proverb,) yet words are the best gift he means to bestow, as being best cheap, and of some use to put off a suitor, if not to save his own credit. If a brother, or sister be naked, and destitute of daily food, He saith unto them, depart in peace, be ye warmed and filled, but gives them nothing that is needful to the body, to do it with all (y). Bare words argue a cold charity, and, cold charity mercilesse hypocrisy. And, who so boasteth himself of a false guilt, is like clouds and wind without rain. (z)

He that most passionately wayleth over his neighbours misery, and helpeth him not, is like him that with teares looketh on the lively acting of a Tragedy, yet mourneth not for them whose misery is then represented. Many there are whose seeming and wordy love is guilty of such dissimulation, who are full of sugred words, deep complements, large Professions, Superfluous humilities; and all, to save charges: Such men have a reward suitable, to be counted very courteous and civil to those that prove them not, or need them not: but cruel and hard-hearted to all that need them.

On the Contrary, the true Christians hand out-doeth his tongue.

His hand shall be doing, where his tongue is silent his almes shall be real, but without a Trumpet. (a) If it be a private charity, he is so farre from blazing it with his tongue, that he keepes secret from the one hand what is done by the other, (b) because he doth it not for ostentation, but out of duty, wherein he will follow the rule of his Lord, not the course of the hypocrite. And being afraid lest his tongue in promising should out-go his hand in performing, he rather prevents expectation, than seeks to raise it, causing his almes to be as quick and sudden, as it is secret, unlesse where some expectation is necessary for the greater benefit and comfort of the receiver.

In promising he is slow, but yet not slothful in doing more than he thinks fit to promise. In doing of good (which he never forgets) he is as quick as Jacob in providing savory meat for his aged father Isaac, so soon as the Lord brings it to his hand. (c) He would not put off his father, by saying, it is Corban that is a gift by whatsoever thou mayst be profited by me (d); but honoureth his father and mother, as his father, and mother. And delights more in doing his duty, then his parents can in receiving his supply.

Nor, is he only for natural relations, but does good unto all, especially to the household of faith (e), and he not only worketh good, but is rich in good works; not taking his scantling by the practise of others who perhaps are behind him in estates; but, from those who go furthest in workes of piety and charity, or rather from God himself, who is kind to the unthankful and evil. (f)

Thus, the hypocrite is like sounding brasse or a tinkling Cymbal, that make a loud noise, but nourish not: the true Christian is as the silent raine that refresheth the earth when it is weary, no man scarce knowing how: The one is as Ziba making larg promises to David, (g) to take care of Mephibosheths estate, not intending to promote it, but to supplant him. (h) The other is as Joseph, that sent to his father Jacob, not only a parcel of good words to cheere him, but all necessities to feed him, and Wagons to carry him, even when the good old man could scarce believe the report, or knew him to be alive.

The Worldly Hypocrite, if he must be at any charge, he will spend upon Gods account, and with respect to gain. Char. 15

If he be to maintaine a Minister, it shall be out of Tishes and offerings, which he sacrilegiously

i Mal. 3. 8.

facilegiouſly uſurpeth : here perhaps the Miniſter ſhall have ten or twenty pounds, where the Appropriator receives two or three hundred pounds. But whatever it be, he payes it out of Gods purſes, not his own. If he be rated to ſome extraordinary aſſeſſement, he thinks it now no robbery *to rob God in rythes* (i), and *to pinch on the Parſons ſide* (as the ſaying is) to make up his extraordinary payments, out of Gods part.

He will favour, at leaſt, connive at ſwearing, ignorance, prophaneneſſe, drunkenneſſe, &c. in his ſervants, if he may have the more work for the leſſe wages. He can ſuffer them to make bold with the Lords day, that they may look for no eaſe or liberty, all the week after : and divers ſuch arts he hath, to get love and praiſe, and to ſpare his purſe.

He giveth the world to God, but with condition that God ſhall reſtore it to him again with intereſt. As Monks leave private eſtates, to live like Princes on the revenues of their Covent ; ſo this hypocrite ſeems very willing to part with a piece of his eſtate, in hope to get more by parting with it, then he could have expected by keeping of it.

He entertaineth ſuch of whom he may make benefit, with all manifeſtations of love and ſtrength of affection : but, in the next bargain or contract, they ſhall be ſure to pay a deere ſhot ; as gueſts in an Inne, that pay ſoundly for all their good words and welcome, as well as for what proviſions they called for. He inviteth thoſe who will invite him again to better fare : or, at leaſt commend and applaud him for his noble entertainment. He ſometimes gives gifts and preſents, but with hope that all his gifts after the fetching of a compaſſe, will return with advantage. He lets his money fly, as boyes do Kites, in a ſtring, that when he will, he may ſay (and make good his ſaying) *retraham ad me illud fugitivum argentum* : I will draw in to me that fugitive ſilver. Even almes are made a Merchandize, when given for ſome mans ſake, that muſt owe a good turn to him or his that giveth them. And his purpoſe of a work of charity hereafter, is proclaimed with a trumpet, to bear out his preſent bribery, or oppreſſion, which otherwiſe would not be endured.

Differ.

Contrarily, *the true Chriſtian will ſpend, and be ſpent for God, without reſpect to himſelfe.*

He advanceth Gods ſervice, although with his own detriment. He will not ſerve God with that which coſt him nothing ; but, accounts all as nothing which he ſpends in Gods ſervice. He will not pull down a ſtone of Gods, to build up his own houſe, but chooſeth rather to pull down his own, to build up Gods. He is afraid of ſacrilege in himſelf, more then of luxury in others : becauſe the one, if committed, will coſt him deer : the other, if proved, will light only on others. And as for private affaires, he ſeeketh the beſt ſervants, not the beſt cheap : the beſt for Gods honour, although not beſt for his own profit in a worldly way : yet not without hope, that while God is honoured, himſelfe ſhall be better ſerved, and obtaine a bleſſing by meanes of his ſervant, although not ſo profitable in his ſervice.

k Eccleſ. 11. 3.

He caſteth his bread upon the waters (k), not as careleſſly ſquandring, or profuſely lavishing it where there is no need, but giving it where there is need, although no likelihood of return. In *Almes*, he reſpecteth rather humanity than the man, his duty rather then the others deſert ; nature more then the goodneſſe of the receiver ; and grace, above both. He gives, out of love to God, for which Chriſt himſelf will be the debtor, and pay-maſter ; and is loth to be paid here, to the prejudice of that reward. In invitements, he is more in inviting thoſe that cannot invite him againe, although he ſometimes invites others, to maintain friendly neighbourhood, and to cheriſh love. He had rather be ſtill doing good, living, than his works may follow him dying ; then to delay doing good, till after he can do no more evil ; and, that his whole converſation ſhould be honeſt, and praiſe him in the gate, rather then hope to get fame by ſome one action, after he is ſetled in his long home.

Thus, this Hypocrite, in ſerving of God, ſerveth none leſſe ; the true Chriſtian in doing

doing service, accounts it both his gain and honour to serve God most: The one accounts it detriment to be at charge for God, the other esteems it his greatest gain to lay out any thing for him. The one resolves to be a gainer where God is a loser; The other will lose all; rather then God should not gain by him.

This Hypocrites hopes and comforts perish with these perishing things.

Charact. 16.

Although he cannot but know and finde that all earthly things perish in the using, and with the using (l): that God will destroy both the belly and the meat that feeds it (m); that mans life consisteth not in the abundance of the things which he possesseth (n); that riches profit not in the day of wrath (o); that they certainly make themselves wings, and flee away as an Eagle, ere he be aware (p); yet when he sees any of this come to passe, and that all for which he trusted in God is gone, and that this uncertaine pawne of Gods love is fetch't away, his heart like Nabals, dyes like a Stone within him: then, away goes faith, conscience, and comfort: and he is ready to lay in desperation, *Ego quoque una ipse pereo*. I also perish together with them.

1 Col. 2. 22.
m 1 Cor. 6. 13.
n Luke 12. 15.
o Prov. 11. 4.
p Prov. 23. 5.

He findeth the curse of *Simon Magnus*, (*thy money perish with thee q*) to seise, yea to be doubled upon him: for there the money continued till the man perished. here the man perisheth because the money continued not; and this proves his consumption, which he lookt upon as his consummation: so that, as a rush without mire can no longer flourish, so a worldling, when his wealth and earthly comforts forsake him, dies downward, and, with *Rachel*, he refuseth to be comforted, because these things are not.

q Acts 8. 20.

Contrariwise, the true Christian holds fast his comforts, when he can no longer hold earthly things.

Differ.

As his hopes, so his comforts depend not on transitory things: therefore when earthly things vanish, he is not troubled, because that whereon his hopes and comforts are built, perisheth not, but stands by him for ever. When he is faine to confesse that his flesh and his heart too, do both faile him; yet then, God is the strength of his heart and his portion for ever (r). He hath alwayes his meditation in commoda, his premeditated disasters, so as he looks upon these things as lost, even while he enjoyes them; and, by that means, enjoyes himself, when these come to be lost. He is impoverished, and dieth every day in the preparation of his heart; and so, by dying daily, the bitterness of death is past, before it come at him; and the discouragement of poverty is over, before it come upon him, so that it comes not as an armed man; but, as spoiled of its armour, and so does him no hurt.

r Psal. 73. 26.

He remembers that the more and longer use he hath had of these worldly commodities, the nearer the time of his parting with them approacheth: and that it were great ingratitude to think much of restoring the borrowed thing. And, because he served not God for them, he can the better, with *Job*, both serve and trust God without them.

He needs not fear a storme that is above the Moon; nor he to be troubled with fear of nakednesse that is clothed with the Sun. He that is owner of large Territories, need not break his heart nor his sleep, because some one cottage in it is burnt to ashes; nor he that is heire to heaven, to be bereft of his comforts, because things on earth go not so well as he would have them. Did his life consist in these things, there were some cause to be troubled; but seeing he can live without them, why should he dye for them? It was *Jonah's* passion (unworthy of a Prophet, yea of an ordinary believer) not his faith becoming the meanest Christian, to be so angry for the withering of his gourd, of which the true Christian takes warning, that he fall not into the same perplexity.

He that can willingly endure the spoiling of his goods by men, will patiently bear, when God takes possession of his own, without his prejudice that parteth with it.

Thus, this Hypocrite when God takes any thing from him, he runs after it, crying, as *Micah* after the *Danites*, when they carried away his gods (s); the true Christian is as *David* at *Ziglag*, when the *Amalakites* had swept all, and the inhabitants spake

s Judg. 18. 14.

- 1 Sam. 30. 6. of stoning him, he encouraged himself in the Lord his God (r); the one, when these things are demanded by the true owner, followes them, as Phaltiel did his wife, weeping when recovered by David, her first and true husband (u); the other, parteth with them, as the Eunuch with Philip; who being taken away that the Eunuch saw him no more, the Eunuch went on his way with rejoycing (w). Or, as David, who after he perceived his child was dead, he arose and did eate (x).
- W Acts 8. 39. more, the Eunuch went on his way with rejoycing (w). Or, as David, who after he perceived his child was dead, he arose and did eate (x).
- x 2 Sam. 12. 20 Char, 17. The Worldly Hypocrite is very unwilling to settle his Worldly estate.

He talks much of going out of the world; but, finds so much to do in it, and is so loth to part with it, that it requires much labour to perswade him to dispose of what he hath in it. This is an infirmity too often found in Gods children (having what, and on whom to bestow,) to neglect a duty of so good use and report: Inasmuch that Hezekiah when he received a message of death, had not set his house in order (y). But, it is a thing studied by the Hypocrite, who will, for fear of death, rather dye intestate, then to do an act which convinceth him of the necessity of dying. Therefore he leaveth the World, without taking leave, because hee is afraid that his taking leave of it, will enforce him to leave it?

y Isai. 38. 1.

A passionate lover abhorres the word *a dieu*, to his love. And he that loves the world better then God, must needs startle at that Language, *I give and bequeath*; for, he that dares not trust the earth with his body, will hardly trust God with his soul, which he too well knows never cared for God. Nay rather, let the world scramble, and catch that catch may: for, could he but have carried in it, he would have saved them the trouble of a division.

And, as an ill Tenant payes his rent with an ill-will, so this man so much envies others that are likely to enjoy what he unwillingly parteth with all, that he had rather say with him in the Tragedy, *Me moritua terra misceatur incendi* (when I am dead, let the fire take all) then do as Hezekias was required, to prevent such confusion. As a swine that is next in election to make puddings, alone cries, when all about him are merry: So dyes the worldling, who doing no good in his life, was loth to take notice of death, till those that survive him, enjoy his leavings, with more trouble then profit in what he leaves to them. So dies the worldling, who did no good in his life, and is sorry that he must now die to do any good after death; and so, as he liv'd undefired, he dies unlamented.

Differ.

On the Contrary, the true Christian sets his house in order, as knowing he must dye.

We speak of him as acted by faith, not as overswayed by passion. When he is himself, he speaks and doth like himself. He can think and talk of his departure, as freely as he that is taking a journey, of which he hopes to reap benefit. He can take order for his leaving the world and the things of it, as being weary of it, and assured of a better reversion. He is not, so sorrowful to think what he must leave, as carefull to leave it so, that they who serve may have least sorrow about it.

He is not so much affected to think what he must part with to others, as joyful to consider what he is going unto. And although for some reasons he may be willing to live, yet farre greater are those that make him contented to die. He is careful so to order his estate, that the strivings of the living may not be imputed to the negligence of the dead. He loveth, pitieth, and prayeth for those, to whom these doubtful, uncertaine dangerous things are to be resigned, but he loves himself better then to desire to live longer, to keep the others out of possession: and when all men are sorry to think of his departure, he only is not sorry for himself. Nor doth he fear or delay to make his Will, lest that should bespeak his change the sooner; but rather hastens the settling of his worldly estate, that afterwards he may have nothing more to do but to settle the estate of his soul. He that hath done the former will be not only at more leasure, but in a better frame of spirit to set about the other, that he may alwayes be fit to die, and to prevent sudden death, how suddenly soever death seize on him. So, while he lives, he will live more usefully, and when he dies, he will dye more comfortably.

Thus,

Thus, this Hypocrite had rather adventure the undoing of others that survive him by not disposing his estate, then to fix so long upon the thoughts of death, as the making of a Will may occasion; the true Christian is the more willing to make his Will, that he may prevent quarrellings among those he shall leave behind him, and more seriously think of his own dissolution; the one is so loth to part with any piece of his estate, that he is unwilling to appoint who shall have it, even after himself shall be forced to leave it, the other is so willing to leave the world, that he cannot be quiet, untill he hath disposed of the things of the world, even while he is in it: not as weary of Gods blessings; but as careful to improve them for the greater benefit of those that shall after enjoy them.

The worldly Hypocrite hath a sad heart even when he sets a good face upon a forced sure- well to the world. Charact. 18.

He may set his house in order, as *Ahitophel*; make restitution, as *Judas*; take a faire leave of the world, as a thief upon the Gallows, and leave to his heirs what he cannot carry with him, as *Nabal*; He may give to good uses, as *Ananias and Sapphira*, but, with bad ends, to expiate former sinnes, to maintaine his reputation, or to purchase a succession of fame; and after all, he may give Commandment concerning his bones, his buriall, and Sepulchre; not as *Joseph* in faith (2), but as *Shubna* (a), in pomp. 2 Heb. 11. 22:
4 Iſai. 21. 16.

Thus farre, he may set a good face upon the matter; and, because he cannot chuse, make as if he were willing to die. But Oh! that I might live, saith he in secret, and therefore looks wishly and sadly upon every one about him, and by his countenance speaks, when his tongue cannot, *Is there no hope left of my recovery? no further course to be taken to prolong my dayes a little longer; if it were, but to see my children brought up and disposed of, or such or such a thing done which I long since intended?* And then, every one must pray for him, not so much for a comfortable departure, as for longer continuance here, which if he may attain, his soul within him saith, I can well enough be longer without heaven. And, when he must part indeed, the world leaves him, not he the world, which he carries with him in his soul, when he must needs leave his body behind him.

Contrarily, the true Christian takes his last leave of the world, with confidence and desire to be gone. Differ.

Confident I say, and willing rather to be absent from the body, and to be present with the Lord (b). For, albeit nature be unwilling to a divorce, and conscience sometimes (especially in case of relapses after repentance) cannot but tremble to think of the tribunal of Christ, when he is reflecting upon and considering his own former falls; yet faith overcometh fleshly feare, and maketh that fear a means of better preparation for death, not an hindrance of his resolution to die, or of saying from his heart, *I have a desire to depart, and to be with Christ* (c). b 2 Cor. 5. 8.
c Phil. 1: 23.

He doth in order thereunto, the same things outwardly, making restitution, setting his estate, give to good uses, as the Hypocrite doth, but with a better heart, upon better grounds, and to better purposes: not as one loth to leave the world, but as glad to be gone out of it, as being assured of a better estate in stead of the γλυκυς κρηνη, or bitter-sweets of this world mixed with profits and losses, pleasure and paine, joy and sorrowes; and so in obedience to God, who hath appointed all men once to die, and in faith of the resurrection of his body which he must lay aside, he willingly and readily resignes up his soul into the hands of him that gave it, as being glad that he hath done with the world, and that there is here no longer stay for him.

Thus this Hypocrite is loth to depart, when he knows he can stay no longer: the true Christian is as loth to itay, but willing to be gone, so soon as ever God licenceth his departure; the one would faine put farre away the evil day, like those that are at ease in *Zion* (d), because he cannot hope to be better; the other looks upon it as a good day that will better his estate, and therefore is glad when it approacheth. When Christ saith, *I come quickly*; the one answereth cheerfully, *Amen, even so, come Lord* d Amos 6. 1. &
3.

Rev. 22. 10. Lord Jesus (e), the other sadly speaks in his heart, as those Devils to
 f Math. 8. 29. Christ, *What have I to do with thee, art thou come hither to torment me before the
 time.* (f)

Thus, having brought the *worldling*, and the *heavenly minded Christian* to their
deaths, let us leave them to be further *differentiated* at the great day of
 Christ.

CHAP. XV.

The Religious Hypocrite

Defin.

*Is he that professeth Religion without being religious; and godlinesse,
 without being godly.*



SOME Hypocrites, formerly surveyed, do mistake, or suppose
 some other thing for Religion; as, the *Natural Hypocrite* takes
nature for *grace*; the *Moral Hypocrite* supposeth *reason* to be
Religion; the *Civil Hypocrite* thinks *education* to be *Conscience*;
 the *State Hypocrite* imagines *Policy* to be *Piety*; the *Theatrical*
Hypocrite believes *grave gestures* to be *Godlinesse*; the *Heretical*
Hypocrite, takes *error* for *Truth*; the *Schismatical*, *fallien* for
Zeal; the *Superstitious*, *delusion* for *Devotion*; the *Ignorant*, *lack*
of knowledge for *virtue*; the *Prephane*, *godlesnesse* for *Simplicity*;
 and the *Worldly Hypocrite* takes *Mammon* for *God*. But this Hypocrite takes true
Religion it self as a cover for some other thing; and, *godlinesse* with limitation, and
 respect to somewhat else. He taketh Religion in another nature, and
 by the wrong end, although the Religion hee takes up be right for
 kinde.

All Hypocrites pretend to Religion; else, could they not be Hypocrites in a religious
 sense: and, willingly they would all be accounted *religious*; but, in several kinds, and
 upon several accounts. There are, who would have all that they do to be accounted
 Religion: of this sort are they before described, and differentiated: others, put on Reli-
 gion upon all that they do, supposing that their doing of duties in their own way, is
 all the Religion they need. These take not all that they do to be Religion (for they
 know the contrary;) but, they think the *profession* of Religion will beare
 out, or excuse all that they do; or, at least themselves, in doing thereof: and there-
 fore they take up Religion to be their advocate as well as a cloak, for the evils they com-
 mit.

Now, although it be a task almost insuperable to put a precise difference between
 the several sorts of Hypocrites; (as it is, to take an exact survey of all the monsters
 in nature, and to set out their several differences,) because albeit every Hypocrite be
 a *Proteus*, or continual Changeling, shifting shapes as often as new objects present
 themselves; yet, every sort takes part with other; so as finding them in the same
 lump, and company, it is hard to distinguish one from the other: therefore, in describ-
 ing and discovering this Hypocrite, we shall consider him; first, in the general, and in
 some large circumstances; and after, descend to the particular kinds and sorts of Hypo-
 crites that march under his colours, and may be reckoned as under-setters and inmates
 under him.

This Hypocrite makes a right *Profession* of that which is Religion indeed: but, it is
 but a *profession*, leaves without fruit; he appeares outwardly a gracious creature, but
 this is but a cover for a profane heart, and an irreligious life, where he is not known,

or

or cannot be proved to have done what he is guilty of. He is as vile as others, but more cunning; and the more vile, the more religious he would appear to be, as seeking to lay on the richest lace upon the coarsest cloth, the better paint upon the worst deformed or wrinkled face.

Of this Hypocrite, or rather, of all of this kind, the Apostle gives this Character, as that which should compleat the *perilousnesse of the later times*; that, for a cover of other vices, he is one *that hath a forme of godlinesse, and denies the power* (a). He holds out nothing for godlinesse, but that which is so indeed, if the *power and life* of what he holds out in the *forme*, were added to his *profession*. He *runnes well* in regard of the race propounded, and of the *truth* professed; but yet there is somewhat that hinders (to wit, his beloved lust within,) that he doth *not obey the truth* (b), which he professeth, but persueth somewhat else which his *profession* renounceth. He hath a *forme of godlinesse*, that he may not be thought profane, nor be excluded the society of the godly; but, he hath but a *forme*, and therefore is but a profane wretch, incapable of the true communion of Saints. We therefore may fitly call him *the Religious Hypocrite*: *Religious*, because he makes a *show of Religion*; yet, *an Hypocrite*, because this is but a *show*, without the life and power of godlinesse. a 1 Tim. 3. 5. b Gal. 5. 7.

On the contrary, the sincere Christian is as careful to express the power of godliness, as to profess the form. Differ.

He is not careless of the *forme*, but carefull to enquire after it, and to embrace, and retain it. But he so holds the faith, that he holds a good conscience too; as well knowing, that whoever puts away the last, will soon make ship-wreck of the first (c). Although he believe not every spirit, yet he embraceth every truth, after trial of the spirits (d): and, albeit every *forme of worship* will not down with him; yet he keeps close to the patterne of Christ (e): but this is not all, nor the maine of his care, which is, to *chey from the heart, to the forme of Doctrine, to which he is delivered* (f); for the Doctrine of Christ is no sooner delivered to him, but he delivers up himselfe unto it, to be moulded and assimilated into the nature of it, that where the Gospel is preached he may be Gospelized, as that which is cast in a mould beareth the figure and print of the mould; and that which is cast into the fire is converted into the colour, heat, and properties of the fire. He looks upon the Gospel not only as the effigies and true pourtraiture of Christ, but as his *glory also*: and so is transformed into the same image from glory to glory, (g) never giving over the work of transformation, unill Christ be perfectly formed in him (h). c 1 Tim. 1. 19. d 1 John 4. 1. e 1 Cor. 11. 1. f Rom. 6. 17. g 2 Cor. 3. 18 h Gal. 4. 19.

Thus, this Hypocrite professing to know God, in works denies him: the true Christian accounts himself to have no more knowledge of God then his works be proportionable. The one is as *Sardis*, whose works are not found full before God (i): the other as *Caleb* that followes God fully (k). The one, as *Cushi*, seems to make great haste, but runs over mountaines and boggs of ungodlinesse, as thinking that the next way; the other, as *Abimeaz*, runs over the plaines of true godliness, and so over-runs *Cushi*, that set out before him (l). i Rev 3. 2. k Num. 14. 24.

This Hypocrite putteth on Religion as a Masking suit. l 1 Sim. 18. 23. Char. I.

He puts on Religion not as liking it for it self, but as needing it for his carnal ends: and men use to meddle as little as they can with things they like not; although sometimes they must use them in order to somewhat else, which cannot be had without them. Therefore, as a *Stage-player* puts on the name and habit of a King, for an hour or two, but still retaines the heart and quality of a *Rogue*: So this man appeareth in a vizar and robe of Religion, not as his wearing apparel, but as best suiting with his designs and occasions, not as being answerable to his practise, but as most conducing to his ends: Not as fitting his person, but his purpose, for which he put it on: not as *erving the time*, for Gods sake; but, the Lord, for the times sake.

Contrarily, the true Christian puts on Religion as his wearing apparel, yea as his skinne. Differ.

He puts on Religion not only to cover his nakednesse, but to adorne his person.

He is careful that it should suit, not so much emergent occasions, as his place, calling, qualities, and relations : yea, that it should be as his skin (of all other, the most natural cloathing) when food digested turnes into *cloathing* by nutrition, and augmentation. For, thus the child of God receiveth the Word, to be not only *meat and drink*, but *cloath* also unto him. For, by digesting it inwardly, he feels it without as well as within, and is cloathed without, because nourished within ; the skin is fed and nourished by the blood in the veines, and so both profession, and practise are made correspondent : when he is made *glorious within*, he is *comely without* : nor can he be more without the glory within, than the rayment of needle work without.

Thus the one putteth on Christ, without taking him in; the other first takes in Christ, and then puts him on : the one, as *Tamar*, puts it on as a disguise, to coulsen *Judah*, *m Gen. 38. 14.* (*m*) the other, as *the Kings daughter* (*n*), to become more amiable to her husband. *n Psal. 45. 14.* band.

Char. 2. The Hypocrite makes Religion a by-businesse, and as a lacquee to his ends.

In shew, it is his *work* ; in truth, it is but as a *recreation* ; not wherein he delights, but, whereof he hath need : It is beside his ordinary course of practise, even when he seemes most to professe it. If we look upon what his heart is most set upon, Religion is not his *end*, his *businesse* ; but his *means*, a work upon the by that drawes him off from his own businesse ; yet so, as to promote it too, although he account all time lost (were it not for necessity) that is not spent upon his lust, so that he takes up Religion, *obiter*, as meeting it in his way, or finding a necessity to take it with him in his way, as his passe and convoy, as he that makes the Church his way to the Tavern, or Revel.

As sin is in a child of God, *means*, a businesse that he stumbles upon, and is sorry for : so is Religion to the Hypocrite, as being sorry he cannot be without it. Religion is his stalking-horse to bring him to his game : but it sets so hard to his lusts, that could he compass his ends without it, he would never be troubled with it. Nor will he be troubled with the use of the thing, which he looks upon as a cumber, although he make use of the name, that it may be an honour.

It goes against the hair with him to walk in Gods wayes, even when he finds it necessary to look that way. He is for the time out of his own way, while he is in Gods ; and, hath lost himself till he be in his old bias again. Yet, as travellers, for pleasure care not much to go a mile or two out of their own way for company, especially if the way be fair, and the company pleasing : So this Hypocrite, if he meet with no distaste or opposition, and can accomplish his own ends the better, he will be content (if it be but for more safety upon the way) to take a walk, in that way which is neither his own nor very pleasing to him. But, if there be no such inducement, or, if beyond that inducement, it is no way for him, who will rather tarry at home, or part company, to keep on his own course.

Differ. On the contrary, the Christian makes Religion his constant way, work, and trade.

It is his *high-way*, by keeping whereof he preserveth his soul (*o*) : his right way, not his mistake, his roade way for travel, not his walk for pleasure. If he be out of this way, he is at a losse, and cries unto God, *I have gone astray like a lost sheep, O seek thy servant for I do not forget* (although now I keep not) *thy Commandments* (*p*). Yea, *p Psal. 119. 176.* while he is in it, he still calls out to his guid, *lead me in the way everlasting* (*q*). If he can get good company, and fair weather, it is a great refreshing and encouragement unto him. If he must go alone, he will go howsoever, as holding this more needful than life. And as men of businesse, that are in a journey of necessity, whether the way and weather be fair or foule, resolve to go thorough : So the true Christian, even when his way is fowle, and the weather most tempestuous, he resolves to passe on, by *honour and dishonour, by evil report and good report* (*r*), until he appear before God in *Sion*. *r 2 Cor 6. 8.*

And

And as godlineſſe is his way, ſo is it his work too, his trade, and calling, which God hath before ordained that he ſhould walk in (s). It is to him what tillage is to the Husbandman, which plowes all day to ſow, and ſowes in hope. Therefore he ſoweth to himſelf in righteousneſſe, that he may reap after the meaſure of mercy (t). He ſo puts his hand to the plough of Chriſt, as not to look back (u), as well knowing that if any man draw back, Chriſt's ſoul ſhall have no pleaſure in him (w); therefore, he will not be of thoſe who draw back unto perdition, but of thoſe that believe to the ſaving of the ſoule (x). To feare God, and to keep his Commandments, is this mans All (y). Ephes. 2. 10.
Hof. 10. 12.
Luk. 6. 62.
Heb. 10. 38.
x Ver. 39.
y Eccleſ. 12. 13

Thus, this Hypocrite makes Religion his way no otherwiſe than Ahaſiah did the way of the garden-houſe (z), wherein he was at length purſued and ſlaine, becauſe he took it for neceſſity to eſcape an enemy; the true Chriſtian makes it as the two kine that drew the Arke, the high-way of his own coaſt, not turning aſide to the right hand, or to the left (a), till he come to Bethſhemesh, the houſe of the Sunne, to wit, Chriſt the Sunne of righteousneſſe, his everlaſting light, and glory. The one, in Gods way, doth but wander, to whom meeting him there, we may ſay as Eliſha to the Syrian horſemen, this is not the way, neither is this the City (b): the other is never in his own way, but where he heares a word behind him, ſaying, This is the way, walk in it (c). The one, pretending Gods work, doth his own; the other, in doing his own, worketh the work of God. z 2 King. 9. 27
a 1 Sam. 6. 12.
b 2 King. 6. 19.
c ſai. 30. 21.

This Hypocrite borroweth his Religion from others.

He is not religious from an inward principle of grace, but takes it up by imitation, and hath no more of it, but what he is beholding for to good neighbours. Therefore he can be holy in good company, but, not alone. He cannot ſeriously ſet himſelf to think of God, much leſſe to ſerve him, when he is in ſecret; nor ſolace himſelf in Chriſt, nor keep his thoughts with any intention upon heavenly things, without company. Char. 3.

Howbeit, as borrowers make a ſhew for a time in the world, till at length the borrowed thing muſt go home; ſo doth this Hypocrite, till at length the Devil ſtrips him, and ſhames him, as ſometimes he did the ſonnes of Sceva (d), with, *Jeſus I know and Paul I know, but who are ye?* Such borrowers are not able to bear a loſſe, becauſe they are worſe then naught: For, although they can ſay with the Trapezite, *Dives ſum ſi non reditio quæ debet*, I am a rich man, if I pay not my debts, yet if they either pay, or loſe any thing, they are undone, and may well cry, *Alas! Maſter, for it was borrowed.* (d) d Act. 19. 15.
d 2 King. 6. 9

He hath no other zeal but this, that he frequenteth the company of zealous Chriſtians, Preachers, or Profeſſors. Peradventure he hath ſeen ſome of the Martyrs; he hath a Levite to his Priſt, a good Miniſter to his Paſtour, and he is ſometimes with him; he hath a good father, ſo had Manaſſeth; or a good friend, ſo had Ahitophel; or a good Maſter, as Gehezi. Of theſe, he ſpeaks much in good company, that he may ſeem to be ſome body himſelf, when he means to fall into his holy day diſcourſe, that by the names that he uſeth, he may gain reputation of favouring of the ſame ſpirit.

But ſuch words are neither a flander to others, nor commendation for himſelf, no more than theirs that built Sepulchres for the Prophets, being dead, yet persecuted Chriſt and his ſervants living; as ſome now adayes cry out againſt others for ill dealing with their Miniſter, yet hate and deſpiſe their own. Thus, as the glaſſe receiveth images and figures; and the Cameleon colours from the things that are before it, ſo all the Religion of this man is but a reflection from ſome object or other that is or hath been in his eye.

Nay, happily, he may be religious *ad oppoſitum*, to hold up a conteſt with ſome other who he deſires to maſter, or oppoſe. But as the Philoſopher puts a difference between *pugnaces & fortes*, fighters, and valiant men, ſo muſt we in ſuch as ſtand for Religion; ſome, upon true courage and judgement, as knowing and effecting the cauſe for it ſelf; others, out of a quarrelſome diſpoſition, deſirous rather to thwart and controvert, than to find out the truth, or to ſtand for it, being found out, ſo, ſome are Proteſtants, be-
cause

cause the opposite to Popery, some on the contrary turn Papists, because they love not the Protestant Religion; although why, or wherefore, they cannot well tell. So have I known some turn *Arminians* that they may quarrel with those who are none, not because they care for the cause, but love to be opposite to those who are in more request than themselves for learning, wit or piety, in hope to give them the foile, and to wear the Garland themselves, not for clearing the cause, but for beating their Antagonist out of the field.

Differ. On the contrary, the true Christian hath a riot and stock of Religion of his own.

He is truly touch't with the true loadstone Christ, and therefore turn him which way you will, his heart still pointeth to the North-pole. His resolution carries him Heavenward, as well alone, as in company: he is the same in the closet when his door is shut, that he is at Church. Yet he refuseth not the comfort of company, or the office and help of borrowing. But, he doth as well lend, as borrow; give, as receive. The blessed Apostle that had been in the third Heaven, yet communicateth with the believing *Romans*; and (being the most glorious Saint alive) becomes a debtor, both to the wife and to the unwife (e); not only in regard of his office to preach the Gospel unto them, and to impart unto them some spiritual gift, but also in regard of the benefit of being comforted together with them by the mutual faith of both (f).

e Rom. 1. 14.

f Ver. 12.

The true Christian, if he borrow comfort, he lendeth grace; if he borrow zeal, he lendeth knowledge; or if he borrow knowledge, he lendeth zeal: or else, in the same graces, he helps to make up a larger joynt stock. He is able to bear a losse, and is not out of trade or stock, although some part of his adventure miscarry. He can never be Banrupt, for grace remaining, raiseth him again, and sets him up anew to go on in his heavenly calling: as *David*, after that great Shipwrack upon those desperate rocks of Adultery and Murder. He could not be utterly undone, because he was out of debt, and had some stock left him to trade again.

He not only knoweth good folk, but laboureth to be like them, that he may not shame his acquaintance. If he have a good father, he will not bear himself upon his fathers goodnesse, but endeavour to uphold it by walking in his fathers steps. If he have a good Minister, he will be a follower of his faith, considering the end of his conversation (g). Good company may cast a lustre upon him, as scarlet cloths do upon a good complexion; but they make not his colour, much less his complexion: he hath that from within himself.

g Heb. 13. 7.

h Phil. 2. 3.

i Heb. 12. 13.

k 2 Tim. 2. 25.

And so far will he be from doing any thing out of strife or vain-glory (h), that he is a composer of differences, and healer of breaches, lest that which is lame be turned out of the way (i). He will neither cast down the Gauntlet, nor take up the Cudgels against every opposer, but will rather in meeknesse instruct those that oppose themselves, to see if God will at any time give them repentance to the acknowledging of the truth (k). Not that every truth is not precious to him, but that he believes the entering the lists of contention with every gain-sayer upon every challenge, or provocation, is none of the best wayes, either to find truth, if lost, or to keep it when it is found: but rather, that more truths are lost in the scuffle of contention, than found by wrangling oppositions.

Thus, this Hypocrite is all for borrowing, and payeth not again, having nothing of his own; the true Christian is as much for lending, as borrowing, and where he borrowes, he makes a return with interest, having enough of his own to do it; The one, with the Pharisee, bears himself out upon his Ancestors title; We have Abraham to our Father (l); the other walks in the steps of Abrahams faith (m). The one drives a great trade with other mens stock; the other trades chiefly with his own estate.

l Matth. 3. 9.

m Rom. 4. 12.

Charact. 4.

This hypocrite is very precise in things which the world observeth, and in the rest takes liberty.

What duties others observe, and observe him for, he is punctual in the external exercise of them. If prayer be more cried up than preaching; he will not misse prayers, but

but perhaps may borrow leave to go out in the time of Sermon, if not before it. If preaching be preferred, he will not miss a Sermon, but slight prayers. And so in the rest. He will be there where he is most observed, and most conversant in that which is most in fashion.

He doth holy duties with others, but not as others, not as the children of God. In matters of forme he is curious, but in matters of substance, carelesse. He makes scruple to be absent from Church, because that would be a thing noted, and he perhaps punished for it, but he makes no conscience at all how he behaves himself in the Church, whether he hear, or offer the sacrifice of fooles (n); whether he gaze about, or sleep, ¹ Ecclef. 5. 11. mourn for sinne, or laugh at sin: whether his heart be upon the Word, (o) or going after ² Deut. 32. 46. his covetousness (p), for these things men cannot censure him, therefore here he takes liberty. ³ Ezek. 33. 31.

He putteth on that part of religion which is most in esteem and fashion, but regardeth it not much whether that become him, or he it, so he wear it when he goes abroad, as his mantle or loose garment which he may cast off at pleasure when he comes home. And indeed clothes best fashioned will never become a mis-shapen body, nor true Religion so crooked a soul. And how can any thing sit close about him, who wanteth the girdle of verity to gird it on? How can it be supposed that he will not take his liberty where he may, and when he may, that never cared for more of Religion than may make him to be seen of men? Nor longer for that than it is in request.

If Religion be in favour, he may sometimes court it, and do somewhat for it, as ⁴ Job for Absolom (q), till he set his fields on fire: but, if ever Religion be in disgrace, ⁵ q 1 Sam. 13. 39. and under persecution, and happen to be (as Absolom) hang'd by the haire, he will be ⁶ chap. 14. 1, 2. as ready with his darts to strike through her heart, as ever Job was to dispatch Absolom (r); let David take it as he will. He never loved Religion, even ⁷ 1 Sam. 18. 14. when he courted her most, although he served himself of her, while able to do him service: therefore, when opportunity is offered, he will not faile to make her finde and feele it, as Herod did the Baptist (s), after ⁸ Math. 14. 9. all his glaverings, Saint-seeming reverence, and piece-meal obedience to what John preached.

On the Contrary, The true Christian hath respect to all duties as well as to any. Differ.

He is as David, that had respect to all Gods Commandments (t), that he may prevent ⁹ Psal. 119. 6. that shame which is sure to light upon the hypocrite for doing his dutie by halves. He will walk in all the Commandments and Ordinances of the Lord blamelesse (u), as well ¹⁰ Luke 1. 6. as bear them respect; as knowing that not the hearers of the Word, but the doers of the work shall be blessed in his deed. He is respectful of all outward duties, but most careful of the inner man, and of the inward part of the duty; of the soul and life of the duty, as well as of the body of it.

He doth as others in publique duties, but not without a disposition and frame of heart peculiar to the upright and sincere Christian. He refrains not the Congregation, because some Abisophels are permitted to the Ordinances, no more than Christ excluded Judas from his society at his last supper. He goeth with others to the house of God (w), but ¹¹ Psal. 51. 24. this he hath of his own, that he is glad to go thither (x); and that others are so forward. ¹² Psal. 122. 1, 2

He maketh conscience of those duties whereof none but God and his own heart can be witnesses, as well as of those upon which every one hath his eye: and of the manner of doing, as well as of the matter of the duty to be done by him; especially that it be done in spirit and in truth (y), as becomes a true Israelite in whom is no ¹³ John 4. 24. guile (z). ¹⁴ John 1. 47

Thus, the Hypocrite takes up Religion, because it is in fashion; the true Christian rejoiceth that it is in fashion; and endeavours to bring it into fashion where it is not, the one will pick and choofe, the other will take in all, because he hath chosen the way of truth: the former minds the fashion more then religion, the other minds religion more than the fashion.

Char. 5.

This Hypocrite performs duties chiefly upon Custome.

Whatever his grounds of his profession were at the beginning, he now hath either forgotten them, or laid them aside, yet holds on his course upon this ground, chiefly and commonly, because he will do as he hath done. He once made shew of conscience to pray at set times in his family; or, privately: now, being rooted in the love of the world, his affections are cooled, and conscience corrupted, yet the order remaineth. *Usu, non sensu gratias agit*; he sayes grace by use, not out of sense of the mercy as Bernard well. And in the performance, he hath good words, and formes by rote, into which he falleth of course without thinking what he saith. It is but the exercise of the phantasie, not of faith, as some men in their sleep walk in the way which they used waking.

a Rev. 2. 4.

Even Gods children sometimes are guilty of this decay, or abatement (as *Ephesus*) of their first love (a); but they continue not in it, but recover. Sometimes they pray out of custome, but it is not their custome so to pray.* Haply, once, for love of charity, the hypocrite sets himself a pitch or course in giving, or in using Hospitality; thus many he would relieve, thus much he would allow; now, though it goes against his mind, and cometh from him, not cheerfully, but with much grudging, yet he holds on: he cannot yet so far prevaile with his credit, or conscience, as to break the custome.

He once engaged himself by promise or protestation, not to take or give a bribe, nor to make a symoniacal contract, nor to multiply charges and cures of souls. Now, if that were to do, he would not begin to make such promises: but, (as *Herod* in the case of *John Baptist* head) because he stands engaged, and an expectation is raised of him, he must do no other. There are not, I confesse, many of these scrupulous Hypocrites, for it were not for the Devils profit: yet, some there be, with whom he is content to bear, till he can win them to be worse.

Diffir.

Contrarily, the true Christian performs duty out of an abiding seed of goodnesse in him.

b 1 John 3. 9.

He that is born of God, hath the seed of God remaining in him (b). This not only keeps him off from reigning sin, but is the ground of his duty. He is careful to maintain a good course, as well as forward to begin it. Yea more, because Satan is a greater enemy to our standing, than to our entrance, for he getteth much by such mushroomes as are up in a night, and wasted in a day. If he can once set a worm in the Gourd, he knowes how much *Jonah* will take on, and talk as malepertly to God (c), as the Devil himself could. Such bring an ill name upon Religion, which doth it more prejudice than open profanenesse: for this doth but neglect God, that mocks him to his face.

d Rev. 2. 5.

e Gal. 3. 3.

Therefore is the Christian careful to maintaine his first grounds, as well as his first growth; his first love, as well as his first works (d). He will not be so foolish, as having begun in the spirit (e) to end in the flesh. He feareth himself more and more in matters of forme and course, where necessity many times steps into the place of vertue and piety. He rejecteth not all formes in Divine worship, nor refuseth to use the same words twice, with the same faith that becomes a sutor at the throne of Grace, when he finds that his Saviour did it thrice, (f) but labours to raise and feel new flames of affections in observing of formes, and between while he enlargeth himself (beside and beyond those forms) unto a further exercise of faith in wrestling with God: for these exercises betoken a free spirit, though otherwise obedient to publick forme and order.

f Mt. 26. 44.

Thus, the Hypocrite leadeth Religion about for shew (as wandring cheaters carry about Monsters) to get money, or praise, or maketh use of her picture, to make others stand at the gaze, the true Christian entertaineth her as his Mistress, to whom he owes honour and service, and giveth her the power and keys of his heart: to the one, custome is the cause of his goodnesse; to the other, goodnesse is the ground of custom and constancy.

CHAP. XVI.

The Stinted Hypocrite

Is he that would be thought good, but sets a stint to his goodness. *Defin.*



He thinks he may do by godlinesse, as God by the dayes of man, to whom he hath appointed his bounds which he cannot passe (a); a Job 14. 5. or, as with the waters, which he hath compassed with limits (b); yea, as with the proud waves of the Sea, setting barres b Job 26. 10. and doers unto it, and saying, hitherto shalt thou come, but no further (c). This hypocrite will be godly, but will not suffer c Job 38. 10, 11. godlinesse to be his Master; he will give Lawes to godlinesse, for the extent of it, as resolving no inmate shall be a Law unto him, to carry him further then he thinks fit.

Our Saviour describeth this Hypocrite by the similitude of a bad Husband-man, that putteth his hand to the plough, and after looks back (d): he soon thinketh he hath done d Luke 9. 62. enough; and, if he draw not back his hand quickly, he may do to much. Therefore, he sets himself a pitch, beyond which he will not go. His looking back so soon, shews he hath no mind to go forwards; but rather, repents that he hath gone so farre.

In three kinds of examples three sorts of Stinted professors are noted in the Gospel (e). One, that would follow Christ whethersoever he should go; but repented, as being e Luke 9. discouraged at the coarse fare and hard lodging (short of the provision of Foxes and Birds of the aire f), which he was likely to find in following of Christ. Another, f ver. 58. would come, but not till he had buried his father (g): being loth to hazzard his patri- g ver. 59. mony or legacy, by going sooner. A third would follow, but must at least take a solemne farewell of those which were at home at his house (h). To him, and to the rest h ver. 61. Christ gives but one Answer, which in effect was, that in his service there is no place for such deliberation, delay, or tergiversation. He that layes hold on this Plough, must never let it go, nor so much as look behind him. For, where thou lookst back, thou art in danger (saith Saint Augustine*) to stand for a mark, as Lots wife, that had a like mind to return.

Elisba, when Elijah had cast his Mantle upon him, desired leave to kisse his Father and Mother (i), that he might follow the Prophet without let or blame, which he obtained, and accordingly did so. But, the hypocrite alledgeth these things, animo i 1 King. 19. 20. cunctandi, with a desire to linger, that he may shift off the service with reputation. The service of Christ is a spiritual tillage, both in regard of our general calling, wherein every man must plow his own ground (k); and, of our special, wherein every man k Jer. 4. 3. must lend aid (in his own sphere) to the husbanding of his neighbours heart (l). l 1 Thes. 5. 11; But, above all, the Minister is engaged hereunto, who therefore must disengage himself of the affairs of this life (m), and turn his Oxen into Booke, and his Plough into Parb- m 2 Tim. 2. 4. ments (n). n 2 Tim. 4. 13.

Every Professor putting an hand to this Plough, enters Covenant with Christ, to be not only of his retinue, but his household servant; not, to choose his own work or to set a stint to his labours; but to put his hand to whatever his Master requireth, and, to work all day, till the night cometh, in which there can be no working. But, the Hypocrite like a loytering and unfaithful hind, looks over his shoulder, as afraid to

over-work himself, or to bring in too much gain to his Master : and therefore sits down and thinks, *what a dayes work have I done !* It is time to unyoke, lest I over-do. Even when he entrencheth into Gods service, he casteth beforehand, what, and how much service he will do, and where he will make a stop, as a coward that thinks of the retreat, before he give the onset.

Differ.

Contrarily, *the child of God still looks, and goes forward.*

o Luke 17. 32.

He stands not still in the middle of the field, but drives up to the head-land, or head-ridge with all his heart and might. He remembreth *Lots wife* (o), and therefore will lose any thing, rather than return back to recover it. He knoweth that his Masters businesse brooketh no omission, remission, or intermission : and that he can never do too much, nor enough, whereby he may boast of his *profitableness* (p). Whoever could look back on a greater dayes work, than blessed Saint Paul (q) ? Yet even he forgetteth that which is behind, as if he had done nothing ; and endeavoureth himself still to that which is before, as that which must also be done ; pressing as hard towards the mark (r), as if he had but newly set forth, and not made scarce one step in the way unto it.

p Verse 10.

q 1 Cor. 15. 10.

r Phil 3. 13, 14

s Heb. 6. 1.

The Christian, in this life, goeth on unto perfection (s) : but, he is alwayes travelling, never at the end of his journey, because in this world never perfect. His perfection here, is *Viatoris, non Possessoris*, a fitnessse for his travel, not an end of his way ; fit for the earth, while he is in his pilgrimage, not for heaven, where he comes to his inheritance. He therefore thinks what is yet to do, and will up and be doing, while day-light continueth. And no marvel ; for, his Master is engaged in the same condition ; *I must work*, saith our Saviour, while it is day (t), shall the servant then, give over before the night cometh, wherein no man can work ? Only the night of death dischargeth Gods labourers.

t Joh 9. 4.

We use to say of *wayes* longer then the common estimate, *He that sits down at the miles end, shall never come there* : So, he that takes the way to heaven upon the common account of flesh and blood (viz. upon hope well, and have well ; do as others do, &c.) and sits down where the world sets up her rest, or appoints him his, shall never come to the end of his hope, unless of that which shall perish (u), and be as the giving up of the ghost.

u Job 8. 13.

Thus, this hypocrite quickly writes *nil ultra, Stop Here* ; how little soever of the race he hath runne, as loth to go any further ; the true Christians word is, *Plus ultra, On, On*, how great a progresse soever he hath made, as resolving to hold on his way : The one is as *Rachel*, making a blind excuse for not rising up before her father (x), when the true cause was another thing, which she was more loth to be known of ; the other is, as the kind neighbour (y), that if Christ require him to go a mile ; he will go with him twain.

x Gen. 31. 34.

35.

y Mat. 5. 41.

Charact. I.

This Hypocrite contenteth himselfe to be none of the best, nor none of the worst.

He likes not to travel with company too high metled for his more resty temper, lest he be tired : Yet, if an ordinary pace will be accepted, he is content to make one in the journey. He that cares not to be good, when he is all alone, yet is not willing in the exercise of godlinesse to be yoked with any company that are too fleet for him to run with all, and will not let him go at his own rate. As in ringing, men that love their ease as well as the sport, will take the *stint* Bell, because then they can lead, rise, and fall as they list, and give over when they please ; So this Hypocrite is all for leading, till he think fit to give over, provided others will give him leave to keep to his owne pace, and not force him beyond it.

But, no greater trial of vertue, than in competition ; not who shall soonest take up, but who shall excel in going furthest. He that knows the goodnesse of a blade will bend it to the hilts ; but he that doubts of the mettle, thinks he hath done very much to bend it half way. He that takes up a race after goodnesse, and immediately lets fall the pursuit, Saying, *such and such had need to be better than I, yet have scarce gone so*

z Nehem. 6. 11

farre, is of a base and ignoble spirit ; farre unlike that of *Nehemiah* (z), who would

by

by no perswasion give over working till the work was finished, nor so much as go into the Temple to save his life. He that satisfied himself that he hath done more then many others, and that there are some worse, is in danger to be as bad as any; the Devil himselfe, perhaps, not excepted.

This hypocrite when he sees others go beyond him, in stead of emulating, he envieth at them; and, in stead of treading on their heels, carpeth at their steps. If you point him to a *Saul*, that after he became a *Paul*, made more haste; he bids you look on a *Gamaliel* (a); even *Pauls* Tutor, a wise man, yet not half so swift. If you shew him any that have out stript him, he bids you to look back to *Zaccheus*, *Mary Magdalen*, and other *Publicans* and *harlots*, that were farre behind him. And yet, even in these, he is deceived, because he looks only on the shadow of their sinful courses coming behind him, but observes not how by repentance they have in the body and substance of grace gotten far before him. There is no man worse then he that thinks himself good enough, because he is not the worst.

“But, saith he, see you not that many dear Saints of God have done as ill; yea, worse then ever did I? *Noah* was drunken: *Lot* added incest to drunkennesse, *David* fell into murder and adultery; *Peter* into apostacy, &c. Why then find you such great fault with me who was never so bad? You dare not deny them to be godly, or, to be now in heaven. Why then must I be thought not godly enough, because some of the godly be better, while many of them be worse? Thus, he abuseth unto presumption, what is recorded for caution; and, of warnings to avoid sin, he maketh warrants to commit it. In stead of striving to be like them in grace and repentance, he pleaseth himself that they were like him, nay, worse then he in sinning.

But even here also he puts another cheat upon himself, for, never any of them sinned in so high a nature, as to ground a liberty to themselves upon other mens infirmities; or to gather a toleration from that which God intended for admonition, that he that thinketh he standeth, might take the more heed lest he fall (b). He that propoundeth for his imitation the worst of those that are good, will never reach his patterne in the good they performed, but will surely out-strip them in the evils they committed.

Contrariwise, the true Christian aimeth at the best examples, and to out-go them if he can. Differ.

He remembers the exhortation that speaketh to him and all Christians, as unto children. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if any praise, to think on these things (c): that is, so to think of them as to do them. Not after the rate of ordinary Christians and the lowest pateries; but, to strive to come up to the highest examples. Not a beleever in all *Philippi*, but he must propound *Paul* himself for his Copy to write after, and to come as neere him as he can. Those very things (in the exercise of godliness and practise of piety) which he hath both learned, and received, and heard, and seen in *Paul*, he must, and will do (d).

He propounds to himself, not the slowest, to excuse and justifie his backwardnesse; but the best, to provoke and whet his diligence; as knowing that, as iron sharpeneth iron, so doth a man sharpen and quicken the countenance of his friend (e). He is most gladly compassed about with a cloud of witnesses, as being a great quickning to him to lay aside every weight, and the sin that so easily begets him, that he may make the better speed in running with patience the race that is set before him (f). Yea, and if those high examples of all those glorious worthies mentioned in that little *Book of Martyrs* and *Confessors* (g) foregoing, be too low to heighten him to his desire, he will propound to himself an higher example then all the former, even *Iesus* himself, the author and finisher of his faith (h).

It is the surest evidence of Christian ingenuity *Αἰδωμένη*, in all good things to labour to be best (as it is the best sign of true humility, when a man is at the best, to think

meanly of him self, that he may yet strive to be better :) and to incorporate *to deuse* into every branch of his calling and practise, that he may be found, if not in name, yet in deed, an *Aristarchus*, an *Aristobulus*, an *Aristogeiton*; the best Governour, the best Counsellor, the best neighbour; and, so in the rest.

They that shoot, aime at the very pin, although they feldome or never hit it. But if they should take their aime at the least distance from it, they would be sure to be much farther off. He that strives to have his name among the *thirty* of *Dauids Worthies*, must labour to be one of the *first three*, or else he may be excluded the Catalogue of the *thirty* (i). Hence, in Scripture are propounded to us the examples, not only of wicked *Heathens* which we must avoid; and of *Pharisees*, and *Publicans* whom we must exceed; but, of the most holy and perfect *Saints*, to whom we must endeavour to come up as close as we can; yea, the Lord not only setteth before his people his most accomplished *servants*, and his elect *Angels* that did not erre; but, our blessed Saviour himself, and God our father who cannot erre, that no servant of his may set down to himself any scantling in holinesse.

Thus, this Hypocrite, unwilling to keep pace with the best, serves them as *Jacob*, (out of fear) did *Esau*; praying *Esau* to go before, with promise to follow fair and softly, (k) but never meant it; the true Christian is as *John*, who in running to *Christs Sepulchre*, out-ran *Peter* (l); the one thinks himself good enough, if he be any thing; the other accounts himself nothing, if he strive not to keep up with the best, or at least to follow them in view; when he cannot hold company with them.

(Car. 2.) This Hypocrite is a great applander of the golden mean.

Mediocrity carrieth a good name among men, because it hath a shadow and semblance of vertue, if not mistaken. Herewith this Hypocrite (who is apt to mistake all things) deceiveth others, and most of all himself. For mark what he meaneth by his *golden mean*: not a mean between two evils in the extreames; (as between *excesse* and *defects* in the same quality, which is the only good and vertuous mean;) but, either a mean between *evil* and *evil* in the degrees only; as *Luke warme* in zeal, somewhat covetous, partly proud, meetly profane: Or, between good and good; as halfe good, almost a *Christian*: or, between good and evil; as *indifferent*, neither good nor bad, neither *Protestant*, nor *Papist*. So that the hypocrites mean, is, not to be over good, nor extremely bad.

Somewhat he would faine do, that he may not be accounted profane; but, not very much, lest he be thought too precise. He commends the mean, but never knew what it meant. If he can do something for God that crosseth not his lusts, this is his mean; if God require more, that is too much. His lusts command him, they therefore must be the rule of his *mediocrity*, although the Word shall have the name of giving that rule and name to his practise, when yet none of the kindred of godlinesse was ever called by that name.

m Eccles 7. 16. When the Scripture warneth men not to be over just, or over wise (m), he thinks it speaks for him: not considering, that the Holy Ghost, to speak to our understandings, is faine to borrow our words; and, to call things, as we (although sometimes perversely,) stile them. But, the true meaning of God, is this: that, whereas we account *summum jus*, justice in extremitie; (which admits of no qualification, or regard to equity, or charity,) to be in justice, the Lord forbids this excesse of justice; and, because men count him to be over wise, who presumes to be wiser than all men, or than himself indeed is; and, to know more than all; when perhaps, he knows nothing as he ought to know; the Lord condemneth this proud conceit, under the name of over much wisdom: whereas, of true justice and wisdom there can never be too much.

But, this hypocrite would have goodnesse in so remisse a degree, that his evil might not be driven wholly out of doores. He would have *Sarah* and *Hagar*, *Isaac* and *Ismael*, *Christ* and *Belial* (things in compatible) both house together; a little religion for Sundayes, and some sinne for week dayes, need not (as he thinks) to part company.

He

He would professe grace, and expect glory, yet have a little liberty for some sinne, which he hopes will do no great harm for him to live in, and it to live in him: An Hypocrite, which is to Christ, as *Lukewarm-water* that procureth vomit (u), for want of some exuberant quality to affect the stomach, and to put it upon some other work.

Contrarily, *The true Christian expatiateth in the true holie Mean.*

Differ.

He is for a mean, not between evil and good, so as to participate somewhat of either, as *Agrippa* (o): nor, between the least good, and the highest pitch of goodnesse, so as to stand still in the way to perfection (p); but, he is for the mean between evil and evil in opposite extreame. He is for the true fear of God, as the mean between profanenesse and superstition: For zeal, between lawlesse, and *Lukewarmnesse*; between indifferency and schisme of admitting all dogges to holy things, and schisme for not refusing all but whom some please.

This mean hath a long latitude: yet, that saying *Ne quid nimis* (beware of any thing too much) hath here no place. No danger of excess in vertue, unless by wresting the name against the nature, it be forced to degenerate into vice. No man can be too Righteous, too Wise, too Holy, too Faithful: Nay, in every thing truly good, there ought to be (as our Saviour calls it) *ὑπερβολή* (q), a kind of redundancy beyond the common standard, as well as practise, which haply, the world counts singularity, if not madnesse; and prefers the Hypocrites meane (who is no medler, nor eye-sore by his over-forwardnesse) to this over-doing, as the world accounts it.

But, the judgment of the world in the things of God is not to be regarded, nor will be taken for the true Christians bounds in duty: Unto the right constitution of a Christian, which is sanctification, belongs an holy excess (r), (although not of sin, which he abhorreth, but, of the spirit, wherein his soul delighteth) whereby he is carried above the sphere, of not only the actions and apprehensions, but he rules also of carnal men.

Thus, this hypocrite is as one that would needs faile in sight of both Poles (which is impossible) but approacheth neither: the true Christian makes Christ his Cynosure and Steeres-man, and so goeth elevating more and more the Pole of goodnesse, and saileth further and further from that of evil: the one would keep a mean that may hold him in, from being too bad; the other is for the mean, that will make him more good.

This Hypocrite is as good and religious as he means to be.

Charact. 3.

He is already come in his own opinion, (which with him is more prevalent than Gods expresse will to the contrary) to his *Acme* and *Aux*, to his full growth and perfection; to his *Zenith*, and *Meridian*, to his full height, and noone-tide of goodnesse. God keep me, as I am, (saith he) and grant I be no worse, and then no fear. He is not now to learn his duty, nor to begin to serve God. If others go further, he looks on it as their folly, and pride. For his part, he hath set up his rest, and (he hopes) not without good warrant. He hath said to Religion, as God to the Sea, *hitherto shalt thou come, and no further*; and, to prevent an inundation of Religion, and a deluge of conscience, he sets bounds and barres, viz.

He will hear but once a Sabbath; or, if twice, yet not repeat, or meditate: or, whatsoever he doth on the Sabbath, he will be sure to do nothing on the week-day. At the publick prayers none more zealous, devout and reverent; at a Sermon none more remisse, carelesse and irreverent. He will have prayers once a day in the family, and that going to bed, because he may die before he get up again, but, he hath haste of work in the morning. Or, say he come twice to family duty, that must excuse him for the closet. He will not exceed that upon any occasion. You shall not take him with that over-doing of praying three times a day, as *Daniel* (s); much lesse seven times, as *David* (t). Nor will he rise at midnight to praise God, nor prevent the night-watches, as *Psalm* 119. 164. to meditate on the Word (u). And, whatever others do, he thanks God he hath learnt more wit, and never a Puritan of them all shall make him do more; and, if you will not take his bare saying so, he can bind it with an oath. When he prayeth, he tieth himself to time, forme, and measure. It is down upon account how much God shall have of him. He holds him to an allowance; never, more, many times, lesse. He cuts out the Lord hard penny-worths of service. Sure there is more hope of a *Publican*, than of such a *Pharisee*. Not that all formes are in all persons, always to be blamed: but, that to tie devotion

Rev. 3. 16.

Act. 26. 28,

29.

Phil. 3. 12.

Mat. 5. 47.

Ephes. 5. 18

Dan. 6. 10.

Psalm 119. 164

ver. 148.

devotion on all occasions, to a forme or pittance, is the killing of affection the life and soul of Religion.

He that is as good as he means to be, will never be so good as he should be. He that ties himself to an Ordinary, which he will in no case exceed, even his Ordinary is of hypocrisie; and, in cases extraordinary, he must needs be as far to seek, as the *Virgins* that had their Oyle to buy, when they were to use it (w). No grate is true, which makes a man think it to be enough. It is not out of the perfection of due stature that men are past growing in grace; but, of ill constitution, yea, out of want of a principal of spiritual life. Such starvings shame the Lords House-keeping in these dayes of plenty of good provision. Many in times of famine (in comparison) have been more fat and in better liking. But these, coming up, as *Pharaohs lean Kine*, and starved eares, having eaten up the former and fatter, and yet continue leane and ill favoured.

He hath no true talent that improves it not: and grace cannot be kept at a stay, but will die, if it be not strengthened (x). As the bodily habit, so that of the soul, is alwaies either growing, or pining, by reason of the mixture of contrary principles. No grace is found that grows not: no measure of grace sufficient that is not still encreasing. Is *si dixeris sufficit, deficiisti*. This hypocrite saying, *he hath enough*, hath forfeited all, and himselfe lost.

Differ. On the contrary, the child of God never thinks himself so good, but he still strives to be better.

He is never so good as he would be, or as he endeavours to be. On all occasions he reneweth his repentance, and his vow of new obedience. His sorrow is that he is not such as he should be: but he somewhat comforts himself with this, that he is so farre from being contented with being as he is, as he is from being what he ought. Therefore he reinforceth his care, winds up the strings of his heart that are apt to slacken and to put all out of tune, and doubles his diligence to be and do better.

He knoweth that what is but ordinary will quickly faile, if it be not now and then helped with extraordinary; as wines that feed upon themselves, if there be nothing else to feed them. Be awake, or watchful (saith our Saviour) and strengthen the things which remaine, and are ready to die. Therefore the Christian often looketh back to his principles, and to the vow of Baptisme; and, wherein he finds himself impaired, he mourneth, and hastneth to recover: wherein he thrives and growes, he is more carefull to manure and dresse his heart better, that it may yet grow more. For, he considers that where God hath planted and sowed, he looks for not only fruit, but much fruit; (y) and, where he seeth some, he calleth for more; and, that God would have all to be on the amending thriving hand; the evil, that they may be good; the good, that they may be better. And where God is pleased to bleis, he causeth the Christian, as *Isaac in Gerar* (*), still to go forward and grow, untill he become very great.

Therefore the Christian, how good soever he be, never repeats it, never resteth in it, nor looks upon his goodnesse as being enough; but, to find out his wants of more. He is a Christian in good earnest, that goes so far from evil, till he be past knowledge, or thought of returning. He is alwaies displeased with what he is, that he may be the more quickned to aspire to what he wanteth. He is ever waking, ever walking, afraid to stand still, for feare of taking cold; holding on his way, and growing stronger and stronger (z); least he should turne out of the way like a wandering sheep; or, halt in the way, as a lame traveller; or, stick in it, as *Lots wife*, that never reach't Zoar.

Thus this Hypocrite is like the good fellow in a journey, that finding good fare and liquor in an Inne, takes up his rest there, and never goes further; the Christian is a true traveller that goes still on, from strength to strength, till he arrive at *Zion*: the one is as *Zachens* that (being little of stature, yet, at his full growth) climbed a tree to see *Christ* (a), but was as tall the first houre he came unto him, as ever after: the other as the *Baptist* in his childhood, who continually grew and waxed strong in Spirit, till the

w Mt. 25. 10.

x Rev. 3. 2.

y John. 15. 8.

* Gen. 26. 13.

Is probus est quem non parietur quem probus sit.

z Job 17. 9.

a Luke 19. 3. 4.

the day of his shewing to Israel (b). The one is as *grasse upon the house top*, that withers as *b Luke 1. 80.* it stands; or, as *corn, blasted before it be grown up (c)*; the other is an *handful of corne* *c. (sa). 37. 27.* in the earth upon the top of the *mountaines, the fruit whereof shall shake like Lebanon (d).* *d Psal. 72. 16.* The one, is *arbor infelix*, a blighted tree, at a stand, and looks for the *Axe*; the other, is as a tree *planted by the river*, ever green, ever growing: *Holy still*, because holy more.

This Hypocrite stints himself in good, that he may take more liberty in *e. Charact. 4.* evil.

There, he puts on the bridle, here, he claps to the spur. Indeed every one that stints grace, gives the reigns to his lust, and liberty to sinne, and therefore sets bounds to goodnesse, that corruption may have the more scope. He committeth *Zeal* to prison, for a very small offence; nay, perhaps, for doing but her duty, and make *Luke-warmnesse* her keeper, which he knows to be her mortall enemy. But, as rank fences take up too much of the ground which would yield better fruit; so profane limitation and restriction laid upon himself in good things, take up, and eats out the heart of the field of goodnesse: for, from such hedges, the briars of vice spread over the whole inclosure.

His pittance of Religion will never do him good, while he stints himself to that pittance. It is with him in this, as with other men in other things. We see such as have but a little skill in physick, to be for the most part ill at ease; a smattering in Law, and ever wrangling, three letters in learning and ever cavelling; a little conscience, and ever stretching it; a little knowledge, and ever wavering; so, a little goodnesse, and ever sinning. Religion stinted, is as the *Sunne-beames in March*, pleasing, because the dayes be longer; yet hurtfull, because they stir humours, which they are not able to resolve, and so, occasion diseases, which may prove the death of the party.

On the contrary. *The true Christian sets bounds upon evil, that he may be unbounded in good.*

Differ.

Not that he would not utterly root out all the Philistines in *Canaan*, if he could: but when he cannot do that, he pens them in as narrow a corner as he is able, although some *Amalekites* remain, he hath yet *warre with Amaleck to all generations*, and kills as many of them as he is able, not sparing so much as *Agag* their King: but till he can do this, he will be sure to coop them up in as small a room as is possible, and to make the borders and rampiers strong to prevent invasion, that he may more quietly follow his own businesse and occasions. What lusts he cannot put to the sword, he will cast into prison, and lay on them the strongest fetters he hath, or can procure; and if they be unruly, they shall *feel his fingers*, and his cudgel to (e). He will master *e 1 Cor. 9. 27.* them, if he cannot destroy them; he will keep them in the dungeon, till he bring them out to execution. He will not allow them (as the Hypocrite doth) the liberty of the prison; but puts bolts and fetters on hands and feet, and loads them with irons all the time they lie there.

As men that recover Land from the Sea, get every day as much as they can maintain, and so go on still getting, making good fence against over-flowings of the water. So the Christian recovers dayly some ground, although not all at once, from the dead Sea of sinne that is in his corrupt nature. And so, although he that curbeth goodnesse can never be good, yet he that gets and grows upon his corruptions, setting narrower and stronger bonds upon them, cannot but be good, and will be excellent. His bounds that he sets upon evil, is not to keep it in, but to keep it out.

As the tree, by pruning is made lesse rank, and more fruitful; so a Christian, by mortification. He is like the *Olive*, the *Figg-tree*, the *Vine* in *Jothams* parable, which would not leave their fruitfulness to rule over the trees (f); he will not leave his goodnesse for all the power, pleasure, honour, wealth in the world, or to be sole monarch of the world. He rejecteth all that might set barres to his goodnesse, or block up his grace. *f Judges 9.*

He had rather the Lord should prune him, and lay bare his root by seasonable chastisements

stifements, than that any wilde-shootes should starve or diminish in him the fruits of holinesse. He transferreth to heavenly things the excesse of earthly affections. There, he will *love*, even *insanato animo*, as one (seeming to others who know not how to judge aright) to be *beside himself* (g); and, it becometh him well, towards Christ. There, he will be as *ambitious* as *Hieman*, the sonnes of *Zebedee*, or *Dictrephes*, but, for spiritual favour, and preferment. There, he will be as *covetous* as *Nabal* to gather and hoard up, and will lay out nothing but for advantage, that he may be sure to find it in heaven.

g 2 Cor. 5. 13.

Thus, this Hypocrite in *goodnesse*, is as one that wadeth; fearful to step forward, lest he should go past his depth; but the Christian is as he that swimmeth, or saileth; the deeper, the better, and lesse feare of splitting, or drowning; the one in *evil*, launceth into the maine, as accounting himself in best case when he hath most sea-room; the other dares not venture into the deep, but scrambles along by the banks till he can get to land. The one checketh *goodnesse*, that he may have his full careir in linne, the other curbeth sinne, that he may have a more full course in *goodnesse*.

Charact. 5.

This Hypocrite, in evil, doth but stint himself.

He must have some liberty. He will sinne; but, within compasse. He will rob the Lord, but cast him somewhat back again, as theeves to a traveller. If he do borrow of God, as high-way-men use, *judgement, mercy, and faith*, he will be so kind as to leave him *riibes*; not, of *corn* (that were too much) but of *mint, annis, and cummin* (h); and he must account himself well dealt with too, that he allowes him the lesser, when he sweeps away the greater; and, payes him *mint*, when he cannot spare him *faith*.

b Mat. 23. 23.

He imagineth he can pitch some bounds in *evil*, beyond which he will not passe: and upon that account, adventures on the evil: but, before he is aware, he exceeds his limits, and his intentions, and leaps deeper into the mire of sin than ever he meant; as *Judah* that intending no more but to give way to his lust to commit simple fornication, fell over head and eares into *incest* with his own daughter-in-Law (i). Satan is too cunning for him; as *Tamar*, he disguiseth not only himself, but the sin: and so while the Hypocrite *flatters himself in his own eyes*, that he will go no further in sin, than at first he propounds to himself, nor meddle with any sin, but such as at present seemes to him to be no great matter; he suffers himself to be so long, and so far hoodwinked by this flattery, *that his iniquity is found to be hateful*; not only as all sin is, to the godly; but, as the grossest finnes are to the moral and civil men of the world. His sinne hath couzened him, not only in the degrees of sinning beyond what he propounded; but in the very *kinde, and circumstances*, which he never dreamt of.

i Gen. 38. 18.

He sometimes seems to draw blood of sin, when it grows too rank for a man of his rank and profession: but, as a Chirurgion, not as an executioner: he stops the vaine, before there be any danger of life to the sin. Thus, under the colour of forbearing grosser sins he inureth himself to other sins without feeling or startling; as men by degrees frame themselves to an ill aire, till it become so natural, that it now fits their constitution better than a purer, which would sooner make them sick, than the worst: or, as some so long accustome themselves to physick, yea to poyson, that it no longer works upon them, nor can they be well without it.

Differ.

Contrarily, *The True Christian desires to be totally rid of all evil.*

He would not willingly give the water any passage, no not a little. Sin is the Serpents spawn, and very like the parent, the serpent hath a subtile head, but very little. If therefore sin by subtilty but once thrust in her little head, it is scarce all the Christians skill that can keep out her whole body: which the Christian knowing, will kill that at first sight of sin, which he could not crush in the egge of his lust within him: he will *shake off this viper* so soon as ever it catcheth hold of his hand, lest otherwise he soon beomea dead man if it once get into his heart.

Evil

Evil is a weed that he would fain root up, that it might not at all grow in the meanest plat of his garden; no not in the basest part of his basest court. In the mean time he keeps it down as much as he can, and spits up as much of the root as he is able, that it may never seed, or flower. He is of opinion that he that hath a mind to taste a little of *madnesse and folly*, as Solomon did (k), cannot point how far and no further, he will be *foolish* or *frantick*. Therefore he sets not termes to folly, within which, if it keep, he will be content; but sets himself wholly to exterminate it; His *stinting*, is his endeavour to destroy it, not to cherish or permit it to such a degree.

Neither *sin* nor *grace* can endure to be stinted; the one must be killed out right, or it will soon grow exorbitant; the other if *stinted*, is killed; therefore in the work of mortification, he spares not the throat or heart blood of any lust, that he can come at, nor will it suffice him to naile it to the Crosse, unlesse he also bury it with Christ, and be sure it be left there, with his *grave-cloaths*, without hope of a Resurrection.

Thus this Hypocrite by stinting *sin* that it may be little, makes it much, as by stinting *grace*, of little, he makes it none; the true Christian by mortifying *sin* in stead of stinting, of great, makes *sin* little, till it cease to be; the one treats with *sin* as borderers about their confines; the other makes war upon *sin* in good earnest, even within her owne borders. The one playes the Chirurgion with *sin* to open a vein, to give it a breathing, by which it becomes stronger, the other, as the Priest, doth kill and slay it, letting out the very *life* with the *blood*, if he once come so near as to lay his hand upon the head of that unruly heifer.

This Hypocrite makes one Vertue a Protection and Convey for many vices. Charact. 6.

He is not altogether naked of some *Vertue*, *Moral* at least; but, as the bed of his *vertue* is shorter, than that he or any man else can stretch himself out at length upon it, it is so very short, and narrow; so this covering of the Hypocrite is narrower then that he can wrap himself in it (l). He hath but one poor small thread-bare *vertue* to cover a multitude of vices; when stretch't to the utmost, it will not do his work. But, however he is resolved to try it, as being the best cover for that which he hath no minde to leave, nor must suffer to go altogether naked. Isai. 28. 10.

The Pharisees of old tithed mint, and withheld *faish*: now the case is altered. This Hypocrite, if you will believe him hath *faish* good store, and God shall have as much of it (fruits excepted) as he will: alwayes provided that this be accepted in stead not only of *mint* and *cummin*, but of those other parcels of *righteousnesse* and *mercy*. No more tithes then needs must; no more *righteousnesse* or *mercy* than may be expected from a Turk, or a Jew. Any one *vertue* will beare up like a bird with one wing. He never sued any man at the Law, never took the forfeiture of a bond, nor above so much in the hundred as the Law alloweth; this must beare out all his avarice and unmercifulnesse. For, the tender mercyes of the wicked are cruel (m): Much more his justice: therefore he must have some coarse sugar or other to sweeten those sower crabs. m Prov. 12. 20.

If he give you what he undertakes to sell you, no matter how much he over-reach you in bargaining, although God be the avenger of all such (n). If he furnish you with money or wares (which you must sell off at a far lesse rate, perhaps to himselfe) to supply your need, no notice must be taken what advantage he maketh of your necessities. If he pay present debts and duties demanded, it is but a scrupulosity to make restitution of old wrongs, which none will dare to challenge him for. n 1 Thes. 4. 6

But, justice in one businesse will not alwayes bear out oppression in another, courtesie in words or complements cannot excuse the secret envy and malice of the heart. I love no swearing, lying, or theiving *faish* this man; but, drink, play, and game as much as you will. If you can let go your money quietly, without choller like a fair gamester, no matter what wrong you do to your wife and children. If he make conscience of

private duties, he despenseth with himself for publick. Let *Michael* and the Dragon fight, he will be a looker on, and strike in with the Conquerer. He is none of Christs Angels, nor will be enrolled (if it be like to come to a pitch battle and hot service) to help the Lord against the mighty. He wisheth well to the cause, but loves to sleep in a whole skin. He commends Christs title to be the better, and that he hopes may serve in stead of further engaging. He thinks it better policy to keep both factions on foot, than to be necessitated to come up fully to either. He will be as good as you list in any particular, so that may be accepted as a full recompence and warrant for all the evil that he hath a minde to commit: provided that his goodnesse be weighed in his ballance; and, the evils he commits, be not imputed.

Differ.

On the contrary, the true Christian embraceth all vertues as an antidote against every vice.

He knows that all vertues are linked together in one chaine; and this chaine to be too strong for all vices in their strongest combination. Therefore he will adde to his faith, vertue, to his vertue, knowledge, &c. (o) not omitting one link, or leaving out one vertue, as knowing that the leaving out of one is the breaking of all; and that, if this chaine be broken, vice will be too hard for him, when he thinks himself best armed against it. One vice entertained dissolves the whole fabrick and chaine of graces, as one grace neglected makes every vice too hard for the rest. Neither vertue nor vice consists all of one link; and, albeit vices, cut and mangled never so much, make work enough for grace; yet graces severed, are over-matched by vice. There is a circle and concatenation of graces, and a conspiracy of vices; so that he that will have any grace must have all, or none: but he that will have any vice, shall be sure to have all, although he begin but with one.

No one vertue makes a vertuous man, no more than all can save him: yet one vice alone, allowed, will destroy him; as, the least aberration in letting slip the arrow makes a wide error at the mark. *Benefacta benefactis peritigio*, &c. Vertues must be laid like tiles, one over-lapping another, to keep out all rain of corruption. Thus *Zacheus* went the right way to work, when he over-lapt justice with so much mercy; and almes with so large restitution. For, well he considers that all things necessary must not onely be in him, but abound; or, he shall be idle and unfruitful in the knowledge of Christ (p). It was the praise of the *Corinthians*, that they came not behind many in grace (q), but were enriched in every thing to all bountifullnesse (r): and, it will be the Christians aime, not to live upon other mens stocks, or at other mens Tables, but to wait upon God who is able to make all grace to abound towards him, that he alwayes having all-sufficiency in all things, may abound to every good work, in the mortifying of all deeds of the body of sin by the spirit of grace.

¶ Verse 8.

¶ 1 Cor. 1. 5.

¶ 2 Cor. 9. 11.

Thus, this Hypocrite concludes himself a Christian, because he hath some one vertue to grace him, the true Christian concludes himself a no-body, a nothing in grace, till whole Christ be formed in him; the one thinks any thing enough, to cover his sin: the true Christian thinks all things to be nothing, while he hath any sin to cover: the one is as *Nebuchadnezzars* Image, whose head was of Gold, and the rest baser mettle, the other is as the Kings daughter, all of a piece, and mettle, all glorious, but most of all within.

Char. 7. This Hypocrite acknowledgeth sin only in the general.

As all other duties, so his humiliation is stinted; and overly wrapped up in this common packet, *peccavimus cum patribus*, we have sinned with our Fathers: which he takes to be enough to quit himself of any charge brought against him, whether by conscience or God himself. He stubbereth over his confession in general termes, loth to come to particulars either of the sins committed, and to say with *David*, Deliver me from blood-guiltinesse, O God, (s) (being greater than that of adultery, because more premeditated, and acted in cold blood to cover the other,) or so much as of the person committing it, and to pray with the *Publican*, God be merciful to me a sinner (t).

¶ Psal. 51. 14.

¶ Luke 18. 13.

Nay,

Nay, if you offer to help him, or to come neere his *Herodias*, you are beside your text, beyond your commission, and out of protection. His galled conscience will endure no handling; he winceth, if it be but pointed at. He will have *Zoar*, his little one; and, with him, no sin is great, from which he will not be turned.

Contrarily, the true Christian resteth not in generals, but descends to particulars. Differ.

He begins indeed as *Daniel*, (u) with a more general confession not thereby to excuse his own sin, as being an hereditary disease, which he knowes not well how to help; but, the more to magnifie Gods infinite patience and long-suffering that hath borne with sinners for so long time, and for so many generations. Yet he resteth not so. He descends to particulars, and mourneth for his particular and special falls and defects; as *David*, who not only knew his iniquities in the grosse, his birth-sin, and daily failings, but his special sin too, which was ever before him (w). He not only confesseth with the Apostle *James*, that in many things we offend all; (x) and, with *Paul*, that all have sinned and come short of the glory of God, (y) But, with *Peter*, he goes out and weeps bitterly for his particular sin: and ingenuously not only confesseth but under his hand sets down and records it to all posterity as *David*, (z) and *Paul*, what his special sins were, giving God the glory of his mercy and taking to himself the shame of those very sins that needed such pardons.

He alloweth himself in no sin, in no degree of sin, but, with *Job* makes a Covenant with his eyes, (b) that he may prevent adultery of the heart, (c) as well as of the body; and with his lips, as *David* (d) to prevent what he may, all offending with his tongue; as being well aware, that although he be a none-such for perfection that doth not at all offend in his tongue, (e) yet he is a nothing in Religion, that refraineth not his tongue all that he can. (f)

Thus, this hypocrite, being impleaded, declineth the trial: the true Christian confesseth the action, although he do what he can to stop judgement, the one pleadeth the general pardon of course, not considering the exceptions; the other procureth a special pardon for his proper offence, lest the exceptions in the general pardon, exclude him from mercy: the one confesseth by halves, and with concealment of the main thing to be confessed, and so looseth his labour, the other confesseth all, and gets his pardon.

This hypocrite is bold where he should keep distance; and, stands aloof. where he should come neerer. Char. 8.

That sawcy Pharisee drew neere in boldnesse, when he went up into the Temple to pray, (g) and to tell God a story of his owne goodnesse, for which he offered a sacrifice of thanksgiving, as welcome to God as the cutting off of a Dogs neck, or the offering of Swines blood, (h) whereby the neerer he pressed into Gods presence the further off from acceptance, because so far from true grace, and repentance: Thus, the proud Hypocrite draws neere, when he crieth, My God we know thee (i). When God knowes no such matter, but tells him to his head, Israel hath cast off the thing that is good (k). And it is a common presumption, to scrape acquaintance with God in necessity, before men turne to him by true repentance, to remove their misery, crying to him, My Father; My Father; even when they go on to do as evil things as they can (l).

On the other hand, where he may and ought to come neere, he stands aloof: yea, where he would be thought to be very neere, he stands afar off; Thus, they who draw neere with their mouths, and honour him with their lips, but their hearts are farre from the Lord. (m) He keepeth God at staves end, and gives God the Law, rather then come up to Gods. He resteth in some outward means and enjoying the bodily part of Ordinances, which is but bodily exercise that profiteth little, (n) and contenteth himself to be sacramentally holy, (o) a Church Christian, as all others are, within the pale of the Church visible.

All the holinesse he hath or desireth, is no more but what puts a difference between him and a heathen that hath no right to the holy things of God dispensed in the visible

Church: which only admitteth him to the Feast, but is no warrant for his welcome. Not Religion known, professed, disputed, and asserted; but, God obeyed, makes us differ from reprobates.

He saith of inward holiness, and holy things which make up the wedding garment for the soule, as *Paul* of things indifferent, *I will not be brought under the power of any.* (p) The feare of being too much under the power of godliness makes him to stand aloof (as the *Fox* at a distance, from the *Lions Den*) even when he seems to presse neere into Gods outward presence; and, to use greatest Court-ship, where he intends nothing but cheating

There are many approaches to Christ and Christianity, that hold men off at a very great distance from salvation; yea, that sets them further off (as they use the matter) than *Sodom*. (q) *Agrippa* was almost persuaded to be a Christian: but almost, is no better than nothing at all. The righteous sometimes are scarcely saved; (r) yet saved, because that is more than almost. *Quod vix fit, fit, quod fere fit, non fit.* That which is scarce done is done, although with much ado: but that which is but almost done, is not done, because all that is done, goes not beyond almost. The Young man that came running to our Saviour had something in him that was lovely; (s) yet when Christ put him to the trial of the truth of what he professed, he lost all his labour, and would rather leave Christ, with sorrow, than come neerer to him in duty (t). The Scribe that answered discreetly, was not far from the Kingdom of God (u), in outward performance, yet never got into it, because he never came neere it in spiritual obedience.

Many dwell in the outer Court, that have no place in the Temple; many arrive at the Suburbs of *Hierusalem* who never dwell within the gates of *Zion*. Profession not answered, good motions not seconded, grace stinted, the Spirit quenched is the Religion of most that would be thought religious. Men hold correspondence with the Lord rather than a confederation; friendship at a distance, rather than familiarity as intimate friends, make use of him for commerce and profit, rather than for delight.

This hypocrite will be content sometimes to go to God, and that God should come to him; but, rather to give God a visit, than to serve him; and that God should be an honour and countenance to him, rather then command him. Nor doth he like God should come too neer, or to take him aside in private, lest he tell him that in his eare that he is unwilling to heare of. He likes well with *Balaam*, the comforts of death that the righteous reap: but, (as you love him,) not a word of living their life. He may look on at a distance, to see God in the *Bush*; but he cares not to go neerer, because God is too holy for his turne. He may pry into the *Ark*, as the *Philistines* did, and performe some external duties of praying, hearing, communicating, &c. But, to enter into that which is within the vayle, by that new and living way laid open by Christ, (w) is too much for him to attempt. He is content to heare off God by the hearing of the eare, but cares not to see him (x) with his eye of contemplation, or faith, or to take a full view of him, and to have a spiritual sence, and savour of Gods fatherly love in his heart that may bring him out of love with his lust. He can lodge Christ in the stable or some other out-houses, in the eares, lips, and perhaps in the Garret of his thoughts and memory, but not in the inner Chambers of the conscience or affections, much lesse in the chief Chamber, the heart, which is Gods proper seat, and by him expressly chalenged (z).

On the Contrary, the true Christian is not satisfied without private and neere access to God.

He will not be contented that God give him a meeting in Gods house, unlesse he will go home, and sup with him, (a) and lodge with him, and make his abode with him, (b) what ever others do, it is good for me, saith he, to draw neere to God. (c) He will not only repair to his Court; but as *Abraham* he must see the Kings face, (d) thy face Lord will I seek, (e) saith all the generation of them that seek him: and he will behold his face in righteousness, not in hypocrisie as compassing him about with lies, and flattering him with his lips.

If the Church meet Christ in the street, although overjoyed to find him, yet she is not content with that, but she holds him fast, not with that, untill she had brought him into her mothers house, yea into the inmost and most secret Chamber and closet of her soule, where Christ and his Spirit had first begotten her againe unto a lively hope through grace; that he dwell there. (f) f Ephes. 3. 17.

Thus a Christian may be said to bring the Church home from Church; publick exercises to private meditation; the Sabbath to the week day to sabbatise every day by rumination and chewing the cud, after his double portion of *Mannah* upon the Lords Day. He laboureth all the week to keep his heart at that pitch that it was at the time of hearing. He ends not his lesson as Boyes do so soon as they get out at the Schoole doore, but minds even at home what was given him in charge against the next meeting.

The Lord delights not so to overlay his people with Legal dues, but that he leaves some roome and time for voluntary service and free-will offerings; not in a legal, but evangelical sence; not as meriting, but as shewing their willingness to do more than in strictness is required of him that is saved by grace, although it be exacted of him that would be justified by works of what nature soever. God calls not for Sabbath duties that we should give him no more, but that we might not put him off with lesse, but freely adde to it, to shew how much wee made the Sabbath our delight, feeding upon it all the week after; not needing an *Almanack* or *Dominical letter* to tell us when the Sabbath will come about again, but bearing it so much in our hearts, that our own breathings after God will tell us when it is time again to go to Church, albeit never a Bell wag to call us thither. The Christians heart is his Bell, and will save his eare the labour of listening after any other.

He is not content to be ranged among those who are of *Israel* by common account and in the judgement of charity, but he will be a true *Israelite*, a *Nabanaelin* whom is no guile, that he may receive from God himself the blessing belonging to *Israel*, as well as the name. As he lodgeth Christ in his own heart, so he prayeth Christ to set him as a seale upon his, (g) and as a badge upon his arme. He desires more acquaintance and countenance from the Lord than Princes vouchsafe to all their subjects, who give them common greetings at publick Conventions. He must have more; even private favours usually bestowed on Favourites in the Court of heaven. He must be not only of the *Bed-chamber*, but sleep in the bosome of his Lord, and know all his secrets communicable to those who fear him in truth, (h) and are esteemed his friends (i) He is not satisfied, to gaze upon the adorning of the Temple with goodly stones and gifts, (k) but he must himself become the Temple of the living God, (l) unto whom God must say, *this is my rest for ever, here will I dwell, for I have desired it*, (m) as well as he. In a word he never gives over seeking and drawing neerer and neerer to God, untill he find that prayer of Christ to his Father in behalf of the whole body and of himself, as a member thereof, [That they all may be one in us, n] fully accomplished. g Cant. 8. 6.
h Psal. 25. 14.
i Joh. 15. 15.
k Luk. 21. 5.
l 2 Cor. 6. 16.
m Psal. 132. 14.
n Joh. 17. 21.

Thus, this hypocrite is as the proud Pharisee never further off than when he seems to draw neerest to God; the true Christian; as the penitent Publicane, that drew much neerer in acceptance, when he stood farthest off. (o) The one, contenteth himself with *Bethel* the House of God; the other, longeth after *Peniel*, the face of God (p): the one visiteth his Temple, the other is built up for an habitation of God through the Spirit. (q) o Luk. 18. 13.
p Gen. 22. 30.
q Ephes. 3. 22.

This hypocrite is a great admirer of Formalists, and a sharp censurer of those who go further. Char. 9.

He that can content himself with a forme of godliness, and a stinted exercise of Religion, must needs be best pleased with those of his own judgement and practise: and is unwilling to be thought alone in it. Therefore if he find any *Samuel* some learned, grave man, that all know and own to be a great Scholar, that is in reputation among all the people, he thinkes he can never sufficiently admire and applaud him: You see, saith he, such an one a great learned man, an honest godly sober Christian; he is not so precise and singular, so zealously fiery, He contents himself with the Book of common Prayer

Prayer, and one Sermon a day. He thinks it is as much as any man can do, if not too much, to preach as he should do once a week. He is not against harmlesse recreations upon the Sun-day; nor keepe such adoe about faith and troth, &c. as the Puritans do, but sometimes useth it himselfe. Here's a man, saith he, for my money. Let all the Puritans in the Country shew me his fellow, for learning, honesty, and gravity. Therefore let them say what they will, I am resolved to follow him for my patterne: God make me but half so good as he, and I shall never care to be better. Thus, if Gamaliels name be once up, let him give what advice he will, all agree to it (r).

r Acts 5. 40.

This Hypocrite looks not who is the devoutest man, but who is most like himself; not who is the best man, but who is the more learned; and he applauds him, not for his learning, but his opinion; not for his goodnesse, but his practise sutable to his course that admires him; in other things that suit not his lusts, he will as soon leave him as he would any other man; as they who would by force make Christ a King, for feeding their bellies (s) afterwards thrust him out of the City, and led him to the brow of an Hill (upon which their City was built) that they might cast him down head-long (t) and break his neck.

s John 6. 15.

t Luke 4. 29.

And while he is such an admirer of the Formalist, can any man think it strange to heare him sharply to censure all that go beyond him? If Christ be followed more then a Pharisee; if the people once begin to follow him, and he grow popular, and the Pharisees perceive it, it shall not be long ere they send their Pursuivants to apprehend him (u). But woe to the Officers, if they bring him not. If they plead for themselves, Never man spake like this man (v): the great Rabbis think this the poorest answer that could be given. What, say they, are ye also deceived? Your betters know better. Look upon us your Guides and Masters, that know more than you. Have any of the Rulers or of the Pharisees beleev'd on him (x)? As if it were a great crime to go beyond their betters in religion, and in taking him for Christ, whom they looked upon as an Impostor: and therefore concluded (as this hypocrite doth of all that out-go him in godliness) this people that know not the Law, are curs'd (y). Whosoever does more, he is a precise fool; and so are all that put him upon it.

u John 7. 22.

v Verse 46.

x verse 48.

y Verse 49.

Differ.

On the contrary, the true Christian is no censurer of any, but humbly imitates the best.

z 1 Cor. 13. 5.

Charity thinketh no evil (z) to others, or of others, of whose actions any tolerable construction may be made. Therefore, the Christian abhors to be many Masters, that is, one of those supercilious censurers of other mens actions, that take upon them magisterially to mount the chaire of pride and arrogancy (without commission from God or man) and to sit in judgement upon all, or any at their pleasure: as knowing, that whoever doth thus, shall receive the greater condemnation (a) for he shall not only be paid home in his own coyne by others, because with what judgement he judgeth, he shall be judged (b): not for the kind alone, but for the measure too; but especially from God himself, who is most severe against censurers, that are mercilesse to others, and are greater offenders themselves (c); and in condemning others, pass a judgment, which in the issue, will light heaviest upon themselves, and so pronounce their own doom, by dooming others.

a James 3. 1.

b Mat. 7. 2.

c Rom. 2. 1.

Therefore, when the Christian seeth this in others, he meekly and humbly endeavours to allay and divert this humour; and where he findeth this lashing temper to abound, he seeks to let it out; as Jehoshaphat did in Ahab, bitterly declaring his distaste and hatred against Michaiab, I hate him, for he doth not Prophecy good concerning me, but evil; Jehoshaphat pacifieth him, saying, Let not the King say so (d). Thus Jonathan sought to appease the fury of Saul against David, upon the base opinion he had of him, that he would surely keep Jonathan from the Crowne, and therefore resolved that he should surely dye:

d 1 King. 22. 8

Jonathan

Jonathan resolutely replies, *Wherefore shall he be slaine? What hath he done (c)?*

^e 1 Sam. 10. 32

And so farre is he from envying or censuring those that out-strip him, that he makes them his patternes; he will follow their faith, considering the end of their conversation; if he cannot keep company with them, he will keep in sight of them at least, and follow them so fast as he can, as Jacob promised to follow Esau, as his flocks and children were able to endure (f). And when he finds himself compassed about with a cloud of witnesses that have gone before him with a more speedy and exemplary course of faith and holinesse, he will then hasten to cast off every weight that before was a clog, and even those sinnes that were most sweet and did most easily compass him and held him back; and so, mends his pace; resolving now no longer to walk after an ordinary rate; but to runne with patience the race that is set before him (g), and to presse towards the mark (h) with more resolution and violence than ever before.

^g Heb. 12. 1.
^h Phil. 3. 14.

Thus, this Hypocrite is like those that chose rather to sacrifice with Harlots, (i) that would not be too hafty in their devotions; the true Christian had rather with Abraham, run to the herd for a Calf and give it to him that will make most haste to dresse it, lest the Lord depart before he make ready (l): the one blesteth the loiterer, that doth the Lords work negligently; the other rather imitateth Abimeaz that out-runnes all; the former censureth those that are fervent in spirit, serving the Lord, as being too hot and too fleet; the other concludeth it to be much better to be zealous in a good thing, alwayes, remembering Gods censure and threatening of Laodicea, for being too dull and too slow.

CHAP. XVII.

The Waxing Hypocrite

Is he who seemeth to encrease, but groweth not.

Defin.



N shew, he shooteth up, and waxeth big, but in truth groweth not at all, even when he would be thought to thrive most. Therefore I terme him the Waxing Hypocrite, because however, in his own conceit, and perhaps in the opinion of others, he wax bigger then others, yet is he but a very Changling, no true convert; seeming to be what he is not; and rather swelling through tumors, (as a child diseased with the rickets,) than truly coming on in grace, by spiritual growth as a New-born babe (a) in Christ.

Growth, in a Christian, is proprium ad Deum, the proper affection of saving grace (b). And this, as much as any thing, discriminateth a true Israelite, from such as are of Israel, but are not Israel (c). Yet even herein also this hypocrite puts in for a part, although he hath no more part nor lot in this matter, than Simon Magus (d), because his heart is not right in the sight of God.

^a 1 Pet. 2. 2.

^b 2 Pet. 3. 17.

^c Rom. 9. 6.

^d Acts 8. 21.

He makes a great shew of being very good, like the creatures in their first creation: but, his goodnesse is as the morning cloud, and as the early dew that goeth away (e), without performing what it promiseth. A morning cloud promiseth rain, but oft-times proveth like the niggards liberality, dry and barren: he boasteth himself of a false gift, being like clouds and winde without raine (f). The early dew maketh as much shew upon

^e Hos. 6. 4.

^f Prov. 25. 14.

on the grasse, as a good shower falln on the ground, but is only a sign of an hot scorching day. So this Hypocrites *goodnesse*, and seeming increafe in it maketh shew of much for the present, and promiseth more to ensue, as if none were likely to bring in so much fruit and so plentiful an harvest unto God, as he, whereas in the issue, he is as the grasse upon the house tops, which withereth before it groweth up, wherewith the Mower filleth not his hand; nor he that bindeth sheaves his bo-

g Psal 1:9.6.7. *some* (g).

b Verse 8.

The crop is so lean and thin, that it quits not the cost of the Husbandman, nor gives so much content to the observing passenger going by, as to move him to say to the reapers, *the blessing of the Lord be upon you* (h): because he thinks them ill employed to bestow so much labour for so little fruit. Wilde Oates shoot up as high and fast as other graine, but yield not like profit. A Dwarfse may be as great as a Gyant by addition of clothes, yet is he but a Dwarfse and Urchin still. So is this Hypocrite, farre from spiritual growth, notwithstanding his seeming encrease.

Differ.

On the contrary, *All is truly growing in the Christian, and himselfe groweth in all.*

i: Tim. 4. 10.

Crescens (i) is a fit name for him, because he is ever in a growing state: grace having the same efficacy upon the soul, which the soul hath upon the body, while the body is in a growing condition, the soul enlargeth the body in all the parts and dimensions that the members may not only fill more cloths, but take in more nourishment, and so become more strong and serviceable: in like manher the inner-man truly groweth up in Christ in all things, by the working of the Spirit of Christ as the soul of new life within him, so enlarging and strengthening every member that it may be a meete instrument of righteousness to bring forth fruit unto God.

There is great difference betwixt the sweat of the earth, which is the dew, and the dew of heaven, which is the rain. For the one makes the earth more ready to scorch, the other watereth the earth, and maketh it fruitful. The oddes is no lesse between this Hypocrite and the true Christian. Whatever dew of goodnesse seems to lie thick upon the Hypocrite, it hath only earth for its original, and so cannot make any thing to grow which seems to be wet with this dew. But every drop that falls from heaven upon the true Christian, makes him to grow and to yield *fruits of encrease*.

Thus, this Hypocrite is like a Gyant in a painted cloth that never attained those dimensions by any growth from a principle of life within; the true Christian is in proportion like to the humane nature of Christ in his child-hood, *increasing in wisdom, and stature, and in favour with God and man* (k); the one is like a snow-ball that by rolling waxeth bigger and bigger in bulk; the other, as *Meale* (l), which by *Leaven* put into it, riseth within, and so becometh more useful.

k Luke 2. 52.

l Mat. 13. 33.

Char. 1.

This Hypocrites seeming growth is onely by accretion, not by vegetation.

Many things without life waxing greater, seem to grow, by an accretion or addition of like things from without, as stones, and clouds, as well as the snow-ball: So this Hypocrite living under the Meridian of Ordinances and godly Christians, coming among them, catching here a piece, and there a piece, by hearing, fashion, example, and imitation; and so something or other still hangeth on, and cleaveth to him, like moist sand to a wheele going upon it, that makes the wheele seem bigger in the spoaks and vellets, then indeed it is. And so the Hypocrite grows bigger in some phrases, gestures, outward garb and motions of a true Christian, but without any augmentation from life and heat of grace within; And so, all his growth is but like a thick coat of mortar laid upon a wall; He waxeth, but he groweth not: there is an augmentation such as it is, but not by vegetation from an inward principle of life that first operates within, and then makes the augmentation to be in the whole body, not in the clothes with which the body is covered. And so, when he speaks religiously, it is but as a Par-

rer,

ret, using the voice of a man; but, without the mind and intellect: when he moves to or to any spiritual duty, it is like an Ape imitating reasonable actions without reason to guide him in them.

Contrarily, *the true Christian hath his nourishment without, but his growth from within.* Differ.

His nourishment comes as from the market; but as meat is first taken into the stomach, and afterwards nourisheth the parts within, and then sendeth it self forth again into all the outward members; so the Christian, from *the word* taken in as *Milke (m)*, ^{m 1 Pet. 2. 2.} receives nourishment from without, which operates first within, after he hath *hid the word in his heart (n)*; and then, from the heart, he begins to spread and ^{n Psa. 119. 11.} encrease more and more outwardly, till it bud forth (as sap from the root, through the bark of a tree) and shew it self in the outward man, and in his whole conversation also.

He putteth on Religion, not only, or first, as an outward garment to cover him, or, for fashion; but, as his skinn which is first formed and perfected by grace from the nourishment of life within, and thence it receives all the loveliness and beauty that afterwards appears in it. He first growes within, and then without. He is as the silk-worm, that spins her coat out of her own bowels, after she hath received all her alterations and growth from an inward encrease. He is first engrafted into Christ; then, from Christ, the heart drawes so much nourishment, as thereby *Christ is formed in him*, that is, within him (as the seed by natural heat and warmth comes to be fashioned into members, and into a body like the parent); and so, from hence it is that he groweth, and bringeth forth in the life, not only the leaves of profession, but the fruits of obedience unto God (o).

Thus, this hypocrite is as *Hercules* in a suit of *hangings*; in one piece a little childe, in another, a grown man; the other as *Hercules living*, that from an infant grew to that strength and prowess as to be able to encounter and master the strongest Gyant, the fellest creatures; the one is as a Basket in the Market, full of fruit which never grew there; the other, as a tree in the Orchard, that bare those fruits, and many more.

^{o John. 15. 5.}

The Hypocrite groweth by excretion in the outward parts only.

Charact. 2.

His growth is rather like that of the haire and nailes which nature puts out as excrements of the skin and outward parts, and as purgaments of the body, of which nature desires to unburden her self, and which grow even when a man is dead, so long as there is any moisture left to feed them. It is not a growth in the inner man: Or, if there be any shew of an encrease within, it is no other than as the kernels that are found in the body, which are rather the errors, than the effects of concoction. There may be an extuberation of knowledge, some flashings and flashes of an unkindly zeal, some violent affections, rather than well-guided motions; all which are but as kernels in the body, no kindly flesh; as a *mole* or timpany of pride or affection, proceeding from rankness of heart, *being vainly put up of his fleshy mind (p)* which is diametrically opposed by the Apostle to the encrease of the members of the body of Christ, ^{p Col. 2. 18.} from whom they have nourishment ministered.

Wherefore, although this Hypocrite may have some accretions of knowledge, zeal, and of some external formalities; yet they are all but as wens in the body, or as exuberances in the blood, seek vent by the pores. For which reason the Apostle pronounceth such knowledge, *no knowledge (r)*; such zeal, *no zeal (s)*; such grace, *no grace (t)*, ^{r 1 Cor. 8. 2.} and consequently such growth to be: no growth; no otherwise than as the growth of ^{s Rom. 10. 2.} the nailes and haire in a dead man; for, this hypocrite hath onely ^{t Act. 8. 21.} *name that he liveth, but is indeed dead (u)*; even as *she that liveth in pleasure (pretending to Religion, and making shew of ordinary zeal) is dead while she liveth (w)*. ^{u Rev. 3. 1.}

^{w 1 Tim. 5. 5.}
Differ.

Contrarily, *the true Christian encreaseth with the encrease of God.*

His encrease is kindly, and it is from nourishment received from his head, which diffuseth it self to the whole man, and makes him to grow in solid grace not in exuberances of wit; in his limbs and strength, not in swellings of heart, nor in external profession

feffion and formalities, which, were ever found alone, are no better then excrements. Whatever grows, whatever shews of growth appear in him, proceeds not from the excrefcency of corruption, but from *the early nature* (x) from the encrease of faith, drawing more vertue from Christ (y); and of love, *whereby he groweth up into him in all things, which is the head, even Christ* (z).

• All his gettings, all his growings are the fruits of Hearing, Meditation, Prayer, a good conscience, and all the *fruits of the Spirit*. In all things he is *taught of God*, and so taught, that his teaching quickens him, makes him to thrive, to grow in the grace and knowledge of our Lord Jesus Christ (a); God continually perfecting, and *thoroughly furnishing him unto all good works* (b).

Thus, this hypocrite is as the mushrome, or puffle, which are but excrements; the true Christian is as the new-born babe that grows up by the sincere milk of the Word; the one is as the oak-apple, that turnes to no benefit or use; the other is as the tree planted by the rivers of water, that bringeth forth his fruit in his season (c).

This hypocrite groweth apace at first, but soon withereth.

This seed made most haste in the *stony ground*, where there was least earth; for there it *forthwith sprung up* (d); but soon withered for want of depth of earth, and for lack of root. *For as his ground was up in a night, and became a great shadow to him; but there was a worm at the root which smote the gourd that it also withered.* This is our hypocrites case. He is very forward; soon ripe, I mean, at his best: yet even then, is far short of being good: insomuch as he is as the early spring, the hasty fruit which are grown into a by-word for their ominous and commonly unprofitable forwardnesse. He is as the *grasse on the house top* (e) which perks higher than that of the meadow, but *withereth* much sooner, and comes to nothing.

A false perfidious heart that devoureth the hope of goodnesse, usually lies at the bottome of a more than ordinarily forward beginning; when these like a worm at the root of a gourd; so that man is so swift as hardly any man can keep pace with him, he will not long be able to hold pace with himself, for that he soon out-runs his own breath and power; and so sits down in the mid-way, and never comes to the end of his race.

All violent motions are so swift at first, that 'tis impossible they should be perpetual. Such is the motion of this hypocrite, who for a while seems to *run well* (f), but it is but for a spurt. He will soon flag, and tire, and give over, and come to nothing, as a top that will soon cease running longer than he is last and scourged by something from without to keep him going, because he hath no principle of life in himself to perpetuate the motion.

And no marvel. For the hypocrite being moved only by a corrupt principle of flesh, whether pride, vain-glory, or ambition, sets out furiously, and hath few or none to oppose him. He will not attempt profession of Religion, but when Religion is in request, and those by whom he seeks to rise, are very religious, or at least seem to be. And as for all other corruptions within him, he is at truce with them, untill he hath either attained his ends, or is wholly crost in them. Nor will Satan oppose, while he finds him at work upon no better foundation, but rather help him to be more cunning and active, untill he see his time to turn him quite off from the way of godlines, which in the issue he is sure to do.

Differ.

On the Contrary, *The true Christian still goes on, and grows as he goes.*

He is as Isaac who *waxed great, and went forward, and grew untill he became very great* (g). He not only *waxeth, but grows very great*: not for a fit, or in an humour; but for continuance, upon settled resolution from a serious deliberation. *The righteous shall hold on his way* (h). His light shineth more and more unto the perfect day (i): in this life it is alwayes morning with him, he never attains his noon-tide untill he hath ascended heaven: therefore he is still advancing, still ascending, alwayes going forward unto perfection (k): not only in knowledge, but in all good

good works, which are more and better at the latter end than at the first (l).

If he receive a pound, he trades with it, and never gives over till the day of account; by which time, that pound hath gained ten pounds (m). He is still on the thriving hand, and brings forth more fruit in old age, than at his beginning; nor shall he wither and decay, but still be fat and flourishing (n). And that because he is the planting of the Lord, that he might be glorified: (o) and herein is he glorified, that they who are set into Christ, bring forth much fruit (p). He is a tree of righteousness, always growing, always bearing; either lesse or more: not most at the beginning, (which were oninous) but at the last, which is most honourable and comfortable. And God still bestowes more husbandry upon them who are fruitful, that being purged, they may bring forth more fruit (q). A young plant may afford a taste; but as he growes older, he is more fully laden with the fruits of righteousness (r).

A time may be wherein peradventure a Christian may have a stop, through his own default, (as obstructions may happen to the body, through ill dyet, or other disorder,) whereby Christ hath somewhat against him, for leaving his first love (s). But he that discovers that infirmity, offereth also the meanes of recovery, Remember whence thou art fallen, and repent (t). As for natural decayes, breaking in by age, sicknesse, or the like, they may obstruct some fruit (as a blast by a wind) in a Christian, but not his inward growth in habit and affection. And his comfort, is that although the outward man decay, yet the inner man is renewed day by day (u). And when he cannot performe so much outward service, as when yonger and stronger in body; yet his soul thriveth, (w) and glorieth more and more in his God, even to see others stand up in his steed, whom by counsel, and prayers he much furthereth in the work of the Lord (x).

Thus, this hypocrite is as Jehu, who in his beginning drove furiously (y); till he had gotten into the throne; and then gave over his destroying of Idols, for which he was employed to destroy Ahab: the true Christian is as Jacob, who led on softly, as his cattle and children were able to endure, and so continued to go on, till his journeyes end (z): The one is as a Comet in the aire, which shines very brightly for a season, but is at last extinct with a stench; because but a slimy slough, the other is as the morning starre in the heavens, that never gives over shining, even when we are not able to discerne it to shine: the motion of the one is violent, therefore most swift in the beginning; and so cannot hold out: the motion of the other is natural, which is swiftest at the end, never resting till it attain the Center: or rather, supernatural, which moveth not to rest or cessation; but, like the heavens, never stands still; As perpetual motion is to the heavenly bodies their chiefeest rest and contentment; Their rest is their motion, their motion their rest: so is constancy in well-doing, to the Christian, till he rest from all his labours together.

This Hypocrites pretended growth is without all proportion.

He is as one having the Rickets, great beyond proportion in his head, and a meer starveling in the rest of the parts. In one part, a Gyant; in the rest a dwarfe. He is big and swells in knowledge, but little in conscience; insomuch as it is a wonder, in such a plentiful harvest of knowledge, to find such poor gleanings of conscience and true piety. He is all in a flame in zeal, but little in discretion; much in wisdom in his own opinion, but little in love. Yea, one part starves another. A bunch of discretion on the back, makes but a spindle-shank-zeal in the heart. As in the body the spleenes icrease is the pining of the body. So in this Hypocrite where seeming sufficiency groweth, true affection decayeth. So that all his growth is but a deformity, farre worse than that of the body: for, deformity of body is but an affliction, but all deformitie of the soule is a sin.

Contrarily, the true Christian groweth up in Christ in all his parts.

In his growth there is an effectual working, from the Head, in the measure of every

1 Rev. 2. 19.

m Luk. 19. 16.

n Psal. 92. 14.

o) Is. 61. 3.

p Joh. 15. 8.

q ver. 22.

r Phil. 1. 11.

s Rev. 2. 4.

t ver. 5.

u 2 Cor. 4. 16.

w Job. 17. 9.

x 1 Joh. 2. 12.

y 3. 14.

z 2 King. 9. 20.

1 Gen. 34. 14.

Char. 4.

Differ.

a Ephes. 4. 16. *every part (a)*. Every Christian is a member, and a part of Christ; and every part (as corn sown and growing up in good ground) aspireth to the nature and figure of the head, in his proportion; that every part may be a model and resemblance of the whole body which is the fulness of him that filleth all in all (*b*). Yea, so doth every peece and particle of each part thrive and grow in Christ. When he growes in knowledge, he growes in grace too: yea, by growing in grace, he growes in knowledge (*c*).

e 1 Pet. 3. 18. He as much aymeth at every grace, as at knowledge, as knowing there is no true growth in the one, without growth in the other. Therefore he is still adding to his faith, virtue; to his virtue, knowledge, &c (*d*). And is careful not only that these things be in him, but that he abound in them (*e*); and that as in other things,

f 2 Cor. 1. 7. faith, knowledge, diligence, love (*f*), he aboundeth, so in all other graces and duties, that nothing of parts at least, or of growth in them be wanting to make him

g 2 Tim. 3. 16. perfect, thoroughly furnished to every good work (*g*). Here is a general growth, no mis-matching; all parts hold proportion one with another.

It is true, that some graces have, in several believers, been more eminent and conspicuous: as Faith in Abraham, zeal in David, Knowledge and Love of Christ in Paul: yet, as it falls out in the parts of the body, some man may have a stronger arme, another a better leg, a third a sweeter face; or some one other part that may more affect the beholder; yet, all comely, and holding a good symetry and proportion; so is it among Christians in the endowments of the soule; Some may excel more in one grace, some in another; yet not so, as one grace in the same subject is alone, or hindereth the growth of another, or to render any unserviceable, or disproportionable to the rest. There may indeed be some obstruction in some part of the soule, and of some particular grace in it, that it thrives not equally as some other graces do; but yet there is life and some growth, even in that very part, and in time the obstruction will be removed by him who is able to make all grace abound in him.

No body, how perfect soever, is wholly free from some distemper or obstruction in some parts of it, nor any soul so exempt from all discracy and disorder, but that some graces may be obstructed in their growth, so as, his humility, patience, contempt of the world, or such-like, do not hold pace with his faith, zeal, and love. An ague may hinder the growth of a child for a while, so may some remaines of corruption hinder the growth of a Christian, which being more mastered and subdued, proves a meanes of greater and firmer growth afterwards.

Thus, this hypocrite in his greatest growth, is but a monster in grace; the true Christian, in his greatest obstructions hath all the parts of the new creature proportionable; the one, grows in some particular with neglect of the rest; the other growes up in all things, applying most care, cost, and paines upon any particular that thriveth least.

Char. 5. This hypocrite seems to grow, but thriveth not.

As some trees or plants in an Orchard, or hedge-row, every spring send up some sap, and send forth some buds and leaves, but they are either bark-bound, or otherwise hindred from thriving in height, thicknesse and fruitfulnessse, so as they only take up so much ground, and cumber it, without profit to the owner: so 'tis with this hypocrite, he hath a place in Gods Vineyard, a name that he lives; yea, an opinion that he growes; yet it never comes to any thing worthy of expectation. He is ever learning, yet never able to come to any saving knowledge of the truth (*h*): as boyes that often patter over their lesson, yet are never perfect in it, *movent, sed non promovent*, they move, but without progresse to purpose.

He is as a stake pitcht into a moist piece of ground, where it standeth as if it grew, and perhaps may bud, and put forth a few green leaves the first year, till a growth come: but, no more. Nay, he is afraid of thriving too much and growing too fast in grace, as Augustine sometimes before his conversion, as doubting to be too soon divorced from his darling lust. As nice mothers fearing their daughters should exceed the proportion of a beauty, and of a curious creature, sometimes shorten them in dyet, sleep,

sleep, &c. that they might not grow too great, and huge in body; so this hypocrite is afraid grace should shoot up to fast and to high in stature, and prove Athletical to his lust. By which means, his conscience is like a strait laced girdle in the waste, so small and slender, as makes it as weak and worthlesse as a rush: liking his graces best, when they be least, as Ladies do dogges, when smallest; and dwarfs, when least and lowest. Whereas God delights not in such dwarfs and starvings, the shame of the holy seed, and unworthy of the breed of grace.

On the contrary, *the true Christian is ever a thriving plant that grows more and more.* Differ.

He never repenteth of much growing, but all his griefe is that he growes no more. He is like the Vine that shootes out as farre as he can, while either wall, or pole will help him along. He not only lives, but flourisheth like the *Palme tree*, and groweth like a *Cedar in Libanus*: for, he is planted (as a *Noble Vine*) in the *House of the Lord*, and therefore must needs flourish in the *Courts of our God*, where he will get up by every wall, and bring forth, not only spacious leaves, but precious fruit even in old age, and still continue fat and flourishing, (i) as a tree of righteousness, of the *Lords own planting*, that God in him may be glorified (k).

i Psal. 92. 12,

13, 14.

k Isai. 61. 3.

The true Christian is as covetous in spirituals, as any earth-worm in carnals. He coveteth earnestly the best gifts (l), and is never satisfied. He thinks he hath gotten nothing, while any thing more may be had: as *Paul*, he forgets whatever is behind him, which he hath in possession, out of his covetous desire to reach those things which he hath not already attained, that he may at length hit the very mark it self (m), which is every mans aime, but few mens attainment. He had rather be cut down by death, than not thrive continually. He is as a thriving tree, not a dead post, or stake, as a quick-set, not a dead hedge. His talent is in the bank, not in the bagge. He will not pinch his conscience, to make it small in the waste, as they that affect handfomnesse more then health; but strives to have *animam athleticam*, a soul well-spread, and well-grown, able to try with all comers, and to be strong in the Lord, to wrestle with the greatest principalities, and powers, even the greatest Devils within, or without him, that shall encounter or obstruct his growth in grace.

l 1 Cor. 12. 31.

m Phil. 3. 12,

13, 14.

Thus, this hypocrite is as a young tree in a Coppisse, or wood grub'd up, which thrives not, even when the nourishment of all the earth neere it is afforded to it; the true Christian, as the *Cammomel*, which still thriveth, even while most trodden upon to keep it down; the one is as a man in an hectick fever, that although sometimes he seems ruddy and fresh, yet daily pineth away, under best means of cure, and most nourishing gellies; the other is as *Daniel* and his fellows, that with pulse and water waxed fairer and fatter (n), than they who had far better fare; the one hath his pitch and period beyond which he would not grow; the other admits of none, till he grow up into heaven it self, as knowing that grace will not receive a stop till it end in glory.

n Dan. 1. 12, 15

This Hypocrites growth is all out of emulation.

Charact. 6.

He seek not so much to grow, as to out-grow others whom out of envy he emulates like the *Toad* in the fable, that would needs swell as big as the *Oxe*, envy putting him upon the hazzard of the bursting of his skin, without the least bettering of his condition. It grieves him not that himself is defective in grace, but it vexeth him at heart to be matched by the common sort, and to be over-matched by those of the best rank. If he see others go before him, this displeaseth him, not out of sorrow that himself wants grace, but that he comes behinde others, whom he envies for having more.

Were he to go alone, he cares not how slowly he goeth; but, when company calls on him to mend his pace, this troubles him that they out-go him, and that he is left behind. Not love to grace, but a spirit of envy maketh him to advance; as self-guiltinesse causeth him to envy. No man envies another for vertue, but he that is known and taken notice of, to have none, or at least lesse then the other.

He

He desireth *gifts*, and hap'y the best of apparent gifts; not for the gifts, but for the praise that attends them; that so he may be thought to preach, or pray, or do, or be better than others: and if he cannot do it best in the common estimate of others, he cares not to do it at all; for, his love is not to the work for it self, but to his applause in the doing of it. Thus envy steps into the room of grace, and puts him upon that which grace doth not.

Tiffer. On the contrary, *the true Christian strives daily to out-grow himself, as hungry after more grace.*

The growth of others is matter of his joy, not of his repining; of his holy emulation to follow them; not of his envy for getting the start of him. He is glad that God be better served, though it be by another; his only grief is, that himself can serve him no better. He is content to be reckoned by others, and by himself too to be *ελαχίστος* not only little, but the least; not only least, but lesse than the least of all Saints (6); so he labour, daily what he can to grow greater, and better in grace; and not to rest in his best proceedings, no more than in his first beginnings.

• Eph. 3. 8.

He looks upon the graces of God in others as patterns for imitation, as glorifying God for them: not as matter of envy and emulation to out-go them for his own praise, rather than for doing service to God. He propounds for his patterns not those that come short of him, that so he might rejoyce and think well of himself; but, those that go furthest beyond him, that he may the more shame his owne negligence, and the more provoke his diligence to make the more haste after them.

Thus, this hypocrite groweth (like *Apuleius* his *Cupid*) in meer spite and competition, for vain-glory; the true Christian groweth out of love to goodnesse, and duty to God, in bringing in more glory to his Name, the one would never care to be so good, if others were worle; the other seeks still to be better, though others come behind him in goodness.

Charact. 7. This hypocrite groweth in his own conceit.

Whether he grow or not, yet in his own opinion he groweth; and, out of this conceit, no man can persuade him, although there be no more ground for his conceit, than there is for his, that believes the houle and all things in it to run round, when himself is giddy. And this imagination of growing is a notable hindrance of growth. He that thinks himself to be rich when he hath nothing, will never take the right course to be truly wealthy. *Multi ad sapientiam pervenissent, nisi putassent se jam pervenisse.* *Many had arived at the haven of wisdom, had they not conceited themselves to have attained it before they set forth towards it. Many had become wise men, had they first become fools that they might be made wise (p).

* Seneca.

• 1 Cor. 3. 18.

He is like him that came into an harbour, where seeing a great many ships richly laden, conceited very strongly that they were all his own, whereas he was never owner of the least part of one. He saith, *I am rich, and increased in goods, and have need of nothing*, when yet he that knowes him better than he knoweth himselfe, pronounceth him wretched, and miserable, poure, and blinde, and naked (q).

• Rev. 3. 17.

Yea, it is enough to him if he grow in the opinion of others, and that he hath a name that he liveth, although he be dead (r); Yea, twice dead and pluckt up by the roots (s). He desires no more of Religion than to be accounted religious, to such a degree as may serve his purpose to attain his carnal end. Therefore, as some by *Chiapins* and long garments to cover them, do seem so tall of stature as to deceive the eyes of others; and, therein, do satisfie themselves: so this hypocrite, finding others to be of opinion that he groweth, sits downe contented with this, in stead of growth, till he come perfectly to deceive himselfe in conceit, as he deceives others with a shew.

• Verse 1.

• Jude 12.

Differ.

On the contrary, *the true Christian is the last that seeth his owne proficiency.*

• 1 Tim. 4. 15

He desires so to walk on in love and holinesse, that his profiting may appeare to all (t), who

who may bear not false, but true witness to his growth. He is afraid to be too well thought of, lest it should make him proud, and self-conceited. When others commend him, he complains: and, whatsoever they say of him, yet he listens more after what God judgeth (u). Much less will he dare to make himself of the number, or to compare himself with those that commend themselves (w); as knowing, that *not he that commendeth himself is approved, but whom the Lord commendeth* (x). u 1 Cor. 4. 4.
w 1 Cor. 10. 12
x Verse 18.

Secum habitat, novit quam sit sibi curra supellex.

He dwells at home, and well he knows, how short his own provision grows.

Let others say of him what they please, his lay alwayes is, *I have not already attained, neither am I already perfect* (y). He seeth indeed that God is very liberal in means, and encouragements, but his improvements consist rather in desires than in actual progress; and those desires not so good and so fervent as they should be. He is afraid that if he should be too well spoken of, the godly may afterwards take offence, and the wicked take advantage, if he come not up fully to what they say of him, and therefore he rather refuseth what others give him, than ambitiously seeks to be seen and praised of men. He is aware of those secret enemies, pride, and over-weaning, which lie in wait for him within his own heart. And as for the good report that goeth of him, he makes good use of that, labouring not so much to seem what he is, as be what he seemeth.

Thus, this hypocrite is like a mad man needing physick, but defying the Physician because he thinks he needs him not; the other, as one sensible of his distemper, seeks to the Physician for help; the one saith, what need I further goodness, being accounted to be good? the other concludes, I had need to be every day better, being so well thought of.

This hypocrite would seem to grow in greater matters, without making any reckoning of smaller. Char, 8.

In evils to be avoided he pretends (as the Pharisees) to be very zealous of shunning the great and foulest acts; as *murder, adultery, theft, &c.* interpreting the Commandments, as the hypocrites of old did, of killing out-right, of actual defilement of his neighbours wife, and of actual purloining and taking away his neighbours goods, and of these (he thanks God) he is wholly free; yea, hates them; but, for rash and unadvised anger, and foule reviling Language, of *dolt, and asse, and fool, &c.* the sins of the eye in looking after a woman, to lust after her, wanton glances, gestures, attentations, &c. *defrauding, over-reaching in bargaining, and couzening men with false or counterfeit wares, for vain thoughts, contemplative wickedness, sins in fashion and in request,* he is altogether careless, and thinks these may be as well despened with, as *Namans, bowing himself in the house of Rimmon, to serve and please his Master: not considering that the very lust of the eye, and the lusts of the flesh are flesh, and works of the flesh, yea, when terminated upon a particular object, are actual sins, although the act of the body in the more gross commission of the bodily part of the sin be not committed.*

So, in duties to be performed, he judgeth of duties, as men who look on his performances of them, are apt to judge of him for so doing; those, to be greatest, which are most in view, and for which men are most apt to commend him. And, of these, he seems very careful; he will not misse a *Sermon* of a famous preacher, nor a *Sacrament*, nor a publick fast; of all these, he seems every day more zealous; but, of more private duties, in the family, and in the closet; he is, for the most part (if not altogether) careless; because these in his opinion, are of less concernment, soasmuch as men cannot so easily take notice of these, as of those more publickly performed, and so cannot reward him with the *praise of men*, which he loveth more than the *praise of God*.

Contrarily, the true Christian is careful to grow in the smallest matters that concern his duty. Differ.

He is as the thrifty worldling, that will not lose the least opportunity of the final-

left gain, but will lay hold upon it, if the least profit present it self to him. He knows that he will never be rich who is not penny wise, as well as careful of pounds. Indeed, in worldly things, some are too thrifty, whom I commend not; yet in spirituals, a Christian can never be too frugal and careful; and therefore, therein, if he imitate the worldling, he is not to be condemned, but rather approved. He will not, in coufening his Matter in earthly things, imitate the unjust Steward, whom his Lord commended for doing wisely (z) for himself; yet he will not come short of him, in seeking to make sure all the grace he can, by all wayes and meanes possible, especially when he sees all going from him, or himself from it. He will herein call in any man to help at a dead lift, nor will his Lord ever find fault with him for so doing: for, even Christ himself would have Christians learn by such examples to provide better for themselves in spirituals.

3 Luke 16. 8.

Covetousnesse of grace is not blame-worthy, because excesse herein is no sin, but a desireable blessing. Ambition to be above, and to go beyond others in spiritual advancements, whereby we may be more acceptable to God, (so the heart be kept humble) is not a blot, but an honour. Here is no fear of a *nimum*, where no care is sufficient.

4 John 6. 12.

Thus, this hypocrite, like the careless Prodigal, is careless of smaller expences and wastes, and thereby comes to poverty ere he be aware; the true Christian is careful (as the thriving trades-man) to save whatever may be gotten, be it never so little, as knowing this to be the surest way to grow rich; and therefore, will gather up the fragments that nothing be lost (a); the one, is as the deceitful builder who is careful to have good stuffe in the out-sides of his wall, but cares not what trash and rubbish he throws into the middle, which is out of sight, and so after standing a while, down comes the wall; the other, is as the faithful Artist, who will have all choice stuffe, and take as much care of the inward fillings, as of the outward frontispice, because his building is for strength and use, as well as beauty and ornament: for continuance, as well as for present shew.

Charact. 9.

This hypocrite grows in quantity, but not in quality.

He groweth in greatnesse, but not in strength; in limbs, but not in agility. As some have great heads, but little wit; or, much wit, but little wisdom; so the hypocrite holds out a great bulk of profession, and haply of knowledge too, which are but the body of Religion, but little zeale, affection, spirit; which are the life and soul of Christianity, and the power of godlinesse.

5 Phil. 1. 15.

Even Judas, by conversing with Christ, could not but grow in knowledge; but, not being set into Christ, never grew in grace. Nor need we doubt, but before he fell into treason, he preached Christ, as many others after did, even out of envy and strife (b); but we never read any syllable of any good he did to himselfe or others thereby. All the newes we hear of him, is, of his wickednesse; nothing, of grace.

6 1 Tim. 4. 15

Where we meet with a learned hypocrite, the greater his learning and parts, the more mischief he doth in the Church; and the more mischievous he groweth, the less pious he daily declareth himself, Alexander the Copper Smith, being a witty man, (as most Mercenialists that deal in mettals are) did Paul and the Gospel more hurt, than others of weaker parts could possibly do; for he, saith the Apostle, hath greatly misstood our words (c). Men of strongest parts, where grace is wanting, are the Devils stoutest champions, and Christs greatest enemies.

Differ.

On the Contrary, the true Christian grows more in quality than in quantity.

7 Job 17. 9.

If he grow in bulk, he grows more in solidity, and even when he grows not in limbs, he grows in strength. For, the righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger (d). So that it may be truly said of him, compared with the Hypocrite, *Major in exigno regnabat corpore virtus*: the hypocrites body may be greater, but the strength and vertue of the Christian is far more. And as Zeno said of his Scholars compared with those of Theophrastes: His is the greater Quire,

Quire, but mine make the better Musick; so may it be truly said, of the true Christian, that his melody is sweeter to Gods eare, although the hypocrites be much the louder.

He growes every day more spiritual, although he make not so great a shew. His knowledge becometh more judicious; his *zeal*, more discreet; his love, more solid and active; more to God, and lesse to himself and the world. He settles himself more and more in his good course, he is more inwardly *sound at heart* (e), although not outwardly more faire. Haply some outward warts, or freckles of infirmity, (as indiscretion, sudden passion, want of a strict watch at sometimes, may at times appeare on him) but, the sicknesse is so much the more expelled from the vitals, whereas the hypocrite is full of apostumations, and suppurations of guile and falshood within, even when he seemes most smooth, faire, and well-liking without.

Thus, the hypocrite is as light eares, that perke up above heavier corn; the Christian rather hangeth the head, as the well grown eare: the one inwardly pineth as a perishing tree at the heart, while he seems to flourish without; the other still groweth to most profit to the owner, even when he seemes to be bark-bound, and to stand at a stay in outward appearance; the one swelleth, the other truly groweth.

CHAP. XVIII.

The Temporary Hypocrite

Is he that entertaines Religion and Goodnesse for the time being. Defin.



Deale not here with the *Temporizer*, who takes up only a *shew* of Religion (knowing himself to be a counterfeit) meerly to serve the time, and himself of it; but, with him that seems to himself, as well as in the opinion of others, to take up Religion and goodnesse really, and in good earnest, at the present; but, not into an *honest and good heart*, and so abides in it but for a time.

This is he that of all others will give us most matter, and most labour, should we trace him to the end of all his wanderings; for, how shall we do to know and discover him to the bottome, that knows not himself?

The *Temporizer* indeed deceiveth others, mocketh the Church, and colloqueth with the world, yet, knoweth his own meaning and intent well enough, as *Judas* that followed Christ for the bag and baggage, being a *thief*, a *traitor*, a *Devil* from the beginning. Such another also was *Simon Magus*, who when he saw it was no boot to strive in the open habit and profession of a Sorcerer, because men, formerly great admirers and followers of him, daily fell from him to *Philip*, when they heard and saw the miracles which *Philip* did (a); by which, the *Evangelist* cryed down his delusions: he then betook himself to this Stratagem, to profess belief in Christ; and, being baptized, continued with *Philip*, making great shew of *wondering* at him, beholding the miracles and signes which were done (b): in all which notwithstanding, he onely lay in the winde for advantage, hoping to make a better market of his new faith, than (as things now stood) could be expected from his old *sorcery*.

c James 1. 26
d Verse 12.

e Luke 8. 15.
f Acts 11. 23.

But this our *Temporary* is the great deceiver of the world, of the Church, and himself: for, when he thinks to put tricks upon *his own heart* (*c*), his heart, being the more cunning Jugler, *deceiveth himself* (*d*) most. He not only deceiveth others in shew, but himself in conceit. For, for any thing he knows or perceives, he is in good earnest, and means in good faith. For, he becomes not only like, but equal, yea superiour to the true Christian in his own opinion, in his beginnings of profession of grace and conversion; the difference lyes only in *the best and good heart* (*e*), *receiving the Word*, and *cleaving to the Lord with purpose of heart* (*f*), without separation, or backsliding.

Yet, because these two hypocrites, the *Temperizer*, and the *Temporary*, do often enterfeire one upon another, I must crave patience of Logical Readers, if I seem sometimes to mingle *Heterogenials*, and to *santologize*, speaking things of the one that agree to the other, and then come over some of the same things again, in speaking of the other.

g Jer. 17. 9.

h Verse 10.
i John 2. 24.

k Mar. 13. 5, 6.
l Luke 8. 6.

Our greatest businesse with the *Temporary*, is to turn his inside outward, and to lay open his heart: where, if any shall move that question of the Prophet; *the heart being deceitful above all things, and desperately wicked, who can know it* (*g*)? Thanks be to God who maketh this answer, (by which we may be guided in this enterprise), *I the Lord search the heart, I try the reins* (*h*). And thanks to our blessed Saviour, who as he *knew them*, that knew not themselves (*i*); he hath left us some direction how to find out this self-deceiving hypocrite, whom he describeth under the Parable of the *stony ground* (*k*), wherein there is *some earth*, but more *stone* and *rock* (*l*); *Some earth* it had, but not enough: *no deepnesse of earth* to give nourishment to the seed sown in it and to preserve it from withering. This *stony ground* he describeth two wayes; first, by the *ingresse*, and *progresse*; then, by the base *regresse* of this Hypocrite.

m Mar. 13. 10.
n Mar. 4. 5.

First, upon *sowing the seed of the Word*, he with joy receiveth it (*m*), and immediately it *springs up*; not because well-rooted; but, *because it hath no depth of earth* (*n*). He is soon won, even before he considereth what that which he so hastily embraceth, will cost him: and, being so won to, and by the Word, the Word springeth up in him with greater celerity than it useth to do in better ground, as grasse on the house, or wall; which having the advantages of aire and Sunne, shootes up sooner, than other grasse in the richest soile.

o Mar. 6. 10.
p Gal. 4. 14.

q 1 King. 21. 27, 29.

r Acts 16. 14.
s Psal. 119. 32

t Cant. 3. 4.

He receiveth the Ministers of the Word (especially such who are in greatest esteem) gladly and honourably, as *Hered* did the *Baptist* (*o*); and, for a while, as the *Galatians* did *Paul* (*p*), *receiving him even as an Angel of God*, yea even as *Christ*. *Jesus* He condemneth of impiety those that refuse or neglect hearing. His heart is somewhat softened, as *Ahabs* (*q*); but yet not opened to purpose, as *Lydia's* (*r*); nor enlarged, as *Dauids* (*s*). So that some root the Word taketh, but not enough. *Christ* is well-come to the hatch, or door, perhaps to the Hall, (where all comers are entertained, and thereby some acquaintance is begun;) but, not to the closet, or *Bed-Chamber* (*t*), whereby there may be a nearer friendship contracted.

u Ps. 37. 35, 36

Secondly, our Lord describeth him by his too hasty *regress* also, after all that glorious *ingresse*, and *progresse*. He hath *no root*, *no depth of earth*, therefore no moisture for continuance. He dureth but for a *season*. The Winter nips him, the Sunne scorseth him. When tribulation cometh because of the Word, he is *by and by* offended, and angry with himself that he engaged so far. He goeth away, as corn parched, or withered. If the summer be not too hot, he may perhaps make a shift for a while: but if once the heat scorseth him, he is like *Jonah's* gourd, that can hold up no longer. While the peace of the Gospel lasteth, this Hypocrite holds up his head; who, higher? But, if that be withdrawn, this *greene Bay tree* passeth away, and *loe he is not*, and cannot be found (*u*) in his former station and rank.

In the general, he entertaineth Religion and Goodnesse by whole sale. He not onely layeth a true ground, or general proposition, *he that believeth shall be saved*; but, hath
a part

a part in the assumption, *I also believe*; which for ought he knoweth, he doth for a time; and hath, to his own thinkings, some beginnings of grace in him, and doth not intentionally and industriously counterfeit, as some others do, but seems to have some true seeds in him; but, not in a true heart, and therefore they never attain their true growth and perfection.

He entertaineth goodnesse therefore for the time being, but not from a good heart; For, he casteth not before hand what it will cost him. He looks only at the present sun-shine, without considering future storms, or preparing for them. He knoweth not his own mind, but thinks to hold out, and will see no reason to the contrary. He hath *meditated a commodas*, but not *incommoda*. He looks on what he may gain by Religion, but not what he may lose. He enters into his profession, without fore-sight or care of after-inconveniences. He lays a foundation of an house, not considering the cost, and so leaves off building, as unable to *finish it* (w). He engageth in a warfare, without *sitting down first, and consulting whether he be able with ten thousand to meet him that cometh against him with twenty thousand* (x). He begins like a fresh-water-souldier and ends like a coward. He is a *hot-spurre* that tyres ere he come to the end of his journey, because he neither considered the length of the way, nor the difficulties in it. w Luke 14. 28. x Verse 31.

On the contrary, *The true Christian casteth up his costs, and perils afore hand.* Differ.

He knows and considers, that, to be truly religious, is a businesse to which nature (as now corrupted) is not only a stranger, but an enemy, because Religion is an enemy to the out-leaps of nature; and never gives over the pursuit of natures greatest delights, untill it hath *taken them alive*, and slaine them in the place where it took them, as *Jehu* did the sonnes of *Amaziah* (y). He therefore casteth before hand, how far he can engage in this quarrel, and what the issue may bee. y 2 King. 10. 14

He well understandeth, that if he will walk fully after Christ, he must *take up*, and bear *his Crosse* how heavy soever, and *follow him* (z), through thick and thinne, through fire and water: and that, not once or twice, but even *daily* (a); that he must not only *forake all to follow Christ* (b); but even *hate his nearest and dearest relations* when they hate and oppose Christ: for, well he remembreth that saying of his Lord (c), *If any man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters; yea, and his own life also, he cannot be my Disciple*. Not to cast off duty to natural relations wherein God binds him to honour them; but, so far to cast off their commands as they command things contrary to Christ: and to hate them, as they seek to wrap him up in their sins against Christ; sin being hateful wherever it be found. z Mar. 16. 24. a Luke 9. 23. b Mar. 19. 27. c Luke 14. 26.

Yea, he takes more into his consideration, than all this: for, he knows, he must not only deny all relations, and his own life; but even *himself* also in all his earthly enjoyments, Wisdome, Will, Hopes, Concernments, and Aimes, and whatever in the world is deereft to him, which to a natural man, is more than life it selfe. He saith, even in things most desired and prayed for, *not my will, but thine be done*. He had rather suffer any torture, than not deny himself for Christ, even when Christ seems most resolute to put him upon the greatest hardships, the sharpest conflicts.

Every one makes a shift to hold on in Summer, while the peace of the Gospel shineth in full strength and brightnesse; so long, the hypocrite will keep his rank and station. But the Christian keeps a good house in winter. He can keep a Sabbath, without a Sabbath, and erect a Sanctuary in the wilderness (d). Out of the depths, he can call and cry (e) to his God, because he wisely considereth how low God can cast him: and so, he is *semper Idem*, ever the same in the greatest alterations, because he fore-cast all this, when he first resolved to cast himself wholly upon God and Christ. He entreteth into Christianity as into a Covenant of marriage seriously deliberated before entry into it, and therefore resolves to forsake all, and to endure the worst, rather than on his part to break that contract. d Psal. 63. 1, 2. e Psal. 130. 1.

Thus, this hypocrite engageth before he considereth; and so, breaks his engagement because of the evils which he considered not: the true Christian considereth before he engageth; and so, makes good his engagement maugre all the evils that can befall him: the one, by not casting his costs before hand, goes not through with his work; the other, goes on, because he cast up before he undertook the work, what it would cost him.

Char. 1. The Temporary takes Religion to farme.

He is willing to be dealing; but, he will first try a while, before he engage too farre. He will first take a lease for a time, before he bargain for a free-hold during life. Not that he doth it out of deliberation as considering what it may cost him: but, as having somewhat else in his eye which he cannot well compasse without adventuring for a while to take in this to farme, to drive on his other designe: and so, when after trial, he finds Religion either too hard a bargain; or, that it will not contribute what he expected to his private ends, he gives it up againe. Therefore, when he findes his farme too hot, and his bargain too hard, he layes the key under the doore, goeth his way, and leaveth his Lord to go look his rent.

Religion is his farme, not his free-hold. He will be a Tenant at his own will, not at his Lords. He will hold it no longer then himself pleaseth; and, throw up all when he listeth. At present, having need of Religion, (not for the good of his soul, so much as for some present worldly advantage,) he must needs make use of it; and therefore, courteth and embraceth it with all the affection that a lustful man endeavours to expresse to her whom he would corrupt and abuse. No marvel then, if when his lust is ferved, or crossed, he throw off Religion, because he either hath his ends by it, or is absolutely left in an impossibility of attaining them, or must give more for the accomplishing of them, than Religion continued will (in his opinion) countervail. No wonder therefore, if *when persecution ariseth because of the Word, he be by and by offended, (f) and, in time of such temptation, fall away (g).* The fiery trial seems a strange thing unto him (h). It is that he never looked for, much lesse agreed for.

f Mat. 13. 21.
g Luke 8. 13.
h 1 Pet. 4. 12.

Differ. On the Contrary, *The true Christian takes Religion for his inheritance.*

He considereth before hand that the benefit of it will abundantly recompence all the evils and inconveniences that attend it: and therefore strikes a bargain for the fee-simple, as not only resolved, but prepared to run all hazzards. He knows it to be a bargain worth the purchasing; he will therefore sell all he hath to purchase it (i), let it cost what it will. He resolves with David (k), *thy testimonies have I taken as an heritage forever, for they are the rejoycing of my heart: I have enclined mine heart to performe thy statutes alwaies, even unto the end.*

i Mat. 13. 46.
k Ps. 119. 11, 12

l Rev. 3. 18.

It is his free-hold, his fee-simple; a purchase (l) bought even of Christ himself, who hath a good title, and will not deceive the purchaser; but, though he sells dear in the opinion of a carnal heart: yet, such a penny worth, as he that truly knows the worth of it, will part with all that he hath for it, rather than go without it. The world may look on it as an hard bargain, but he knows it to be worth his money, and that he is made by it for ever; and, should he let it go, he were undone.

m John 4. 42.

Perhaps the true Christian had not this in his eye from the beginning. Possibly, at first, he might not look so far into the bargain. But afterwards, as some Farmers thriving, at length prove purchasers, and become Free-holders; so he, who, at his first taking up of Religion, seemed to differ little from the Temporary, proves afterwards a sincere and solid Christian, as the Samaritans (m), who began to believe, upon the report of the woman, were afterwards better grounded upon the authority of Christ.

n Luke 14. 18.

Thus, this hypocrite is as he that bought a piece of ground (n), and afterwards went to see it; the true Christian first sees and tries it, and then makes his purchase: the one, buyes upon condition that it every way answere his corrupt ends; the other, makes an absolute

absolute bargain, as knowing it to be worth more than he is, or can be worth without it.

The Temporary imbraceth Religion on temporary and transitory grounds.

Either he knoweth no better, he was born and bred up in, and hath ever been accustomed to religious exercises, and practises, and never was acquainted with those grosser corruptions which are in the world through lust (o). Authority countenanceth this Religion, and perhaps injoyne it, upon the greatest penalty; as *Asa* (p), who made it death to any person whatsoever, man or woman, small or great, that would not seek the Lord God of Israel. Thus *Austin* at first believed, for the authority of the Church.

Or, he imbraceth Religion for novelty, because 'tis new, and broached at first by some strange man and means. So the Jewes entertained *John* and his Baptisme, when he first began to preach, and baptize (q); not so much out of a serious apprehension of the necessity of faith and repentance, as to be in the fashion, when they saw that all accounted *John* as a Prophet (r).

Or, he entertaineth Religion, with respect of persons (s). His Ancestors friends, rich men, great men, that are in place, and can preferre him, are of that profession: The Rulers are of that Religion. Were there none but poore men, none but the meanest, the Vulgar, the out-casts, such as *Christ* in his lowest condition; even he that could reverence *John* grown popular, would not own *Christ* whom *John* preached, when despised and rejected of men (t), a man of sorrowes and acquainted with grief. Then, will this hypocrite hide his face from him; when others despise him, he esteemeth him not. He will not stand alone, as *Elias* (u), no, not for God himself; nor, as *Jeremy*, contend with the whole earth, when every man doth curse him (w).

Or, he receiveth Religion in opposition. He is a Protestant, and that upon this very reason that he will not be a Papist: and it may be a good reason for the Negative. For, who would be of that Religion which turnes *Christ* out of office under pretence of honouring him, (as *Herod* that would worship him, yet meant to slay him;) and, causeth men to take him for no lesse then a Commissionated God who exalteth himself above God and all that is called God, and is the authour, or abettor of all the Traitors, parricides, and incendiaries of the world, against all that oppose his horrid usurpations? But he that hath no more but this, hath but a negative Religion. He hath reason to be no Papist; but this is not reason sufficient to be a Protestant. These are good inducements to hate Popery; but, weak grounds, when alone, to take up Religion. Many such Protestants, if the streame and tide turne, quickly make as good Papists; as sad experience sheweth.

All these and the like reasons make this hypocrite like a serpent, *hum repere*, but to creep upon the ground, and so stretch himself at length to receive the warmth of the Sun, whereas he will shortly creep into the dunghill, and lie hid from the cold, when winter approacheth. It is an earthen Religion; or rather, Religion in an earthy heart, which is never converted into the nature of that which is containd in it. It may be heated by it, as an earthen vessel by fire put into it, but never assimilated into the nature of it, as wood put to fire. He is an abortive fruit, born before his time, or rather never born, but a perpetual conception without birth: for, in the time of travail and trial, when he should be born and begin to live, he is stifled, and sticks fast in the birth or place of the breaking forth of children (y).

On the Contrary, the true Christians grounds are heavenly and everlasting.

They are, as himself, an everlasting foundation (z). His foundation is in the holy mountaines (a). He is built upon the foundation of the Apostles and Prophets, *Jesus Christ* himself being the chief corner stone (b), that tryed stone that precious corner stone, that sure foundation (c); in whom all the building fitly framed together, groweth unto an holy Temple in the Lord (d). And so being heavenly by original, he is everlasting for continuance. For,

The Word of which he is begotten, is an immortal seed (e); and the seed of God abideth in him (f): not as lying dead in a chest, but as taking root in good ground, and bringing

Charact. 2.

o 1 Pet. 1. 4.

p 2 Chr. 15. 12

q Mat. 3. 5. 6. 7.

r Mat. 21. 16.

s Jam. 2. 1.

t Isa. 53. 3.

u 1 King. 19. 9

w Jer. 15. 10

y Hof. 12. 13.

Differ.

z Prov. 19. 25.

a Psal. 87. 1.

b Ephes. 1. 20.

c Isa. 28. 16.

d Ephes. 2. 21.

e 1 Pet. 1. 23.

f 1 Joh. 3. 9.

g Mar. 4. 20. bringing forth fruit unto everlasting life, *some thirty-fold, some sixty, and some an hundred (g)*. And as he is begotten of the Word, so is he fed, nourished, and groweth up thereby (h); that being able to build him up further, and to give him an inheritance among all them which be sanctified (i).

h 1 Per. 2. 2.
i 1 Cor. 10. 31.

As for the World, he sets so light by that, that he, prefers Christ having nothing of the world, before all things in it. He saith to him as Peter, *whither shall we go? thou hast the Words of eternal life*. He saith not, thou hast the wealth of the world, the honour and glory of the world, he knoweth the contrary, and that unlesse he forsake all these actually, when they stand in competition with Christ so that both cannot be enjoyed, he is no disciple for Christ. Yea, and where there is no present occasion of actual relinquishing of them, yet then they be forsaken in intention and resolution, as supposing there may be an occasion actually to part with them, although none yet appear.

This takes away many rubs in the Christian race: for what can hinder him in the pursuit of heaven that hath cast the world behind his back? What can turn him back, that is gotten above the world, and whatever is in it that may entice and corrupt him? He is crucified to the world, and the world unto him (k). And what can work upon a crucified man? The grief of losse is prevented, because the trouble is foreseen: and the danger of falling off is avoided, by setting his heart upon treasure in Heaven.

k Gal. 6.

Thus, this hypocrites religion is as the dew, which is but *sudor terra*, the earths cold-sweat, that is soon licked up, the true Christians Religion is as rain from heaven, that sticks by the earth: the one, wets not a fleece; the other, thoroughly watereth the ground; the one, serves only for Snailles, Froggs, and Grasshoppers; the other, soketh the root, and makes it to bring forth herbes meet for them by whom it is dressed, and receaveth a blessing from God (l).

l Heb. 6. 7.

Char. 3.

The Temporary entertaineth Religion for prosperity.

m Joh. 12. 13s

n Mar. 21. 9.

o Mar. 16. 72.

When Christ and Religion are in a triumphing posture, this hypocrite will take branches of Palme trees, and go forth to meet him (m); and with the multitude, cry Hosanna to the son of David, blessed is he that cometh in the Name of the Lord, Hosanna in the highest (n). But if he once find Christ to be apprehended, and led away to the High Priests Palace, and there to be spit on in his face and buffeted, he will with Peter deny him, and say, *I know not the man (o)*: and, if this will not do, he will bind it with cursing and swearing, that once men may be satisfied that he is none of his company, So that, in this respect also, all his goodnesse may be compared to the morning dew or cloud, which is both a fruit, and a signe of fair weather, because the early dew of grace in the Temporary; shewes fair weather to have gone before, and betokens drought to follow after. For,

p Esth. 8. 17.

He beginneth to professe Religion, when it is in credit and esteem, even with those that care not for it; and when it goes well with the Church, and ill with her enemies. Thus, many of the people of the Land became Jewes (p) even in Babylon, and in the Land of the Jewes captivity, when they saw the King favoured them, and would not give them up as a prey to their enemies, but rather encouraged all to protect them: Many such swallowes and butterflies there are, whensoever the Church hath good dayes, that will be sure to side with her in her prosperity, although in her adversity none have more trampled on her, or done her more mischief.

q Exod. 9. 27.

r Fla. 78. 34. &c

s Hof. 7. 14.

And as this hypocrite begins Religion when the Church is in prosperity, so he takes it up only for prosperities sake, that he may share with her in it. If any plague lie upon him, then he can colloque and flatter God, not only as Pharaoh to get a judgment removed (*the Lord is righteous, and I and my people are wicked (q)*); but even as the Israelites themselves, who, when God slew them, then they sought him; and they returned and enquired early after God, and remembered that God was their rock, and the most High God their Redeemer; nevertheless they did but flatter him with their mouth, and they lied unto him with their tongues; for, their heart was not right with him, (r) &c. Even drunkards will assemble themselves for corne and wine, howling upon their beds, but not crying unto God with their hearts (s); that is in sincerity as a people that resolve

to

to take God for their God, let him deale with them as he will; but only to serve their own turnes of him, even while they rebell against him.

Contrarily, *The true Christian receiveth the Gospell with affliction.*

If the Gospell be in affliction, he will be partaker of the afflictions of the Gospell according to the power of God (1): not slackening his duty even when he suffers for it; but even then is more forward in duty, as the Churches of Macedonia; who in a great trial of affliction, and deep poverty shewed forth the abundance of their joy, even unto the riches of liberality (u) towards the relief of the Saints then under great straites and wants by reason of persecution. Thus, he will receive the Word in much affliction; with joy of the Holy Ghost (w), although he no sooner receive light, but he be put to endure a great fight of afflictions (x).

Or, if at present he be free from troubles and trials by reason of the Word, yet he enters upon it with an eye upon and expectation of the crosse and persecution, which he knows that all that will live godly in Christ Jesus must undergo and suffer (y). He never took up Religion, but as resolving that some trouble would certainly assault him in that way. It will hinder his wealth, ease, credit, or advancement in the world. If no open enemy shall appeare against him, yet he cannot hope to escape an Ishmael (z), or a Mical (a), to mock and despise him: yet he embraceth Religion notwithstanding all this, be the persecutors who, or what they will. If *Princes speak against David*, he is not deterred from meditating in Gods Statutes (b). If they persecute him without a cause, yet his heart standeth in awe of the Word, not of them that persecute; (because this is no more than he looked for, when he first set his heart to embrace it;) but, of the Word persecuted, because that is of God.

Thus, this hypocrite, takes up Religion not to honour God or Religion, but to better himself by it; the true Christian takes it as in marriage, for richer for poorer; for better for worse: the one, will gaine by it, or cast it off: the other, will stick to it, although he loose all he hath for it: the one, takes leave of Religion, as Sarah of her mother in law, when there was no further hope of another husband (c), the other saith to Religion, as Ruth to Naomi, perswading her also to do the like; intreat me not to leave thee, or to returne from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge, thy people shall be my people, and thy God my God; where thou dyest will I die, and there will I be buried: the Lord do so to me and more also, if ought but death part thee and me (d).

This hypocrite is best at first.

He is as a Pitcher, that is sooner a tree, than a grasse, but of lesse continuance. He thrives mightily at first, with blossomes at least; but soon withereth in a scorching Summer. He hath footing in the ground, but no firme rooting. The Mould about him is ready to afford nourishment, but he wants an honest heart to suck and draw it in. Therefore, he cannot hold out, but growes every day more clung and withering; even in the richest soile. He is for this cause also compared to the morning dew, because, as the ranker the dew, the hotter the day, and the sooner the dew vanisheth; so the greater shew of goodnesse appeares in him, the sooner it is drunk up by the scorching Sun of persecution. And as a faire morning is oft-times a signe of a foule day: So his early profession with so great a promise of continuance, is a sure prognostick that he will alter before night.

In all experience, earlyest things are not the surest symptomes of future perfection. *Nimis prosperè minus prosperè*, saith Bernard, too much hast never makes good speed. He is early up, but never the neere. He is soon ripe, and as soon rotten. The rain-bow which in the evening is a signe of faire weather, in the morning is a fore-runner of rayne. The hast this hypocrite makes in the morning; and his being so hot upon the spur, is a sure signe of his tiring before night. A too forward Spring, is never the most fruitful yeare: the sooner and fuller the buds and blossomes appear, the more apt to be nipt, and fall off before the fruit be formed and hardened. It is ill trusting of young beginners in profession, when over forward, and zealous;

especially, if too confident of their owne resolutions, and boasting of them.

Naomi was as likely to have carried *Orpah* with her out of *Moab* into the land of *Ju-
dah* (e), as to have carried *Ruth*. *Orpah*, at the first, seemed as forward as *Ruth*,
surely we will return with thee unto thy people (f). But yet, when she had wept, and
wept againe, at length she took the parting kisse of her mother in law, and so depar-
ted from her. Thus this hypocrite makes a great flourish at first and talkes high,
what he will do for Christ. I saith he, will follow thee whither soever thou goest (g).
But when he is told that it was worse with Christ in his outward condition, than with
foxes, and birds of the aire, for that he had not of his own where to lay his head (h),
we heare no more of this forward professor, he soon alters that resolution, and hath
enough of such a profession. Thus overmuch fervency at first, is soon at an end; and they
that at first blame others as being too cold, prove afterward frozen and dead
themselves.

Diffir. On the Contrary, the true Christian is best at last.

He is not only engrafted, but rooted in Christ, and built up in him, and stablised in
the faith (i). He is so planted in the house of the Lord, that he flourisheth not only for
a time, but for continuance in the Courts of our God; He shall still bring forth fruit in
old age, and be ever fat and flourishing (k). He is as the Angel of *Thyatira*, whose
works at last, were more than the first (l). He is as the morning light that shineth more
and more to the perfect day (m), because truly illightened by the Son of righteousness ri-
sing upon him with saving in his wings (n).

There may be many clouds, and mists, and fogs in this day of grace, yet the Sun
breakes out againe, and the glory of the Lord shineth upon him afresh. And albeit
his light be neither clear nor dark, not day nor night, yet it shall come to passe that at
evening time it shall be light (o). His day is all fore-noon here, no afternoon: yea,
it is not high-noon with him in this life, untill he come to heaven where he shall
enjoy a perpetual noon-tide, the Lord himself being his everlasting light (p).

Thus, this hypocrite is like a fiery metled horse, furiously running away with his
rider at first setting out, but proves a refty Jade long before the end of his journey;
the true Christian, although perhaps slow of pace at first, patiently continueth in wel-
doing, untill he receive the end of his faith, the salvation of his soule, the one, is as a flash
of lightening, as soon gone as come; the other, as a morning-starre that shines brightest
at last.

Charact. 5. This Hypocrites profession of godlinesse is with violence to himself.

The Temporary hypocrite is usually a man hot and fierce by nature, through the
predominancy of choller. This warms and heates his affections before his judgment
be thoroughly informed and settled. And hence it is that he is rash and heady in all his
undertakings; and his passions all in flame before his understanding be truly illightned.
Quicquid vult valde vult. What ever he hath a mind to, he pursueth with all his
might, Right, or wrong makes no great oddes with him while he is in a carrere.
And commonly he moves with more violence in a wrong way (because that is more
suitable to a corrupt heart,) than when he is in the right, because his motion is never
more eccentric than when he moves for God. He is then off the wheelles, and drives
heavily.

His Religion is taken up out of passion, as well as out of designe to promote his
own ends wherein he is passionately violent: this makes his beginning more swift,
after the manner of violent motions, wherein men first run, beyond reason, and
then rest before they be at the end of the race, contrary to reason. Forced grounds
send forth fruit soonest, but it is but a sower kind of grasse that answers not expecta-
tion. It may please the eye in the shooting up, but it will never satisfie for the cost,
in the issue when it is grown. Who so sterne and strict as a *Pharisee*, he will fast
twice a week, he will deny himself not only of the comforts of life, but of the necessa-
ries of nature, he will whip himself till the blood come, and be so austere to his
own body, as if that were made to be only a slave, and himself were born to be the
tyrant over it. Hence *Baals Priests* exceeded *Elijah*, in cutting and launcing them-
selves (q),

selves (q), when *Elijah* spared himself. They were violent even unto madness, to support the reputation of their Idol, while the Prophet ^{1 Kings 18. 28} with more calmness and quietness asserted the honour of the true God.

But no violent thing is perpetual in nature, neither is any motion kindly that exceeds moderation in grace. A *Jehu* may please and applaud himself in his furious march to destroy the Idols of *Ahab*, to make way to his crown which he thirsteth after; but he will never please God, because his zeal against *Baal*, made him forget his duty against *Jeroboams Calves*. And usually the greatest hot-spurres in some particular duties, are the dullest spirits in the pursuit of some other as necessarie (if not more than) that wherein they lay out so much labour and fervour.

And he that offers violence to himself, will not faile to be harsh and violent to others, as the Pharisees to the Disciples; not permitting them to rub an ear of corne (r), without a charge of prophaning the Sabbath, even when they were ready to faint through hunger. Yea, this hypocrite is so seemingly zealous of the honour of the Law, that rather than it should be made too common by permitting it to the Vulgar, he takes from them the key of knowledge (s), shutting up the Kingdome of Heaven against men, neither going in himself, nor suffering those that would enter, to go in (t). This shews that the Temporary was never truly won to Christ, even in his greatest heat for Christ, nor thoroughly (but only almost) persuaded with *Japhet* to dwell in the tents of *Sem*, even while he seemes to over-do *Sem* in some outward services of devotion. For, if his own heart were truly softened, he could not be so harsh, sowre, and hard unto others.

On the contrary, the true Christian hath his heart mollified, and made tender by grace.

He is not as the sonnes of *Zerviah*, rough and boistrous, but milde, and sweet of disposition to all, not out of affectation as *Abseom*, but out of grace as *David*, whereby he boweth the hearts of all (u), not so much towards himself, as to a love of Religion. That Religion which is pure, is also peaceable, gentle, easie to be entreated (w), and entreateth others kindly, even where he might command. He that is truly sanctified is kindly sweetened in his affection and conversation towards others. True charity suffereth long and is kind (x), and maketh all in whom it is to be kindly affectioned one towards another with brotherly love (y). ^{u 2 Sam. 19. 4. w James 3. 1. x 1 Cor. 13. 4. y Rom. 12. 10}

A strained zeal and forced shew of piety makes a man froward, bitter, and unpleasant in his carriage, because he takes up Religion against the haire, to make use of it, not out of love and choice, but meerly for his own ends and necessitie: and this being not suitable to his temper, it secretly vexeth him to be cumbred with that which is so unsuitable to his natural disposition of mind and temper of body, which makes him to be untoward and crabbed where he hath to do. But the Christian is cast into a better mould, and the new creature in him eates out all that natural frowardness and peevishness which he is naturally subject to, and makes him of a Lyon to become a Lamb: to be filled with bowels of mercy, kindness, humbleness of mind, meekness, long-suffering (z). He receiveth the engrafted Word with meekness (a), and therefore shewes forth out of a good conversation, his works, with meekness of wisdom (b). He is the better friend, neighbour, husband, and, in every relation, his Religion makes him the better companion. ^{z Col. 3. 12. a James 1. 21. b James 3. 13}

Thus, this hypocrite is as *Esau* an hairy man, rough and boistrous; the true Christian, as *Jacob*, smooth and plain-hearted: the one is as *Ismael*, his hand against every man; the other is as *David* that will shew kindness to his enemies, rather than exercise that cruelty which they might justly expect.

This hypocrite cleaveth to Gods party, but not as a part.

He joyneth himself unto the Church; adhereth unto professors, receiveth the sap of doctrine, but altereth the quality of it; and corrupteth it by his own evil heart, as bad stomachs corrupt the best meat, so that in stead of nourishment, it serves only to feed bad humours. For the time, he hath good things in him, yea great good things; and,

c Mr. 10. 21.

d Heb. 6. 4, 5.

in his own opinion, *observeth all the Commandments from his youth (c)*: he is *illighted, hath a taste of the heavenly gift, is made partaker of the Holy Ghost*, in respect of common graces; he *hath tasted the good Word of God, and the powers of the world to come (d)*, as a man that goes to taste (not to drink) wine, and spits it out againe.

He hath not only shews of goodnesse (as the humiliation of *Ahab*,) but some seeds thereof, which God himself soweth, observeth, and countenanceth, at least so far as to maintaine the reputation of his own outward ordinances and service, to set an edge in his true servants, that they may not come short, but exceed the righteousness of such seeming Saints, to get himself glory by discovering of the heart, and to teach his people wisdom to discern, and to beware of such mongrel Christians who can hardly be known from the truly godly. Great things are found in him and done by him, if they were not corrupted by an ill digestion, and turned into putrefaction by the vicious quality of the ground wherein these seedes are sown.

But all being weighed by Gods ballance are found to be too light to be good indeed, that is, to purpose. His wishes are but slothful, his purposes shallow, and according to the flesh, his vows, sudden and unadvised; He is like a Sea-sick man, that is extreame sick, but not from the heart; and therefore soon returns to his former temper so soone as he is off the water. He makes advantage even of levity it self to help him forward in his hasty profession. Seed cast into light shallow ground shooteth up sooneft. Those flashes of grace that light upon this easie shallow temper, do not argue him to be sound at heart, or a part of that body whereof Christ is the Head.

e Job 1. 6.

He is but an Accident, an Adherent, a Burre, an Excrement, as the Ivy or Mossie about the tree; not as a friend, but a secret enemy unto it. He seeks to be reputed among the children, but is no more of them, then the Devil was when he stood among the sons of God that came to present themselves before the Lord (e). He enter commons with them, but is not of their Communion. The Polipody grows out of the mosse or dust, but is not of the substance of the tree. The Mistletoe taketh sap from the tree, but not the nature of the tree; it hath no root of its own, yet is no part of the tree. He enters his name among Gods people, but is not *partaker of the Divine Nature*. He is one of those of whom the Apostle John saith (f), *they went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest that they were not of us*. This hypocrite pretends and gives out that he is not only one of the Saints, but so serviceable that they cannot be without him; whereas he may well be spared without endangering of the body; yea, to the great benefit of the body whereto he did adhere.

f 1 John 2. 19.

Differ.

On the contrary, the true Christian is a living member, and part of the true body of Christ.

g 1 Cor. 12. 17

h John 6. 53.

i Rom. 11. 17.

He is a member in particular, or, a member for his part (g). He not only tasteth, but eateth, drinketh, and digesteth the true flesh and blood of Christ (h), and is partaker of the root and fatnesse of the true Olive-tree (i). He liveth by the true sap of grace drawn effectually from the root, not as a sucker that consumeth the sap to the prejudice of the tree, but as a branch that beareth fruit: and he groweth up into him in all things from a right inward principle of spiritual life derived to him from Christ, because partaker of the divine nature (k), not only in respect of receiving, but of digesting, and improving whatever he receiveth from the Spirit of Christ. For, what he receiveth from Christ is not put into a dead mans mouth, which may be forced to contain it a while, but without benefit; but, he as a living member sucks and draws more and more from Christ, as the branches of the Vine from the root; he corrupts it not in the drawing, as the spider in taking in the best juice of the choicest flowers; but, but incorporateth it into himselfe, and is transformed himselfe into it, and beares a lively image of him that hath created him unto good works.

k 2 Pet. 1. 4.

He is so a part of Christ, that Christ can no more be without him, than he can be without

without himself, the body cannot want the least member without deformity and mutilation. *The body of Christ is his fulnesse who filleth all in all (l).* How can he be empty whom Christ filleth? How can Christ be full, if he want a member? Christ-mystical is not a maimed or imperfect body: nor can that be perfect to which the least part pertaining to it is wanting.

Thus, this hypocrite cleaves to the body of Christ as snow fawn and frozen, sticks to a tree; the true Christian cleaves to it as a living member, receiving life, heat, and nourishment from him his Head: the one converts all he receives from Christ into corruption, as a *Cancer*, or *Wolfe* in the breast turns all nourishment to the feeding of it self; the other improveth all that Christ by his Spirit conveyeth to him, to become *strong in the Lord and in the power of his might*; the one, takes in food not to nourish, but to weaken nature; the other receives it to be *strong in the grace (m)*, that is in *Iesus Christ (n)*.

^l Ephes. 1. 23.

^m Ephes. 6. 10.
ⁿ 1 Tim. 2. 14

CHAP. XIX.

The Preaching Hypocrite

Is he that Preacheth Christ, but not for Christ.

Defin.



E Suppose him a *Minister* legally admitted, but not called of God (a). He pretends the service of Christ, but serves himself of Christ. Not zeal to do good, but hunger, or lucre makes him an hanger on upon those in Gods House that have power to admit him, to whom he croucheth for a piece of silver, and a morcell of bread, and saith, put me (I pray thee) into one of the *Priests Offices*, that I may eat a piece of bread (b).

^a Heb. 1. 4.

He is a perfect *Balaamite*, that will *Divine* for money (c): and 'tis all one to him whether he blesse, or curse the people of God, as the rewards of *Divination* (d) appear unto him for either purpose. He loveth the wages better than the work, although it be the wages of iniquity (e). He will not teach without hire (f): and let him be hired, he shall teach any thing; even to lay a *stumbling block* before the children of Israel, to prophane the Lords day; yea, to commit *fornication*, or any thing, by which himself may thrive by gratifying the lusts of those that employ him, and will reward him.

^b 1 Sam. 2. 3.
^c Mic. 3. 11.

^d Numb. 23. 7.
^e 2 Pet. 2. 1.
^f Mic. 3. 11.
^g Rev. 2. 14.

He is a cunning *Merchant*, the ballances of deceit are in his hand (h). He will pollute God himself among his people (i), (by using his name contrary to his will) for handfuls of barley, and for pieces of bread, to slay the souls that should not die; (by making sad the hearts of the righteous whom the Lord hath not made sad (k); in denouncing evil against them, and condemning the generation of the just), and to save the souls alive which should not live, in strengthening the hands of the wicked, that he should not return from his wicked way, by promising him life, even in a wicked way.

^h Hof. 12. 7.
ⁱ Ezek. 13. 19.
^k verse 22.

He is not for saving, but hunting of souls (l), and will not only lay pillowes already made to his hand by others; but, sow pillowes to all arme-holes, and make kerchiefs upon the head of every stature, that is, study, preach, and write books to justify any abomination that persons in power applaud and practise, rather than lose his preferment by not upholding great mens courses how much soever decayed and condemned by God and all good men. He is for his own profit, and through covetousnesse will be with fained words make *Merchandize* (m), of any that come in his way, even of the souls of

^l verse 13.

^m 1 Pet. 2. 3.

* Rev. 18. 13
 * Mat. 5. 10.

men (n); yea, of those very men whose lusts he serveth. He can for a need, *break any Commandment, and teach men so (o)*: he will not only justify other men in their profanations of the Lords-day, by his own practise, but by his doctrine too, and be not only a spectator but a countenancer of those that do the same, if thereby he may please those that are above, how much soever God be dishonoured and displeased.

† Phil. 1. 15. 16

Yea, sometimes very envy makes him to *preach Christ (p)*, in hope thereby to breed *strife, between the people and those that preach Christ of good-will*, hoping to *adde affliction to those who are in bonds for the Gospel*, and have more esteem and place in the hearts of men than himself. There is a *spirit within every man that lusteth to envy (q)*.

q James 4. 5.

This is too common in ambitious and contentious spirits that take up the ministry for advantage sake, and resolve to crosse and oppose all whom they envy for their parts and acceptance.

* 2 Tim. 3. 8.

Thus *Jannes and Jambres* the magicians of *Pharaoh*, withstood *Moses (r)*, when he began to grow more famous then themselves for miracles in *Pharaohs Court*: so doth this hypocrite *resist the truth, being of a corrupt mind*. If the Devil furnish him with parts and opportunities, no man of eminency shall escape his opposition and lash, even for maintaining those very truths which this envious one once held and defended before the streame and tide of the times ranne against them.

* Mat. 7. 22

He is a *Preacher (perhaps) of righteousness, but a worker of iniquity*. He preacheth Christ, but hath no acquaintance with him; He never knew Christ, nor was known of him. This is one of those many who (after all their preaching, and prateing) shall endeavour at the last day, to scrape acquaintance with Christ, and say, *Lord, have we not prophesied in thy Name, &c (s)*? He thinks in his heart thus to say, and plead; and, in this opinion perhaps he dies, without discovering this self-deceit while he liveth and believes he doth well enough; even till he come to judgement, particular at least after death. So that he beares not only the world, and the Church, but his own soul in hand, that what he doth will serve his turne even before Christ his Judge. He professeth to teach truth; he saith, *Lord, Lord*, which argues some fervour and zeal, as well as service. Yea, he hath gifts too, perhaps more then ordinary, even to the working of miracles and the casting out of Devils, if the times require it, in thy Name have we cast out Devils, &c. but all this will not serve in the day of Christ, whose answer

† Verse 23.

will be a sad protestation, *I never knew you, depart from me ye that work iniquity (t)*. He renounceth all acquaintance with him, passeth an heavy sentence upon him, as judging no better of him than of a *worker of iniquity*. For, indeed, such an one is declared by *Jeremiah* to be no other but the staple of all prophanenesse and hypocrisie, from whom prophanenesse goeth forth into all the Land (u).

* Jer. 23. 15

His wickednesse is wickednesse in the Watch-tower that may endanger all. Such an one may call himself the servant of Christ, for his better grace, but he serveth not the Lord *Jesus*, but his own belly, how many good and faire words soever he useth to deceive the hearts of the simple (v).

* Rom. 16. 18

And one time or another, the Devil himself will disowne and reprove him saying, *Jesus I know, and Paul I know, but who are ye (x)?*

* Acts 19. 14

On the contrary, the true Minister of Christ, spends and is spent only for, and upon the interest of Christ.

† Titus 2. 1

He not only preacheth, but labours to adorne the Doctrine of God our Saviour in all things. And if Christ be preached, in truth, and sincerity, he hath enough. For his part, he looks not so on his own things, as on the things of *Jesus Christ*. He not onely speaketh the things which become sound doctrine (y), but is a patterne of good works; in doctrine shewing uncorruptnesse, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed (z). He will be an example to believers in word, and conversation, in charity, in spirit, in faith, in purity (a), that in so doing he may both save himself, and them that heare him (b).

q Verse 7, 8

a 1 Tim. 4. 12

b Verse 16

c Romans 19

d 1 Cor. 3. 6

He is not only an Officer commissioned by Christ, but so waites on his office, that he really serveth God with his spirit in the Gospel of his Sonne (c). He is careful not only of his parts and gifts to make him an able Minister of the New-Testament (d), but to receive

ceive a commission and calling from God, by man to exercise those gifts which he hath received, with hope of a blessing. He knows that as God never sent message by the hand of a fool, so he never gives a blessing to their labours who run before they be sent; and, that no man (who desires to be found faithful) takes this honour unto himself, but he that is called of God, as was Aaron (e). He looks upon the work of the Ministry as a distinct Office, which none but such as are called of God unto it, can meddle withall, without high presumption, and sinful usurpation, by which they do not edesie, but deceive the hearts of the people. Never did any people thrive and grow in the grace and knowledge of Jesus Christ; who, forsaking the publique Assemblies, betook themselves to such Usurpers and Impostors (*).

* Acts 5. 38

And albeit he will not teach for hire, nor Divine for money, as making that the motive, much lesse the ground of undertaking the Ministry; yet, he believes the Labourer is worthy of his hire (f), and that Christ never required him to go a warfare at any time at his own cost (g); nor, to work with his hands (h), to give a free Gospel to those who are a constituted and established Church, whatever he may do among unconverted Heathens not yet brought in to the acknowledgement of Christ, and the profession of the Gospel. He knows that God himself hath ordained that they which preach the Gospel should live of the Gospel (i); and, that charge is given to every one that is taught in the Word to communicate to him that teacheth him in all good things (k). Therefore he fear-eth not the unjust aspersions of earth-wormes, or sectaries, that proclaime him an hireling, a Balaamite, because he takes maintenance, and a legal Priest, because he takes tithes, for that he is well satisfied, that among other Argumens by which the Apostle proved Christ himself to be a Priest for ever after the order of Melchisedech, his receiving of tithes is one, forasmuch as he receiveth them, of whom it is witnessed that he liveth (l). But his main aime is to approve himself to God in the matter he delivereth as also in his zeal, and practise.

f Luke 10. 7

1 Tim. 5. 18

g 1 Cor. 9. 7

h Verse 6

i Verse 14

k Gal. 6. 6.

l Heb. 7. 3

Thus, this hypocrite preacheth himself when he pretends most service to Christ, the true Christian Minister preacheth Christ sincerely, with denial of himself. The one undertakes the work meerly for the wages, the other takes the wages set out by God, when he hath done his work; the one cares not what becomes of the sheep, so he may have the fleece; the other is more carefull to feed the flock, than himselfe.

The Preaching Hypocrite is very ambitious to shew Learning, without learning.

He stands not so much upon solid and profitable matter, as to make shew of his own learning, therefore he pitcheth on such subjects as he is best versed in, and that may occasion the bringing out of most of that stuffe which he calls learning, not that which is most needfull and suitable to his Auditory. It is below him to be setting milke before babes, he is altogether for strong meat for men, although his meat be rather strong lines than strong food, borrowed of his neighbour (*), rather then of his own providing.

* Luke 11. 5, 6

There is a kind of forced learning, or rather a shew of it, which a smatterer and mean Scholar, with some stock of wit, help of Books (especially of Indices) Flores, Polyanthes's, Pestils, and length of time set out upon the staule, when with long turning of Books he hath made up a rapsody of several sorts of flowers (some no better then gay-weeds,) which he calls a learned Sermon, not so much for the solidity or depth of matter, as for the multitude of quotations of Authours, on which (save upon this occasion) he never spent his time, or study. Peradventure he never saw the Authours themselves, but took them upon trust, from others who collected them to his hand. Yea, haply, he hath taken all out of a printed or written copy, and without variation, uttered it as his own: as young shop keepers, having but small stock of their own, set out pictures of wares in stead of parcels; or, as Apothecaries that paint the out-sides of their pots and boxes with names of drugges, that are not to be found within.

And as Empericks beare out their reputation with their ignorant patients with the force of strange words, and names, and termes of art, which neither their patients

nor

nor themselves understand, so this hypocrite affecteth high-flown expressions, exotick language, and obscure words by which he endeavours to sore beyond the capacity of his auditory; desiring rather to be admired then understood; and, to low-bell his hearers, rather than to edifie. And having a while thriven in this way of trade, he growes in confidence and Pride, to censure and contemn his betters, as some of his stamp did Paul himself (m); in which course this Novice, being lifted up with pride falls into the condemnation of the Devil (n).

m 2 Cor. 10. 10.

n 1 Tim. 3. 6.

Differ.

o Mat. 13. 12.

p 1 Cor. 3. 9.

q 2 Cor. 12. 6.

r Eccles. 12. 9.

s ver. 10.

t Eccles. 5. 2.

u Eccles. 12. 11

w ver. 12.

x 2 Tim. 2. 15.

y Gen. 27. 9.

On the Contrary, the faithful Minister is a Scribe instructed unto the Kingdom of heaven, and brings forth out of his owne treasure things new and old (o).

He is not a Novice, but rooted and built up in Christ, and so is better able to build up others, as (p) a labourer together with God. He is more careful to store himself well with the best wares than to hang them out at all times upon his stall. He is afraid to seem, or to be seen by others, more than he is, least any man should think of him above that which he seeth, or heareth him to be (q). He is not ambitious, and therefore seeks not to raise an expectation, yet humbly strives to go beyond it. He labours to be wise as well as learned, that he may still teach the people knowledge (r). He is not carelesse, under pretence of extraordinary inspired assistance, but takes good heed, and by study searcheth out, and sets in order many Proverbs, that is solid, wise, grave, experimented truths that become an able Minister of the New Testament.

He affects no language made up of enticing words of mans wisdom, yet he seeks to find out acceptable words (s) that may edifie. He will not be rude, loose, light, vain, frothy, in his expressions, nor be rash with his mouth, nor let his heart be hasty, to utter any thing before God (t). He is not for jerkes of wit, but whatever words he useth, are upright, even words of truth; and so they are as goads and as nailes fastened by this Master of the Assembly, which are given from one Shepherd (u).

He disdaineth not the help of others, how able soever he be in himself; and although much study be a wearinesse to the flesh (w), yet he will study to shew himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth (x); and albeit he would not have it tast too strongly of humane wit, yet he loves to have it smel of the candle. He maketh himself master of what he delivereth, and he cites with choyce, not every thing, to bring in the name of an author, or to fill up roome, but such things as are pertinent, and not observed by every Reader of his Author. What he cites he makes himself owner of, so as to make it more useful and profitable than he found it. He not only reades the Authour himself (the meanes by which one man derives knowledg from another,) but he also pondereth, judgeth, applyeth and so improveth what he borroweth, to his own purpose, thereby giving it as it were a new concoction, as 'tis said of Virgil that he translated many things out of Homer, but made them all his own, by clothing them in a new notion, and better habit.

Although he neglect no paines or care, no study, nor art, yet he endeavours more that his Sermons may favour of judgment, piety, practise and conscience than of wit or humane learning. He brings forth his old store (which is best digested) as well as new: He will not be put to go to the Market for new, so long as he hath ought of the old wine (which is better) remaining: Not as neglecting to lay in new provision, but as choosing rather to set forth that upon which he hath formerly bestowed most paines.

He affects not to be commended for making a learned Sermon, but is glad to hear that it is profitable. He glorieth not in making up a Sermon in a few dayes or houres, but is ready to make it out that he hath studied for this all his life: His Sermon was perhaps quickly framed when he went about it, as Jacobs savoury meat was soon made for his Father, when his mother undertook it: but the Kid, the materials was at hand, and well grown in the flock (y).

It were folly to say to a Joyner, you have made a Table in a day or two, that I could not have done in a year. For, what marvail? He served an apprenticeship to the

Trade; after that wrought journey-work for a good space together, hath his hand always in ure, his tooles in readinesse, and his timber cut out, and at hand: whereas another man is to learn, and to borrow all. There is great difference between a workman, and one that only now and then tries an experiment: for this man for the most part doth *magno conatu magnas nugas edere*, toyles extremely to bring forth a bungled piece, and takes great paines to no purpose.

A mean Scholar, with time, may make one of those learned Sermons which this hypocrite is so proud of, and make shew of much more than ever he was master of. But a profitable popular Sermon well digested, and fit for edifying, is not made without much more judgment and experience than this hypocrite ever attained. For, these, to wit, *judgment and experience*, work an habit without which one or a few pickt Sermons will never make an expert Preacher, no more then one learned speech will make an Orator. It is the property of Art to conceal Art, when it is most exactly made use of; and, to make learning popular and familiar is the most infallible demonstration of a learned man.

Thus, this hypocrite, like *Simon Magnus* (z), gives himself out to be some great one; the servant of Christ cries out, *who is sufficient for these things* (a)? The one being an empty vessel, makes a greater noyce, and magnifieth himself without cause; the other, being fully taught with learning and gifts of edification *dares not make himself of the number, or compare himself with those that commend themselves* (b). The one *boasteth of a false gift*, the other improveth a real ability, to the glory of him that bestoweth it. The one takes it to be below him to attend upon Lambs, when himself hath not in truth a sufficiency to feed them; the other knowes himself as much obliged by the great Shepherd, to feed the tender Lambs, as the stronger sheep, and acknowledge himself a debtor even to the unwise as well as to the wise (c).

This hypocrite brings learning, but not the true, that is, divine.

The former Character pointed to him that pretended to learning; but had it not, this, discovers what his is that in his kind, is learned. He hath learning, and that from God (for every good gift, wit, all arts and sciences originally are from him (d), as wealth and honour (e), bestowed on those who most abuse it,) but, not for Christ, to promote his Gospel and Kingdome. It is like worldly wisdom, that though, as wisdom, it came from God, yet as it used, it fights against him. It is a Cannon turned against him that first furnished the present possessor with it. Without God no man can have learning; but, for the most part, learning is so much abused, that none suffer more from the learned, than God himself, because that when thereby they come to have some knowledge of God, they glorifie him not as God, neither are thankful, but become vain in their imaginations, whereby their foolish heart is darkened (f). Christ hath no enemies like those who have received from God most knowledg in the brain, without true grace in the heart. He receives most wounds in the house of his friends (g).

This hypocrites learning is not like that fire which came out from before the Lord and consumed the burnt-offering and the fat, upon the Altar (h); but, like that of Nadab and Abihu, who offered strange fire before the Lord which he commanded them not (i). Not fire from heaven, but from their own hearths. So this man brings learning, but not that which is divine but only humane; that is, such as he beholds not God in, but learns it only of men, and makes use of it against God, not for him, as it proves, at least in the sequel. It is not a learning received from the Scriptures of God, but from *Plato, Aristotle, Porphyry*, and others, enemies to the Scriptures, rather than teachers of them, or of the truths containd in them.

If the matter be examined, what is it but *Philosophy and vain deceit after the tradition of men, and the rudiments of the World, not after God* (k): or, *Poetry degenerated*, which is but the excremental superfluity of a frothy wit, or, *Philology abused* to make God to speak in the dialect of men, as if he spake the same Criticisms which they who are his enemies, do most use and affect; or (which is not much better)

See Lamb. Dan. Prolegom.

m Sent. Petri. Lombardi.

Schools-Divinity of the third edition (1), wherein not only *Scripture* and *Fathers*, but *Philosophers* and *Poets*, have their suffrages allowed them in matters of faith and manners contained in the *Scriptures*; whereby that kind of learning also, for the most part, falls into that common gulf of the depths of Satan, as they speak (m). And what can *Philosophy* do, to the converting of the heart? *Poetry*, to the raising of the soule to heaven? *Philology*, to satisfy the conscience? or *Schools-divinity* to build a man up in divine faith? yet this hypocrite, like one of *Penelope's Wooers*, (who being not able to corrupt the Lady, betook themselves to her Hand-maides) seeks to humane *Authors* (the hand-maides to divinity) to make out that, which in sacred *Writ* is not so cleare, for his purpose.

The manner of his proceeding is made up with more Art and exactness of method, than becomes the simplicity of the Gospel. Much of Art, little of the Spirit, life, and power of God appeareth in it. His preaching is more artificial than spiritual. It may benefit such as have some grace already, or rather give them occasion to benefit themselves more by making better use of that Art which he abuseth to ostentation. His artificial light hath no warmth in it: it glisters with a cold light, like that of the glow-worme, but burnes not; like that of the Baptist who was a burning as well as shining Lamp. He teacheth the eare well, observing a measure that pleaseth sense, and makes men rather to look at him with admiration, than upon themselves to conversion, but he keeps aloof from the heart and conscience: whence it comes to passe that men exalt him, but abase not themselves; yea, they think it a great argument of their owne sufficiency (never finding, by his preaching, any necessity of more goodness) to be able to judge of his excellency, without any reflection upon their own hearts or ways to reforme them.

And as his matter is (for the most part) humane; and his manner, favouring more of Art, than of God; so is the authority of what he delivereth very small and despicable, because but carnal: Moral, yea divine truths delivered meerly, or chiefly, or but in part recommended, upon the credit of *Plato*, *Aristotle*, *Seneca*; yea, or of *Hierom*, *Ambrose*, *Augustine*; or other of the *Fathers*, become but humane testimonies; and, suppose an humane authority to be a sufficient ground of faith, so as all the faith wrought thereby is but humane, causing it to consist in, and rely upon the wisdom of men, not the power and authority of God, which that learned Apostle by all means endeavored to prevent (1).

1 1 Cor. 2. 5. Differ.

Contrarily, the servant of Christ determines so to preach, as if he knew nothing save Jesus Christ and him crucified.

m vtr. 6.

He is learned, but shewes no more learning in his preaching, but what he may make a flarrie to lead more directly unto Christ. He is no child in understanding, but knows how to speak wisdom among them that are perfect (m). yet to the weak, he can become as weak; not to nourish them in it, but to apply milke to babes, gentle physick, to the sick, that of weak they may become strong. He is jealous of the pride of his own heart, and very careful that his speech and preaching (both for matter and manner) may not be with enticing words of mans wisdom, but in demonstration of the Spirit and of power. He speakes of the things of God, without mingling chaffe with the wheat (v), speaking them as the Oracles of God (p); not with wisdom of words, lest the Crosse of Christ should be made of none effect (q), by attributing that to his learning and parts, which none but Christ and his death can effect. By this learning Paul desires to be tried, and esteemed, to wit, by his knowledge in the mystery of Christ (r). Even that learning, which not flesh and blood hath revealed unto him, but the Father which is in heaven (s).

e Jer. 23. 28.

p 1 Pet. 4. 10.

q 1 Cor. 1. 17.

r Ephes. 3. 4.

s Mat. 16. 17.

Not that he despiseth humane learning, nor wholly layeth it aside in his preparations to preach the Gospel of Christ, but humbly useth it, and improveth himself by it, the more to illustrate the truths of God when just occasion is offered.

t A Gs. 7. 12

He looks upon it as a necessary furniture for a Minister wherein he is to be before hand trained up, as Moses was in all the wisdom and learning of the Egyptians (t), the better to fit him for his after employment; and, as Paul, who excelled, not only in

in all the learning of the *Grecians*, but in all other humane learning, even of *Philosophers* and *Poets*, the better to enable him to deal with all sorts, when after called to be an *Apostle to the Gentiles*. And he makes use of it (without boasting of it) to furnish him for his present study, to interpret, and divide his Text; to couch and dispose his matter to more edification: because he knoweth that God speaking to men, speaketh after the manner of men; to reasonable creatures, rationally; and; to those that speak by rule, according to the rules of speech, if pertinent and necessary to convey what is spoken to the understanding with more facility and benefit.

He well considereth what excellent use not only *Solomon*, in his *Proverbs*; but even a wiser and greater than *Solomon*, in his Parables, made even of humane things and of the knowledge of them, by way of illustration, allusion, insinuation, conviction of natural and carnal men who are sometimes more silenced by reason, antiquity, authority of men, than by the Word of God, so as to have their mouths stopped, when their hearts are not converted.

Thus, *Paul* cites *Aratus* to the *Athenians*; (u) *Menander*, to the *Corinthians* (w) and *Epimenides* against the *Cretians* (x), the more to shame and condemn them: each of these being known Authors and looked upon as classical, among those to whom he wrote.

And thus doth he make use of authority without the Church, to convince Infidels who acknowledge that authority, but not the true God: and, of ecclesiastical authority, to confute Papists, who set more by the authority of the Church, than of God himself in his Word. Not with intention, to ground faith upon it, because all men are liars; they only excepted, who in delivering the rule of faith, were infallibly assisted by the Holy Ghost, as the Prophets, and Apostles, but only, to defend the faith and the truth of the Gospel against all gain-sayers, who will not be judged by it.

He useth it as an hand-maid to the truth of God; so long as she keeps distance, without usurping the place of the Mistress, to obscure or abase the wisdom of God in his Word, he is resolved that divine truth shall ever be predominant, and have the honour of being Lady and foundation of our faith. He will with *David*, lead the multitude to the house of God; but, being there they shall all be taught of God, or from God: nothing shall be heard there as the rule of faith or manners, but God himself, either in the Word, or in that which leads to a more clear and distinct understanding of it: so as the Word in all things may have the preeminence.

He will not read a Philosophy lecture out of the Pulpit, although haply he may, by the way, tell us how farre Philosophy may be useful in the subject whereof he is treating (suppose it to be a discourse of the sweet influence of the *Pleiades*, or bands of *Orion*, (y) &c.) to help us to understand the Text the better. He may in shooting an arrow out of the Quiver of the Word take the feathers, and, perhaps the shaft, from men, but the Steele head (as one * saith) must be from God: else, it will not pierce the hearts of the Kings enemies (z), whereby they may fall under him. It will never wound the Heretick, nor kill the old man of sin.

Nor will he espouse humane learning to himself how beautiful soever she appeare, and how great soever his desire be to her, but on condition that, as the *Captive woman* first shaved her head, and then pared her nails; before an *Israelite* who had taken her in warre, might take her to wife (a); so all humane learning shall shave off all her wisdom that may oppose Christ, and pare her nayles that she act nothing against Christ, and submit her self wholly to the obedience of Christ.

Thus, this hypocrite sets up *Hagar* to despise her Mistress and to usurp over her, because in a carnal way more fruitful; the true servant of Christ when once he perceives this, as *Abraham*, he turnes *Hagar* and her brat out of doore, how grievous soever it be unto him: the one so useth humane learning that he abuseth it; the other useth it, as a true Christian doth this world as not abusing it: the one makes his learning no better than *Achans* *babylonish* garments and wedg of gold that proved his

u Act. 17. 28
w 1 Cor. 15. 33
x Tit. 1. 12.

y Job. 38. 31.

* Reynolds a-
gainst Har.
? Psal. 45.

a Deut. 21. 12.

ruine, the other improveth it as the Israelites did their Spoiles of Egypt, for the service of the sanctuary.

Charact. 3. This Hypocrite useth Divine Learning, unto humane and carnall ends.

As the godly Minister extracts honey out of weeds, and makes an holy use of secular and profane literature; so this hypocrite, with a carnal spirit and profane heart, pollutes the holy things of God, and stains all that Word of God which he laies his hand upon; dallying with words, mincing of Texts, playing with Scripture, and darkening it with Allegorical, or other fences, refusing to rest in the plaine meaning which the words naturally afford, and the context amply gives witnesse to. If he find not a knot in a Bull-rush, and discover not some great difficulty in the plainest Text, he thinks it too low and mean a subject to bestow his pains upon. If he keep to the plain-sense of the text, and seem zealous in the prosecution of it, yet his carnal heart hath a base end in it. Either he preacheth Christ of contention, not sincerely (b), out of faction, emulation, opposition, envy, and strife, as the Adversaries of Paul, to cry him down; taking more than ordinary pains not so much to make Christ to shine, as to eclipse those they envy and emulate, where how good soever the Sermon be, yet the end of the preacher makes his preaching evil, and hypocritical; the Doctrine good, and, the Use, evil;

e 2 Cor. 2. 17.

Or, he doth it for vain-glory, or lucre, making Merchandize of the Word of God (c), for his own advantage, not for the benefit of the hearers, teaching his Auditors to know not God and themselves, but his good parts; to admire him, rather than to be bettered by him; and to shew what he can do, rather then to teach what they should do. Or he carries on the work of preaching as a Trade or Occupation to which he was brought up, to get wealth by, and so he followes it as a secular businesse, wherein his own ends and interests require him to be diligent and industrious: for the people expect it, and must be satisfied: the market must be served, he must take pains, because by this craft he hath his living (d).

d Acts 19. 25.

Differ.

Contrariwise, the true servant of Christ handleth the Word of Christ not deceitfully, but by manifestation of the truth, commendeth himselfe to every mans conscience in the sight of God (e).

e 2 Cor. 4. 2.

f Jer. 23. 18.

He revealeth the hidden things of dishonesty, not walking in craftinesse; and having the Word of God with him, he will speak it faithfully (f). He is so far from preaching it of contention, that he is content to be opposed and vitified by those that do so, so Christ may be preached (g), and God honoured in the propagation of the Gospel. Let who will abase him, by striving to go beyond him in preaching, so Christ may be exalted by it; he cares not how meanly others speak of the earthen vessel, so the excellency of the power of God, may appear to be of God, and not of him (h). And if others can do it better, although from a worse principle, while Christ is preached, whether in pretence or in truth, therein he doth rejoyce and will rejoyce (i).

g Phil. 1. 17.

h 2 Cor. 4. 7.

i Phil. 1. 18.

k 2 Cor. 2. 17.

He is not of those who corrupt the Word of God, but as of sincerity, but as of God, in the sight of God, speaketh he in Christ (k). He opens not a story to man, but his heart to the Lord. He resolves to be made manifest unto God, and trusteth also to be made manifest in the conscience of his hearers (l). He likes well that good works be visible, yet doth it not to be seen; so he is content learning should be used in his preaching, but makes it not his end that it may appear. Opinion of diligence addeth respect both to the matter, and to the speaker; therefore he useth it, that men may not justly complaine for want of it, yet aims not at applause by it: Demosthenes would never speak to the people without preparation, much lesse will he, to the people of God, in the presence of Christ.

l 2 Cor. 5. 11.

And so far is he from making preaching a secular employment, to get money by it, that though he do preach the Gospel, he hath nothing to glory of; for, he looks upon it, as a necessity laid upon him by Christ, for higher ends and uses; and, as being obnoxious to a man if he preach it not, whether he receive pay or not (m). He will preach whatever his allowance from men be, expecting his reward from God, with whom his work is, and for whom he worketh; and whatever he receiveth from men (which he fears not to do, because God allowes it him) he respecteth it, not as the recompence of his work, or

m 1 Cor. 4. 16

as that for which he worketh, but as necessities while he is employed in the Vineyard, in the work of his Lord.

Thus, this hypocrite makes use of learning and speech, as a thief doth of a pick-lock to open other mens Coffers; the servant of Christ useth it as a key to open the soule, that the Word may find passage into the inner-man; the one converts heaven into earth, the other raiseth earth up to heaven; the one preacheth Christ, but mindeth himself; the other, denieth himself that he may preach Christ sincerely.

The Preaching Hypocrite makes choice to speake of such subjects as may Charact. 4. please.

He that seeks himself more than Christ, must please men, that he may finde what he seeks. Men-pleasing is sometimes a duty, when it is not with seeking a mans own profit, but the profit of many that they may be saved (n). Otherwise it is a base occupation, which shews plainly that he that pleaseth men, is not the servant of Christ (o), even in the Lords service. He serveth himself of mens corruptions, making his avarice the Merchant to sell their souls, with fained words (p), to their own luits, which will in the issue draw all to the Devil.

Faire words (we say) make fooles faire, the way therefore to beguile unstable souls, is, to be much in enticing words; to speak, not to the judgment, but to the fancy, not to the conscience, but to the appetite and corrupt palate of the hearers. He is a right Prophet for Ahab, he will be sure to speak good to the King (r), not that which proves so, but that which he loves to heare. If he will be deceived there will be four hundred to one, to bid him go, and prosper (s), because they knew his heart was set upon that engagement, especially in that juncture of time when Jehoshaphas, a pious and puissant Prince, was ready to engage with him.

Non bene conducti vendant perjuria vates.

Hirelings, ill chosen will sell their lyes at dear rates; as Ahab's Prophets sold theirs at the price of his life. Where the Ruler bearkens to lies, all his servants will be wicked (t): They will sell their lies too deare, and their Master too cheap.

He speaks not in the nature of an Ambassadour of Christ, but of a mercenary Orator, who, to get benevolence, makes both his office and message a prostitute to his Auditory. And if, as an Advocate, he plead hard as minding the cause, yet it is not with that feeling as if himself were a party; but, either for the fee, or for the victory; not of the cause, but of his Antagonists.

On the contrary, the faithful servant of Christ disclaimes men-pleasing as the forfeiture of his Master Christs livery and service.

He will please men in all things unto edification, but not to feed their humour, or to fill his own purse. He makes not preaching a device to get money, nor a bridge to fame, nor a bait to catch fooles, but a wisdom to win souls. He useth not a parcel of good words and faire speeches to entice and beguile the simple, but speaks the Word in the evidence of the spirit to bind or loose the conscience. And look what difference between a Prologue to a play, with his populo ut placeret, and an Herald from a Prince proclaiming conditions of life and death to mutining subjects, the same is between that hypocritical Pulpit-man, and this faithfull servant of Jesus Christ.

Should the Herald of Christ forget his Lords errand, passe over to the enemies Camp, and curry favour with the Rebels? Nay, he will not say a confederacy with them that this people say a confederacy (u)? Nay he knows that it is required of every steward that he be found faithful (w); and, to put a difference between the precious and the vile, that he may be as Gods mouth, whereby they may returne unto him, and he unto them (x).

If he be in bonds, yet, with blessed Paul, he asserteth the word, and speaks it out confidently that the Word is not bound, even when himself suffers trouble as an evil doer, even unto bonds (y). And therefore therewith he bindeth even Kings with chaines, and their

Nobles with fetters of Iron (z): inſomuch that while he ſpeaks at the Bar, he wrought on the Bench, ſo that *Felix* trembled (a), *Festus* exclaimed (b), and *Agrippa* ſtaggered (c).

Thus, this hypocrite is like *Ahabs* flatterers that declared good unto the King with one mouth (d); the true ſervant of Chriſt is like *Micaiah* that will by no intreaties be perſwaded to ſpeak ſo, nor by any threats deterred from ſpeaking what the Lord ſhall ſay unto him (e); the one is like the hungry Parafite emptying his book of phraſes, that he might fill his belly; the other is as the faithful and wiſe ſteward whom his Lord makes Ruler over his houſhold, to give them their portion of meate in due ſeaſon (f).

This Hypocrite affects doubtful and ambiguous expreſſions.

He would be thought to ſpeak Oracles: and ſo he doth, not for depth of wiſdome, but for ambiguity of language, like thoſe among the Heathens of old, that ſo his words may be interpreted either way. He will not expreſſely, or abſolutely condemn Popery, leſt the times ſhould alter, and he, be compelled to eate his words. He will not declare himſelf too violently againſt any popular vice, til he ſee whether the great ones will be offended at him for ſo doing. And, as a Fencer, in favour of his Scholars, will ſometimes ſmite over, ſometimes above, alwayes beſide them, but ſeldome or never right upon them; ſo the preaching hypocrite will be very careful not to come too neare the ſcore, or the evil that attends it, eſpecially if it be the ſin of *his* ſconour, or of but *his* worſhip.

In the City he declaims againſt the ſins of the Court, and Country; at the Court, he cries out againſt Country, and City; but, ſeldome or never, againſt the ſins of the place wherein he preacheth. With the Lap-wing he cries moſt and loudeſt when fartheſt from the Neſt. He is alwayes flattering moſt, where he expects greateſt gain: an eaſie task, at *Athens* to praife the *Athenians*; or, to accuſe the *Lacedaemonians*.

But ſuch milke from the Nurſe breeds no good blood in the child. Hence it comes to paſſe that his hearers are neutral; and, for the moſt part, are neither good fleſh, nor good fiſh, as we ſay: Proteſtants, but once removed from Papiſts; Profeſſors, removed ſcarce one degree from the moſt profane; poſſeſſed they are with a ſtrange and uncouth zeal for their Linſie-Woolſie Preacher; ready to commend him highly, and factiouſly; but not able to ſhew wherein they are the better, or the wiſer for him.

Contrariſy, the man of God ſpeaks down-right and plainly to the condition of his preſent hearers.

He is not furious through paſſion, but zealous out of duty. He will not be ambiguous, to ſave his own ſtake, but down right, to ſave other mens ſouls. In abſence he is more gentle, becauſe no eye-witneſſe: in preſence, plain and ſharp, becauſe evil doers cannot be hid. When he is remote from the *Corinthians* he ſpares them (h), eſpecially in difficult and doubtful caſes: but he dares to call God to record upon his ſoul, that, when he comes amongſt them, he came not to ſpare them (i), therefore he profeſſeth plainly both to them which heretofore have ſinned, and to all others, that if he come again, he will not ſpare (k).

He remembreth that he is as Gods mouth, and therefore muſt ſpeak plainly; not the Devils, who delights in ambiguities that he may more effectually entice, where he cannot force. He ſo divides the Word, that thereby alſo he may difference the ſheep from the goates, and diſtinguiſh between the precious and the vile. Therefore, of looſe hearers he is hated (l), becauſe he teſtifieth that their works are evil (m); and, their eſtates dangerous. He preſſeth not only the letre, but the end, power, and profit of the Scripture, to teach, to reprove, to correct, to inſtruct in righteouſneſſe (n), to perfect his hearers in knowledge and holineſſe. He is able to appeare and to ſet himſelfe and thoſe poor of the ſheep (o) that waite upon him, in any conteſt againſt the proud goates that oppoſe, ſaying, Behold, I and the children whom the Lord hath given me (p).

Thus,

Thus, this hypocrite is a Jugler, that you know not where to have him; the servant of Christ is as *Jacob*, a plain man, that loves down-right dealing: the one flutters about the window, to be gone as far as he can from those before him, the other flies in the very face of sinne wherever he descries it: the one playeth with his work where he thinks seriousness would be distasteful; the other is serious even where they who are greatest, and most concerned, are most apt to frown upon him for his fidelity.

This hypocrite puts on a face of zeal, without zeal.

Charact. 6.

Towards others he seems very zealous, to move them; but, himself is not moved. His zeal makes an hissing noise, but it burnes not. It doth not *cate him up*, as Christ's zeal did him (q); but, rather licks up others, as fire doth stubble. He is mighty hot towards others, yet is but luke-warm himself (r). His fire flames most at the Ovens-mouth, it heats not the Oven within. As there is a forme of godlinesse, so this man hath a forme of zeal, that makes a shew, and a great light, like an *ignis fatuus*, or fools fire, which never does good, but harme; it leads out of the way, rather then guides men in it.

q John. 2. 17.
r Rev. 3. 15. 16

His zeal is either *Heathenish*, lighting his Torch at *Seneca's* fire, or other *Sticks*, whose sentences being very acute, and pungent, serve his turn, as well as if he had it from *Paul*: yea, better, for the zeal of *Paul*, *David*, or *Christ*, would make him a *Puritan*. But all the zeal of Heathens was but a counterfeit heat, that served to warm others; as a burning-glasse may set other things on fire, without being it self fired. It never makes him, as it did the Baptist, a burning as well as a shining lamp (s). It is enough to him, if others seem willing to rejoyce in his light (as in the light of the moon, which warms not) for a season, till he (who is but a slimy slough, no true star in the hand of Christ) have his own ends upon them.

s Joh. 8. 35.

If he seem hot against sin, it is after the manner of *Satyrist*s; either by the way of *Irrision*, as *Horace*, whereby he causeth laughter, rather than mourning for sinne; whereas laughter in the Church, is (as *Chrysostome* well,) fitter for the devil to procure, than for the servant of Christ to occasion: or, he doth it by way of *Insultation*, as *Perfius*; thus, divers crow loud against Papists, without bringing matter (whereof they might soon be stored) to confute them; and, chide the world upon advantage, being secure not to be answered: or, peradventure he doth *petere jugulum*, flie at the throat, as *Juvenal*; but, it is rather of the man, than of his sin, piercing some adversary with bitter scoffs, or *Sarcasmes*, as *Socrates*, or *Archilocus* sometimes did theirs.

Or, haply, he hath only a *Monkish* zeal; which seems *extatical*, but is *apocriphal*, because he hath read that *Paul* once could have wished himself accursed from Christ, for the great zeal he had for his brethren and kinsmen according to the flesh (t), that they might come to the true acknowledgement of Christ, and be saved by him; therefore, he will needs give out his wish, that all the sinnes of the people may be set upon his account, and that their souls may be in his souls stead: never considering how far from *Paul's* spirit he is, in becoming all things to all men, that by all meanes he might save some (u). He lights his Torch at *Paul's* fire, when he is abroad; but, soon puts it out again, when *Paul* and he are parted; and he alone. He hath theatrical fires, that never burn in his own private hearth, or so much as smoake in his Chimney at home. He would (if you believe him) have them saved, but he will never spend, and be spent for them (w), especially when the more abundantly he loveth, the lesse he is loved.

t Rom. 9. 3.

u 1 Cor. 9. 22.

w 2 Cor. 12. 15

He may have a zeal by rote, not by heart. He may store himself with sundry quick sayings of Fathers, or of the Scriptures, and be so earnest in the delivery, as to put himself into a sweat all over, so as to need shifting: yet, all this, without inward feeling in the heart, as duly affected with what he delivers. He is a *Tragedian*, he speaks passionately, but without passion. All his hot expressions are but his *Minerva*, the children of his braine, not the fruit of the womb of his heart, which caused any strong pang's of soul in the birth. He can lay wood together, and, haply, blow; but he administ'reth only breath, not fire. If the hearer were before converted, he may profit by him; but,

but, seldome doth this hypocrite convert the disobedient : sharp reproofs and carnal glances do but anger a sinner, and nourish the sin, as cold water doth a fever : and, where good things be delivered without love to goodness, as they come but from the lips, so they reach but to the eare.

* Num. 23. 10. He may, possibly, have some sudden feelings and affections, as *Balaam*, when he wished to *die the death of the righteous* (x) : but, he never goes about it by living their life. He wisheth himself as much good as any man, but never takes the way to attaine it. And, if they that hear, be ready to wish themselves a share, *Give me of this water* (y), *Lord give us evermore this bread* (z); much more may he, that *speaketh* and laboureth to set forth those things of God with which the hearers are so taken : but yet all this is no permanent exprellion, but a sudden flash that passeth with the sound and action.

Some zeal he may have for the Church, (as *Zebu* for the Common-Wealth :) not for the spreading of the Gospel in the regions that formerly never had it, or for advancing the spiritual growth of the Church in grace, and the enlarging of Christ's Kingdom, as *Paul* (a); but, for the temporal state, wealth, and pomp, of what he calls the Church, to wit, the *Clergy*, that is, such as have gotten the best preferments of the Church, of whom one, too truly,

Non tu tot Christus, Clero, tū Christus amas.

'Tis wealth, not Christ, that thou, O Clergy, lov'st

b Judg. 18. 23, 24.

Plus Sympos.
lib. 4.

In this case and argument, he is very eloquent, he is as zealous for his gaine, as *Micah* for his gods (b); especially, if in danger to be taken from him. He can plead more for the garlick, onions, and flesh-pots, than for *Canaan* it self. He can be patheticall for the one, but hath little to say for, but much against the other. He talkes high of the Church, but never knew more than to eate the fat of it : Not unlike the Painter *Androcles*, who taking upon him to describe the gulf of *Scilla*, painted excellently the fishes that were in it, because himself loved fish; but, the gulf it selfe, sleightly and carelessly, because he never regarded it, save onely for the fish.

Differ.

Contrarily, the servant of Christ hath zeal in his bosome, more than in his tongue.

c 1 King. 19. 10.
d Amos. 5. 12.

He is as *Elijah*, very zealous for the Lord (c), not for himself; or his own interest. If he be constrained sometimes to keep silence, because it is an evil time (d), yet the Word of the Lord, and the cause of God is like fire in his bones, making him weary of forbearing, so that he cannot stay, whatever his going on may cost him. He learns not his zeal from counterfeits, nor takes his patterne from men, but from Christ, as acted by the Spirit of Christ as well as observing the acts of Christ. He reproves sin with sorrow for those whom he reproveth; and, with as much pity and compassion. His soul

e Jer. 13. 17.

f Isa. 6. 5.

g Joh 8. 11.

mourneth in secret (e) for the sins he reproveth; he beareth his part in the burden of the common sins, because he dwells in the midst of a people of polluted lips (f). He hews the sinne, as *Samuel* did *Agag*; but he spares the sinner repenting, as Christ did the woman taken in adultery (g); and, whiles he kills the sinne with the sword of the spirit, he raiseth up the sinner with the spirit of meeknesse.

h 1 Tim. 1. 16.
i Psal 66. 16.

He professeth no more than he can warrant for the good of his hearers. What mercy himself hath found he willingly sets forth to the height, for a patterne to them which shall after believe on Christ to life everlasting (h). The great things God hath done for his soul (i), he gladly publisheth in the great Congregation to all that fear God. Nor is he alwayes in reprehension, and denouncing hell and damnation to the rebellious and obstinate; but he is as much, yea more in setting forth the rich grace, free love, and infinite mercy and bowels of God in Christ to poor sinners; the one of these is but a work of necessity which he delights not in, the other is the joy and rejoycing of his heart, wherein, were it not for the base lusts of sinful men that sometimes divert him, he would ever be employed.

His

His zeal is in his heart more than in his head or tongue, and that makes him many times to find and expresse more in the Pulpit then he brought thither; and his spirit is stirred in him, as Pauls at Athens (k). Above all, he is first warmed, then warmeth others; his web of zeal is woven wholly out of his own bowels fired by the Spirit of Christ. He first eates and digests the Book, and then preacheth it. He draws it first through his own heart, and thereby is better skill'd to cut out a way for it into the hearts of others. He teacheth nothing but he can write *probatum est*, upon it, because himselfe hath had experience of it. He first preacheth to himselfe, then to others, that he may not preach to others and himselfe become a cast-away (l), but may save himselfe and those that heare him (m). He goeth forth in the spirit and power of Elias to convert the disobedient to the wisdom of just men (n). He hath not only the tongue of the learned to speak unto others, but an ear awakened to hear as the learned (o). He first heareth, and learneth, and then speaketh. His fire is first kindled within, then it breaks forth into a flame for the good of others. Acts 17. 16

Thus, this hypocrites zeal is culinary, or from the Kitchen; that, of the servant of Christ is fire from the sanctuary; the zeal of the one is like fire at the mouth of the Oven, when there is none in the Oven it self, he is tongue-zealous and heart cold, the others fire is most within; the zeal of the one is furiously bitter and bitterly passionate, the zeal of the other is ever accompanied with compassion, and a spirit of meekness, the zeal of the one consumeth others, the zeal of the other saveth them and consumeth himselfe. 1 Cor. 13. 27
1 Tim. 4. 16
Luke 1. 17
Isai. 50. 4

This Hypocrite is a Preacher of Righteousnesse, but a worker of iniquity. Char. 7.

As is his zeal, so is his conversation: he is strict in rules, loose in practise: yea, the more strict in the one, the more loose in the other, because he neither cares, nor means to go that way himself, which he directeth others unto. He preacheth as if he believed in earnest, but liveth as if he preached in jest; therefore though he be in profession a Preacher, yet he must needs be in great part an Atheist. In preaching to others he divideth himselfe from his hearers, as not concerned in what he presseth on them. He feedeth others, as the Bird her young ones, but forgets himselfe.

He bindes heavy burdens on other mens Shoulders grievous to be borne, which himselfe will not move with one of his fingers (*). 'Tis no great pain to say, what others shall do. Therefore he can loade others, and lay on till their backs crack again; take it off, who will. He is a Physician that will bind his patient, being loose himself; or, as a Cook, cloyed with the sight and sent of meat that he cannot eate himself, yet for his credits sake, he is careful to dresse for others. He is a Mercury that points others the way which he never goeth himselfe. He is one of those spies that coasted Canaan for others, but never entred themselves. He thinks his office is, to say, to others, it belongs to do, and strives more to be a good preacher, then a good man. * Mat. 23. 4

Contrarily, the faithful Minister is afraid to preach, what he endeavours not to practise. Differ.

He well understandeth that it is not enough to sit in Moses his chaire, unlesse he walk in his steps; nor, to say what others should do, unlesse he do it himself; nor, as a young beginner whose any-thing may serve the turne, but as a Master Work-man setting a pattern to others. Ordinary Righteousnesse, Humility, Meeknesse will not serve for him, he must be an example to the flock; and, should he do otherwise, he should not answer his calling, he should preach to others, and himselfe become a cast-away (p). p 1 Cor. 9. 27

He rightly considereth that a faithful Minister sustaineth a double person, the one of a Spraker to his hearers; the other of an Hearer with them. even while he speaketh: and so looks to his duty as a Christian, as well as to his office as a Minister. He doth not hold it enough to be an hearer, but is careful that he be not a forgetful hearer. He will be a doer of the work, that he may be blessed in his deed (q). He will so speak, and so do, as they that shall be judged by the Law of liberty (r). He is for graces of adoption. q James 1. 25
James. 2. 12

as well as of edification. He knows, he may be an Apostle, yet a *Judas*; but, cannot be a sincere Christian, unless he live the life of Christ, and *walk as he hath walked* (s). He saith to his hearers, as *Cæsar* to his souldiers, *venite, non ite; follow me; not, go ye in the Van, I will come in the Rere*. Himself will be in the front, and bespeaks the rest, to be *followers of him, as he is of Christ* (t). He strives as much to be stored with *Thummim*, or sanctification, as with the *Urim* of light. He will have holiness as well as illumination. They were both the portion of the Priest, and they shall be equally his care and study, *both shall be upon his heart* (u), and that continually: nor will he *care of the holy things* allowed for his livelihood, untill furnished with both the form-
er (w).

Thus, this hypocrite is as the Pharisee sitting in *Moses chaire*, he saith, *but doth not* (x): the sincere Minister is as *Timothy*, an example to believers (y); the one teacheth others, *but not himself* (z), the other teacheth himself that he may the better teach others; the one *abhorreth Idols*, but committeth *Sacriledge*; the other, *abhorreth Sacriledge*, because he teacheth men *to keep themselves from Idols* (*); the one confuteth by his life what he preacheth, the other by his conversation confirmeth all that he teacheth.

Charact. 8. This Hypocrite makes the way to Heaven as broad as he can, especially to himself.

He that is crooked must have his cloathes wider in some parts, to give scope to the parts that are defective, as well as to hide his deformity. And a cripple requires more room to walk in, than he that makes straight paths for his feet (a), as not being lame. He that is a lover of pleasure more than a lover of God, must maintaine sensual recreations on the Lords day, and confute that Puritan-tenet maintained by the gravest and most learned of all ages since Christ left the earth (*Die Dominico, toto die Deo vacandum*; the Sabbath is to be spent only and wholly in the service of God). He that is for humane inventions, must hold an indifferency in worship, and a lawfulness to impose what man listeth, under the notion of things indifferent. He that hath a prophane heart, must uphold a liberty and use of petty oathes, especially of such as custome and education never bogled at. If he have an heart exercised with covetous practises, he will maintaine usury, deceitfulness in trading, any thing that brings in gain to be lawful. That he may uphold his own course, he preacheth peace to the wicked, and warre to the righteous: like one that can skill of Medicines, but mis-applyeth them. He giveth strong wine, or water in a feavour, and prescribeth *phlebotomy* in a consumption. Gods children may sometimes erre in this kind, for want of experience, or better consideration, as *Jobs* friends. But this hypocrite usually offendeth for want of conscience in himselfe, and of compassion towards others. He healeth others sleightly, because he is sick of the same malady, and is loth to search to the quick at home, not onely for fear of smart, but out of love to his lusts.

Differ. Contrariwise, the faithful Minister makes the way narrower to himself then to his hearers.

Some smaller things, as *Cards, Dice, &c.* which upon a serious scanning, he dares not absolutely to condemne as simply sinful in some others. he dares conclude them to be unlawful to him. He will not be peremptory in things doubtful, in reference to others, but rather leaves them to stand or fall to their own Master (b); yea, though himself be satisfied touching the lawfulness or unlawfulness of them: yet he is resolved to forbear them himself, how lawful soever, if others take offence at his using of them (c). He will not, for meate, destroy the work of God (d).

He will not teach duties which he means not to practise, nor mince them because himself is deficient in them. He will not forbear teaching, because himself faileth in practise, but rather rowse up himself to the doing of what he finds a necessity to teach. He will not therefore faile to display sinnes, because he hath no mind to forego them; but rather forsake them the sooner, because he finds a necessity to cry aloud against them. He knows that more is given to him than to others, and therefore more will be required. Peter must love Christ more than others of lower rank and lesse experience of his

his power and love. He must not only live as a Christian, but shine as a Minister. A Christian must not take all the liberty that the best civilized and moral Heathen doth; nor, a Minister all that some Christians do. Therefore he winks at divers things in others which he will not suffer in himself.

He remembreth with holy trembling, who hath said, *I will be sanctified in them that come nigh me, and before all the people I will be glorified* (e). ^{e Lev. 10.3.} Therefore he will glorifie God in holynesse, and not leave it to God (as the hypocrite doth) to glorifie himselfe, in his confusion. He is Christs Herauld, and resolves to deliver his message faithfully, although it should fall most sharply upon himself; but, will be the more careful in his carriage, that he may not fall into the greater condemnation. He is willing to let the Word have a free passage, whereever it lighteth, because he knowes it to be not only a promptuary of graces unto well-doing, but an Armory of weapons against the strongest corruptions; which he not only brandisheth, but really applyeth with most vigour against those within himself, in hope thereby to get more strength to resist evil, and to follow that which is good; praying for not only his hearers, but for himself, *Let thy Drum and thy Tabornim be upon thine holy one* (f), *let thy Priests be clothed with righteousness; and let thy Saints shout for joy* (g). ^{f Deut. 33.8. g Pl. 132.9. h Gen. 3.}

Thus, this Hypocrite imitates the old *Serpent* (b) his father, in perswading that God is too strict in his commands; and that it can be no danger but advantage, to take a little more liberty: the faithful Minister of Christ dares not go beyond what he is *allowed of God when put in trust with the Gospel* (i). The one, having a club-foot, strives to make every shooe wide enough for himself; the other keeps close to the Last of the Word, although his one foot be pinched thereby: the one will take from his neighbours allowance to make his own clothes wider: the other will rather straiten himself than wrong his neighbours of his just allowance. ^{i 1 Thes. 2.4.}

CHAP. XX.

The Hearing Hypocrite

Is he that beares the Word of Christ, without acceptance, or benefit. Defin.



E is a dayly hearer, a greedy frequenter of the Word in outward appearance. He seeketh Christ daily as delighting to know his wayes. He asketh of God the Ordinances of justice, and takes delight in approaching to God (a), in his outward carriage among others who are better affected, and more sincere. And having, with this shew, pleased, and deluded others who could not discern his inward hypocritie, but judged of him by his outward carriage, he pleaseth himself so well with his deceiving them, that he thinks he shall be able at last to deceive Christ himself, even at the great Day: and intends to plead (as a good plea) that Christ hath prophesied in his streets (b). and he hath been an Hearer of him. ^{a Isa. 58.2. b Luk. 13.26.}

c Mat. 25. 1. In the Word Christ speaketh, as the *Bride-groom* to his *Bride*. This hypocrite heareth as one going out to meet the *Bride-groom* (*c*); taking this common rode-way to Christ that leadeth to him and to salvation, and rejoiceth greatly to hear the *Bride-grooms* voyce (*d*); not as one that takes the right course to become his *Bride*; but, as an attendant only, that waites for a *Point*, or *Ribbond*, without further hopes, or ayme. He presseth to be as neere the *Bride-groom* and *Bride* as he can; not so much to partake with either, as to catch what he can from both. Let him but get a Favour, to weare abroad, he hath enough.

e Mat. 13. 12. In this also he is as the *Stony ground*, in hearing the Word, and with joy receiving it (*e*); not into his heart, but into his eare, which it tickleth, but openeth not, to penetrate the heart. Herein he differeth from the *Profane*. The *Profane* comes not to the light (*f*) because he knowes full well that thereby he should be rebuked of all, and judged of all (*g*). An evil life makes an evil conscience; and, an evil conscience hath Owles eyes, that can endure none but *Owle-light*. The *Profane* hates the light, and therefore shuns it; but, this hypocrite comes to it although he hate it as much as the other. He comes, but, not in love to the Word, because he knowes it condemnes him; yet he brookes it, and cometh to it, because it condemnes him not openly, but in secret whispers to his conscience even when openly preached to others as well as to himself; so as they who see the light, cannot discern the vice as it more particularly concerns him in secret, in point of application.

Hence, he hardens himself so far against reproof, as to be Sermon-proof. He can hear any thing, but not with love: for, how can he love the light that delights in darknesse, and loveth sin? All sin is from the heart, which no looner conceives it, but is infected by it with hatred of goodnesse, and consequently with hatred of the Word the rule of goodnesse, untill the guilt be taken away by reconciliation, and the corruption by repentance. This makes his sin the greater, to come for fashion to that Word that he hateth, which argues an *whores fore-head*, that refuseth to be ashamed (*h*).

b Jer. 3. 3. But, what gets he by his hearing? Christ quickly descryes him and passeth sentence on him, as being but *stony ground* (*i*); as building his house upon the sands (*k*), and already declaring what the doom of such shall be, at the last day: *I know you not, depart from me all ye workers of iniquity* (*l*). Possibly he ayming at some present private worldly advantage, may attain that, as other hypocrites have done in this world (*m*): but, no further and therefore are of all men most miserable (*n*). His hearing may, and will add to his condemnation (*o*); but will contribute nothing to his salvation.

Differ. Contrarily, the *Christian* heareth Christ in the Word, and is so taught by him, that his profiting appears to all.

p Ephel. 4. 7. He heares not only the Word of Christ, but Christ himself speaking in that Word, and is taught not only by the Ministers of Christ, but by Christ himself, as the truth is in Jesus (*p*). This is an apt Scholar that not only hearkeneth, but learneth, so as to give account, to the credit of his Master, and to his own benefit. He gives himself wholly to the things taught, that his profiting may appear to all (*q*). He hearkens what God the Lord will say (*r*), not what man will invent. When he comes to the Word, he beholds him that is invisible; and whatever God speaks, that will he do. He looks upon man as Gods conduit-pipe; but, upon God himself as the fountain of living water springing up and issuing forth the water of life to his soule.

s Joh. 6. 68. Thou hast the words of eternal life, saith he (*s*) (as well as Peter) unto Christ: therefore he will not stirre from him. He receiveth the Word which he heares from the Minister; not as the Word of man, but (as it is in truth) the Word of God, which therefore effectually worketh in him that so believes (*u*). When he comes to the Word he knowes he hath to do not only with man whom he may deceive, but with God that tryeth the heart; and will not be mocked: and therefore as the faithful servant of Christ speaketh, as of God, in the sight of God; so, he heareth Christ.

He comes to the Word not as to a lovely song of one that hath a pleasant voyce, and can play well on an Instrument (w), nor takes his liberty to heare and not to do, as ^w Ezek. 33. 31. Ezekiels hearers did to him: but he comes to it as Israel to Mount Sinai to receive a Law from Gods own mouth, which he must obey, or perish. He looks upon it as that which shall judge him in the last day (x). He goeth to it as to Christs Standard ^x Joh. 12. 48. lifted up (y) that all his Souldiers may resort to their colours: or, as to the Law of ^y Isa. 11. 10. God going out of Zion, and the Word of the Lord from Hierusalem (z). He gives himself ^z Isa. 2. 3. up unto it as to a mould in which he is new cast, and transformed into the fashion of it. He turnes towards it, and followeth it as the Heliotrope or flower of the Sun, turnes to, and followeth the Sun. He is to the Word what Jehoshaphat was to Ahab: every way the same with it, and engageth for it even to the perill of his life.

He frequenteth it out of love to the Law, as well as to partake the benefit of the promises. He doth not cast it behind his back as hating to be reformed, but hath it in his heart as his choycest treasure. He doth not harden himself against it, but is softened by it, as wax by the Sun. Nor is he a forgetfull hearer, but a doer of the work prescribed in it, and so is blessed in his deed (a).

Thus, this hypocrite is as the people in Jeremiahs time that made great shew of much desire to be directed of God with promise to obey it whatever it should be (b); ^a Jam. 1. 25. yet dissembled in their hearts (c). ^b Jer. 92. 5. 6. The true Christian is as Ezekiel, that causeth his belly to eate, and filleth his bowels with the rowle that God gives him (d), ^c ver. 10. although it ^d Ezek. 3. 3. make his belly bitter (e): the one heareth it as the dictate of man, the other receiveth ^e Rev. 10. 9. it as the Word of God.

This Hypocrite will heare only such as suits with his own humours and lusts. ^{Charact. 1.}

He pretends great love to hearing, but will heare none by his good will, but such as rather stroak his lusts than strike through the loynes of his corruptions. If the Seers and Prophets be not for his turne, if they be down-right and plain against his sins, even this mock-hearer will say to the Seers, see not; and to the Prophets, prophecy not us right things: speak unto us smooth things, prophecy deceits, otherwise, away with such Preachers, and preaching as will not comply; and, cause the Holy One of Israel to cease from before him (f). If he be set upon voluptuousnesse, give him a ^f Isa. 3. 10, 11. Preacher that will prophecy of wine and strong drink, although he walk in the spirit of falshood, and lies (g). He will not endure sound doctrine, but after his own lusts will ^g Mic. 2. 11. heap to himself teachers, having itching eares, turning them from the truth, unto fables (h). ^h 2 Tim. 4. 3, 4. None but a Balaam will fit Balauck: none but a lying Prpohet will be acceptable to Ahab.

And as there are many such hearers, so there are too many such Preachers, that study to be popular; to please rather, than to profit: that will act Tertullus much better than imitate Paul. Tuning their pipes to their Auditors key; and it is hard to say, whether they have marr'd their hearers more than their hearers have marred them. Curious, and voluptuous hearers must have obnoxious Preachers, who must stand in awe of the hearers; and not be too bold lest they heare of somewhat as bad, or worse done by themselves. They must be careful to quit themselves well, by toothlesse preaching; because they speak at their perill; not at theirs that heare them.

Nor is he wanting to passe his censures upon all the faithful servants of Christ; one is not learned enough, another not eloquent, a third rigid, another indiscreet. Thus he can play the Preacher himself, and reprove the Priest (i); ⁱ Hos. 4. 4. seldom doth he judg right of a Minister, his judgment being ever guided by his lusts. I hate him, saith ^k 1 King. 22. 8. Ahab for he doth not prophecy good concerning me, but evil (k).

On the Contrary, the true Christian heareth any Preacher of Gods sending; and the more faithful, the more acceptable.

He will heare what God the Lord will say, by whomsoever he speaks even when truths come so neare and close, as to cut and launce his bosome darling: he would no more

have *Agag* (his Master corruptions) spared, than those which he least careth for. *Tros Tying; sibi nullo discrimine agetur.* Trojan and Tyrian are both alike to him, and shall drink of the same cup. Whoever preacheth Christ, whether *Paul*, or others, maketh no difference to him who hath not the faith of our Lord *Iesus Christ with respect of persons* (1). if they preach so, so he believeth (m). He will with *Cornelius* present himself to *Peter* as in the presence of God, to heare all things that are commanded of God (n). He heareth not one in opposition to others, or as sleighting any faithful Minister of Christ, but looks upon all as in commission from the Lord: therefore, he receiveth all his servants, as the *Galatians* sometimes did *Paul*, as so many *Angels of God*, yea even as Christ *Iesus* (o).

He lookes not so much at the workman as at the work, honouring the man for his works sake. He runnes not after teachers by heapes, but wisely makes choyce of those who are most faithful in preaching sound words that cannot be condemned (p). He judgeth not of the Word by the Preacher, but of the Preacher by the Word, And as the mouth tasteth meates, chooseth that which is most wholesome, not which is most toothsome; so doth he, and therefore heareth with feare and trembling, because he looks upon it not as a vain Word, which little concernes him, but as his life (q) who ever brings it. He declines no truth that any servant of Christ offereth: only he searcheth the Scriptures dayly to see how it is grounded. He will heare his own Minister before others, if industrious and faithful: yet if opportunity be offered, he will heare *Timothy* as well as *Paul*; *Apelles*, *Cephas*, any man that worketh the work of the Lord (r).

Thus, this hypocrite is as *Ahab*, who will heare foure hundred false Prophets before one true Prophet; the Christian is as *Iehoshaphat* that will heare one *Micaiah*, before them all: the one hath an itching eare which man must claw, the other hath an hearing eare which God hath opened.

This hypocrite heares, but it is in hope to heare some new thing.

He is a newes-monger, he is very attentive to newes. A new point, or device that is rare, will chayn his eares to the Preachers lips. He is an *Athenian-Academick*. He will be content to heare *Paul* (whom he accounts but a babler (s) if he bring any strange thing to his eares; Then he must needs know what those things meane (t). If any Preacher set a broach any new doctrine, he shall have hearers enow. All *Athenis* self will go after him, as sometimes the Jewes to the Baptist (u). Any new Preacher is a welcome man, while new: afterwards, when he growes stale, though his matter be as quick and pungent as ever, his Auditory growes leane and thinne. When he sees the utmost of the Ministers parts, the Minister shall see his back more often then his face.

This makes many forsake truth and hunger after fables, so they seem new. Their stomacks will soon be queisie, which makes them desirous often to change the Cook, in hope of some rarity from the next commmer. The newest man is ever most welcome to him, because now he hopes for new matter. *Coleworts* twice sodden are nauseous. He cannot be of *Pauls* mind, that it is safe to heare the same things againe (v). If his Minister do preach or write so, away with him. As they that are sweet-mouthed like nothing but new and luscious wine full of flatulent and windy spirits, so this hypocrite being full, despiseth an hony comb (x). New *Quelque choses* and new notions suit better with his palate, than wholesome doctrine of more antiquity. He will never be of their mind who having heard a good Sermon this day, desire even a *Paul* that the same words may be againe preached to them the next Sabbath (y).

But, as there is no greater note of a foule stomach than to loth solid food, and to pick fallets, or to feed upon ashes: so there is no surer sign of an unsanctified heart, than not to relish a settled Ministry, or, to grow weary of his own Pastor as if he had got all he can from him, and knowes the best that he can say or do. To have a Minister to become like a Comet that is much observed for a while, (as people were willing to rejoyce in *John Baptists* light for a season z). but, after a nine dayes wonder, to neglect him and grow weary of him, is a dangerous symptome of a corrupt spirit,

Contrarily,

Contrarily, *the true hearer having once tasted the sincere milk of the Word, desires, where he beginneth, to end.* Differ.

His palate is in frame; he desires no new wine, because he saith the old is better (a). ^{a Luk. 5. 39.} The milk of his own nurse is most kindly and agrees best with him at all times. He refuseth not to heare any, where providence casteth him: and he can profit by any that are profitable: but, variety and novelty are not his choyce: his own Pastor is most natural and savory to him. He expects a blessing under his Ministry, but cannot promise it to himself in a wandering, gaddy, gidding course. He that affects a multitude of teachers, may please his palate (as a glutton, with variety of dishes;) but will never thrive in his soul by variety of Preachers. Therefore, he will not willingly go from Gods blessing into a warmer Sun, nor leave him who in the name of Christ bringeth the words of eternall life, unto him, lest he be turned away from the truth, and slip into fables.

He likes well the ordinary grounds of faith and repentance, and is never weary of the Apostles Catechisme. He hath a good stomach to wholesome food, and can always eate best of the same dish. Mannah is to him the same at forty yeares end that it was the first day, and agrees every day better and better with him; so that he saith, out of judgment and experience, what they once did out of ignorance or a jeere, *Lord, evermore give us this bread* (c). This is, to him, *cibus dimensi sui*, food convenient for him (d). He may possibly meet with some other pleasant and toothsome; but, none more nourishing and truly comfortable or welcome. ^{c Joh. 6. 34. d Prov. 30. 8.}

Thus, this hypocrite in choice of matter is a child, and therefore can never be in understanding a man: the true Christian never desires change where he hath once sared well, and therefore grows in grace, and in the knowledge of his Lord and Saviour Jesus Christ (e): The one covets variety, the other contents himself with the sincere milk of the Word, and thrives thereby. The one feeds upon novelty, and falls into a consumption; the other is wholly for solidity, and thereby becomes fat and well-liking. ^{e 2 Pet. 3. 18.}

This hypocrite hearkens more after eloquence than substance. Character. 3.

As St. Augustine before his conversion confesseth, that he heard St. Ambrose more for his elegancy than for his divinity; so this hypocrite listeneth more how comptly rather than how soundly the Preacher delivers himself. He entertaines a Prophet but not in that name and nature; a Minister, as he is an *Apollos* an eloquent man (f), ^{f Act. 18. 24.} but not an *Ambassador of Christ* (g). Flowres of theorick relish better upon his ^{g 2 Cor. 5. 20.} palate than Mannah from heaven. He is a great admirer of the Ministers parts, if a master of language and happy for elocution: but it is not so much for the grace of the Word in his lipps, as for the grace of his lipps in a quaint delivery of that Word.

He makes no other use of his Minister than of a skilful Musitian, he applauds his voice and skill, but cares not much for the ditty. He lookes on him to tickle his eare, not to edifie the heart. He heares him for his pleasure, and credit that he hath judgment to make so good a choyce, but never regards any real benefit by him to beget him unto Christ by the Gospel.

So that upon the whole matter, he heares in jest, till God set home his Word in earnest, laying the axe to the root (h): and untill he heweth him by his Prophets, and slayeth him with the words of his mouth (i). It is ill jesting with such an edge-toole. ^{h Mat. 3. 1. i Hos. 6. 5.} For, as the Philistines sporting with Sampson were at last slaine by him, so this hypocrite serveth the Word: he must clip the locks of the Word, lest it be too strong for him; and the eyes of it put out, lest it be to prying into his dark and black heart, and play with the Minister (as either delighting too much in his gifts, or laughing at his infirmities;) but he will hereby bring an old house about his eares ere he be aware, causing the Minister of life to become unto him a savour of death (k). ^{k 2 Cor. 2. 15.}

On the contrary, *the true Christian lookes most at the power of God in the Word heard.*

He comes not to hear the words of a man, but the Word of God, *as mighty through God* (1) : as able to work in him what it requires of him; to be the Word of life, by *sanctifying him through the truth* (m), and to *make him cleane through the Word spoken unto him* (n).
 12 Cor. 10. 4 m John 17. 17 n John 15. 3
 He comes not unto it as to a May-game to make him sport; but, as to the Crown-Office, for a pardon. For, therein the Lord speaketh peace unto his people and Saints (o).
 o Psal. 85. 2
It is the Word of reconciliation committed to Christs Heralds, upon hearing whereof he labours to be reconciled unto God, to this end he heares, and, by such hearing attains this end.

He considers the Ministers Errand, not his Oratory; his Commission, not his Rhetorick; his Office, not his Person (so Titled, so Qualified, or so Friendred); not his excellency of speech, but the usefulness of the matter, and the efficacy of the Word upon his own heart. Yea, if *through much infirmity of the flesh, and temptation in the flesh*, the Minister preach the Gospel sincerely, *he will not despise nor reject him, but receive him as an Angel of God* (p). He puts a difference between the treasure and the earthen vessel into which it is put; between the excellency of the power of God, and the weakness of man (q). If a Pharisee sitting in *Moses Chaire*, teach *Moses* his Law truly, he will do as he saith, but not as he doeth (r). If the matter be of God, he dares not refuse to heare it, because the man pleaseth him not, but with meeknesse receiveth it, because it comes from him who will save or condemne by it.

Thus, this hypocrite playes with the Word, for mans sake, but receiveth it not for Gods sake; the sincere hearer trembles at the Word, because he finds God to be in it indeed: the one falls down and worshippeth man for his oration, as the people did *Hered* (s), as if it were rather the voice of a God than of a man; the true Christian falls down and worshippeth God for giving such gifts unto man; the one feeds greedily on the hony-comb which will never nourish him; the other eats the hony that hath not only sweetnesse, but strength in it, whereby he is nourished up in the words of faith, and of good doctrine (t).

11 Tim. 4. 6
 Chas. El. 4. This Hypocrite will not hear all.

He will hear not only *when*, but *what*, he listeth. Comforts are generally liked, unlesse when restrained to such of whom he cannot hope to be one; but, no reprooves will down except they hover in generalities only; *Promises*, that containe *Priviledges*, are welcome; but *Precepts*, that enjoin duties, are not so pleasing. If the Preacher touch his special sinne, he is too busie; if he restrain him from some unlawful or offensive liberty, he stormes with indignation, and pronounceth of it; That's but his private opinion; others are of another minde: he is not bound to all he sayeth, &c.

Tell him he must renounce inordinate pleasures, discard evil company, make conscience to sanctifie the Sabbath, &c. Tush saith he, God is not so precise or austere, the Preacher is too harsh, Professors are too rigid, the light of doctrine and example is too glaring, he needs a Curtaine, a Veile, or an Huke. No man ever heard a reproof, but he hated the reproover, if he love his sinne. If the sword be drawn, whetted, and brandished, if it pierce too deep to the dividing of soul and spirit, of the joynts and marrow, and layes open too much of the thoughts and intents of the heart (u), as the intrailles of an Anatomy: He is offended, and hates the light more, either the Word must be but a wooden sword, or confin'd to the scabbard, or the edge rebated, that it draw not blood.

But, if he cannot effect this, but he must hear the words of reproof, he will either dissemble his opinion of the Preachers application of it, saying, he meant not me; or, if it be in some smaller matter he regards it not, but puts it off with a jest. If it be of concernment, and he must needs take it to himself, he takes it as an injury done unto him to be so charged, not as a fault committed by him. He assures you it proceeded from misinformation, ill-will, or a malignant eye. Therefore he is angry in earnest, and saith to, or of his Minister, as *Zipporah* to *Moses* (v), *thou art a blood Minister unto me*; and if he have opportunity, this hypocrite is likely to prove a bloody hearer, an *Hered*, to *John Baptist*: plain reproof putteth an hypocrite out of his fence, and turns the Fox into a Wolfe.

Contrarily,

Contrarily, the Christian bearer, heareth whatever God speaketh in his Word.

Reproof, correction, instruction in righteousness are as welcome to him, as promises and privileges. He will not be his own carver, but gladly lets God choose for him: and he is best pleased when the Word cometh nearest, and entreth deepest into his heart. He likes not so well that neighbour who refused to smite him; when desired (x), ^{x 1 King. 20. 35} but rather saith to his Minister (as he to another) *smite me I pray thee*; and likes him best, that in smiting, woundeth him (y). He quarrelleth not as Ahab, *hast thou found me, O mine enemy?* Nor, as the idle Scholar, commends him most, who takes least account of him; but is as the wise child who likes that master best, who drives out the drone, and drives in learning.

The wise Christian likes those words best which are as *Goads and Nails* (z), driven to the head by the Masters of the Assemblies; and holds him to be the best Chirurgeon that goes to the quick, that turnes the inside outward, and layes the conscience stark naked before God, and himself. He is glad his sin is discovered so soon as it begins to move, and peep up, and followed as with Hue and cry, to prevent Gods pursuit of it. ^{z Eccles. 12. 11.}

As he that going into a curious garden, is much taken with all he finds in it, yet culleth out some one choice flower or herb, most desired, for his own use; so the Christian in hearing liketh well whatever savoureth of truth and sobernesse, but carrieth home with him that which is most necessary in order to his own particular state and condition. He is not for that preaching which is intended to please all his humours, (as wares in a shop, to please all Chapmen) but hopeth for benefit by that which displeaseth the worst. He conceiveth comfort or hope, when the voice of Christ from heaven strikes him to the ground, as sometimes it did Saul (a): for he is confident of this, that *when men are cast down, there is a lifting up*; and, that *God will save the humble person* (b). ^{a Act 9. 4.} ^{b Job 22. 29.}

Thus, this hypocrite is as a pedling chapman that picks out a few wares to fit his customers; the true Christian deales by wholesale, and buyes up all. The one takes exceptions to what he likes not, and throwes it away as unworthy of regard, because it suites not with some of his secret wayes of sinne; the other esteemeth all Gods precepts concerning all things to be right, because he hateth every false way (c). ^{c P. 119. 128.}

This Hypocrite looks on the Word as a Landskip.

Charact. 5.

He beholds it as a representation of the actions and ends of others, not his own: as a story of other men, without application. He is content for information, or out of curiosity, to behold, or hear the Tragedies of Cain, Korah, Dathan, and Abiram, Saul, Judas, the rich glutton, &c. to understand their stories, but not to receive instruction by them. He maketh the Word as a Spectacle, to see other things without him; or, a Perspective to discern things a far off; or, as Merlins glasse, to divine of state-matters.

He takes pleasure to see the world set forth in lively colours in the Map of the Word, so there be nothing of him in particular to lay him open in his colours. If there be, he drawes a curtaine before his own picture. He cares not who be deciphered to the life, so he be concealed. He saith to the Minister, pursuing him too close, as Abner, to Asahel, following him (d); *turn thee aside from following me; Wherefore should I smite thee to the ground?* He is content to be an hearer, but one thing he is resolved upon, he will not part with his lust, nor willingly hear ought against it, for who can with patience hear any thing spoken against his most dearly beloved? Shew him as many pictures as you please, paint them as deformedly as you list, so you let alone his, or draw it to his content. ^{d 2 Sam. 1. 22.}

Differ.

On the Contrary, the true Christian looks into the Word as a glasse.

He looks into the perfect Law of liberty (e), as into a mirrour to behold and take a perfect view of himself from top to toe. To that end, although he see many more pictures in it beside his own; yet he looks most directly & fixedly upon his own, and but obliquely on others; He considereth with most care how the Law representeth him unto himself. ^{e Jam. 1. 25.}

f Rom. 7. 14. The Law is spiritual, faith he, what seeth he in it concerning himself? this; I am carnal, sold under sin (*f*). He compares the Word and his own way together, by which he sees and bewailes his wandrings; and knowes more of his own sinne by the Law (*g*), than ever he could by other meanes discover.

g ver. 7. This is Davids direction to the young man that desires to cleanse, and better his way; to take heed thereunto according to the Word (*h*). That is the compasse by which he must steere his course, if he mean to arrive at the desired haven; as Saylor, that compare the Coast with their card, and their course with the compasse. This is Davids own practise, as well as his rule to others, thy Word have I hid in mine heart that I might not sin against thee (*i*). He is a way-faring man travelling among many turnings and windings of crosse wayes, and therefore makes diligent enquiry for the old paths, and the good way, that he may walk therein (*k*), as knowing it to be the wisdom of the prudent to understand his way (*l*).

h Psal. 119. 9. Thus this hypocrite makes no better use of the Word, than idle boyes do of their books, gazing more on the pictures they find in them, then minding their lessons; the true Christian improves all to his own proficiency in knowledge and grace: The one lookes on it with a direct aspect; the other with reflection upon himself: the one lookes on it no otherwise then a beast, meere to behold it, the other as a man, to know it for himself.

i ver. 11. Character. 6. This hypocrite heareth, but without preparing his heart to hear.

He is as careless of the manner of hearing, as he is humorously careful of the matter which he heareth. He will heare nothing but what suits with his humour, and that he heares as best pleaseth himself. When he hath drawn the speaker to prophecy to him those things only, which may please his Palate and not offend his lust, in what he heareth (*m*), let him alone for the manner, how he heareth (*n*). Whereas this is of as great concernment, as to his concernment, as the former Physick; through carelessnesse abused, will never work a cure.

m Mark. 4. 24. He comes indeed to the house of God, but without looking to his feet (*o*). He hath eares, but they are deaf: his eare is not boared, nor wakened, to heare as the learned (*p*). He goeth to a Sermon, no otherwise then he goes to a Play; whether from bed, from board, from game, from Brothel-house, it matters not. If his clothes be handsome, and such as may draw the eyes of others to gaze on him with applause, he takes no care for the heart, (when the very Word that he is to heare is matter of life (*q*) or death; (*r*) Will any man come so to the barre to receive his sentence?)

p Isa. 50. 4. He comes without prayer, repentance, faith, sense of his wants, or of any Ordinance of God to which he comes, much lesse of Gods own presence in it. And whereas a wise man will not eat without appetite, which if he want he will use exercise, thereby to stir up natural heat to enable the stomack both to crave and digest meat with more benefit and contentment; this man comes without a stomack to wholesome food, and without any exercising of himself unto godlinesse, and so for want of this care, surfeits on the Word not by taking too much (for a small pittance serves his turne;) but by being unable to digest the least morsel, through want of exercising of himself unto godlinesse.

q Deut. 32. 47. The prudent Husband-man will not sowe without plowing and harrowing too, where he finds weeds or bryars: but this hypocrite being fool-hardy, feares not to sowe among the thornes. He comes meere upon his own account, and in his own might (by which no man shall prevaile.) He is confident that, although he pray not before hearing, yet he will carry away as much of the Sermon as he that prayeth: But it is as an horse that carryeth a burden, which may break his back, but will be of no benefit to him: Or, he carries the Sermon, as Uriah did Davids Letters, to his own confusion.

r 2 Cor. 2. 16. His eare may heare, but as a man heares a noise in the street, which he passeth over as not concerning himself; his understanding may be employed, but not his affection; or his affection may be moved, but his conscience not awakened. The first is as mastication or chewing of meat in the mouth, without swallowing it down; The

s 1 Sam. 2. 9.

The second is as the first concoction making it a *Chylus* but not furnishing the liver; the third is as the digestion of a feavourish man, whose liver may possibly be in good temper, but his heart much distempered; and so no pure spirits, no clean life can be expected, be the food what it will.

Contrarily, *the true Christian is as careful of his preparation for hearing, as he is of the Word which he heareth.* Differ.

He dares not come to a Sermon, to the reading of the Word, but he prayeth, *open thou mine eyes that I may behold wondrous things of thy Law* (u). He ploweth up the fallow ground, before the seed be cast in, and he will not sow among thornes (w). He looks upon hearing as hard and difficult, to heare with profit, and therefore is careful to wash his hands in innocency, before he compassse Gods Altar (x). He is careful to purge not only his eares but his heart and conscience; from all filthinesse, and superfluity of naughtinesse (y), with all malice, guile, hypocrisie, envy, and evil speaking (z), that he may with meeknesse receive the ingrafted Word, that is, receive that it may be ingrafted into him and he into it; that as a new born babe he may desire hunger. long for the sincere milk of the Word; that so he may receive and digest it with more profit, that he may grow up thereby, and that it may be able to save his soul.

He stirs up, not his natural, but heavenly Spirits, the Spirit of faith, love, zeal, and reneweth and sharpeneth his spiritual Palate, that he may the better tast how gracious the Lord is to his soul in the Word spoken to him. He desires that his eare may so be opened as to hear Christ himself in the Word, that he may be taught by him as the truth is in Jesus (*). And that God would teach him wisdom in the most inmost secrets of his soul. He bringeth conscience and affections with him to the Word. That the Word may work upon the whole soul, the whole man with more efficacy and advantage.

Thus, this hypocrite comes to the Word without an heart, and so doth but only view; but not receive the Word; the Christian seekes God with his wholeheart and so findeth God in his Word: the one offers up the sacrifice of a fool, that knows not what evil he doth, the other looks to his feet with more care so often as he entereth the house of God, and so offers up a spiritual sacrifice acceptable to God through Jesus Christ.

This hypocrites end in hearing is only to heare for the time present.

As he is a sinful respecter of persons whom he heares, humours for the matter, and carelesse of the manner; So is he as corrupt in the ends of his hearing. His hearing expires with the Preachers speaking, he minds it no longer: when he is at the end of the Sermon, there is an end of his care of what he hath heard. He went not to better, but to entertain himself; he is content the Ministers doctrine should drop as the raine, and that the Word should distil as the dew (a), but it shall be on'y upon the superficies, or outward surface of the eare, as the dew upon the tops of the grasse, which easily dissolves, or is dried up, or licked off; it sinkes not down into the inward care (b), but only, as a sound, strikes upon it, and then vanissheth; it goes not to the root. The Word heard profiteth him not, nor did he hear that he might profit by it.

He may perhaps have a spiritual *Bulimy* or dog like-appetite that makes him to devour (or rather to seem to ingurgitate) much, but it does him no good at all. What he eats and drinckes at Church, he casteth up again at the Church door, or in the very Pew wherein he heareth. It makes him sick as it did Felix (c); it comforteth him not, as it did David (d). The Word flasheth in upon him like a flash of lightening, and is as welcome to him, especially when it comes so near as to give him a glimpse of his conscience, which he as immediately (in the twinkling of an eye) forgets, and is willing so to do; as he that looks in a glasse forgets the fashion of his face (e). He is much in hearing, but allowes himself no time to meditate and digest, much lesse to practise what he heareth, or to come to the knowledge of the truth (f). This is no better then a riot in hearing, which encreaseth bad humours; but never breeds good blood: it causeth a surfeit, but nourissheth not.

He heares; but, ask him what he hath heard, and he can scarce tell you any thing, at least any thing that he is the better for, he hath no relish of his meat, therefore cares not for it, even when he would have you to think he eateth. The Word of life hath no favour in it upon his Palate; he hath no feeling of comforts, is not terrified by threatnings. He openeth his eare, but heareth not, because his heart is still shut against the Word: therefore he never *tasteth how gracious the Lord is (g)*, nor how much *good the Word doth to those that walk uprightly (h)*: for, let both be what they will to an hungry soul, he never minds it.

g 1 Pt. 2. 3.

h Mic. 2. 7.

Differ.

i Isa. 42. 23.

On the Contrary, *the true Christian will not only hearken for the present, but hear for the time to come (i)*.

He considers not only *what*, but *how* he heareth; and propounds to himself a further end than only to heare. He not only *looketh into the perfect Law of liberty*; but *continueth therein*, and thereby becomes, *not a forgetful hearer, but a doer of the work*, which was his ayme; and therefore *is blessed in his deed (k)*. He heareth to *do*: he not only looketh in the glasse of the Word, but he is all day a dressing, somewhat he findes continually that needs mending, something to be added, that the Phynomy of Grace may be perfected; not with painting, but with a constant endeavour to put all into better order, to amend the constitution of the inward man, as well as the complexion without.

k Sam. 1. 25.

He lets not this *Manna* to lie upon the grasse, without gathering till it dissolve and melt to nothing, but he puts it into the best vessel he hath, even into his heart, he suffers the rain to soak into his root, that it may bring forth fruits of encrease. He will not let the water of life to run wast, but brings his bucket or pitcher to *draw water out of the wells of salvation (l)*, and will be sure to fill his Cisterne with it. He never goes to the Word, but he is alwayes careful to bring home something for the good of his own soul, and for the benefit of others also to whom he is related, as the bird to her young ones, when she goes abroad for provi sion.

l Isa. 12. 3.

He addes to his *γνῶσις* an *εἰς* to his simple knowledge, application, which bringeth knowledge to conscience, and conscience to practise. He heareth to know, and knoweth to believe, and obey: To know God, in Christ, to trust in him; in his benefits, to be thankful in his commandements, to be obedient; in his graces, to improve them; in his quarrels, to take them up. Yea, he heareth so, that there may be in him not only *ὁμολογία*, but *αἵτισις*, (*m*), a sensible experimental knowledge of God in Christ, that not only his *eare*, but all his *senses* to wit, the whole soul may be actually *exercised to discern both good and evil. (n)*.

m Phil. 1. 9.

n Heb. 5. 14.

αἵτισις

Every man that is a Scholar, may be able to prove by reason, argument, and testimony that faith only justifieth; but, only the experienced Christian findes it to be true indeed. He only can say, I have tryed both, and finde comfort only in the doctrine of faith. The good hearer therefore heareth that he may have a feeling of what he heares, and a taste of the sweetnesse of God that speaketh, and is thereby incited to *desire more of the sincere milk of the Word (o)*. He never heareth Sermon, but he feeleth the vertue and Power of Christ, *burning in him (p)*, discovering the *thoughts* and secrets of his soul (*q*), and more and more transforming him into the image of Christ who speaketh to him.

o 1 Pet. 2. 2.

p Luk. 24. 32.

q 1 Cor. 14. 25.

Thus; this hypocrite comes to the Word, as many of the *Ephesians* came together at the Oration of *Demetrius*, *not knowing wherefore they were come together (r)*; The true hearer is as *Cornelius* and his company (when he desired to heare *Peter*) *at present before God, to hear all things that should be commanded the Preacher, of God (s)*. The one heares to no end, but that he may be thought to be an hearer: the other propounds faith and obedience as the end of his hearing: the one is *like unto a man beholding his face in a glasse*, and then *going his way*, and *straightway forgetteth what manner of man he was (t)*; the other as he that never lookes off the glasse, and so hath perpetually in his eye a true representation of himself.

r Act. 19. 32.

s Act. 10. 33.

t Jam. 1. 24.

Character. 8.

This hypocrite, if he propound to himself any end in hearing, it is carnal.

This hearer being himself carnal propoundeth ends suitable to his constitution; He heareth, it may be; but, it is either for *gaining of applause* for his diligence,

to become a good Church-man: the Bell no sooner tolls, but he is presently there: or out of faction to preferre *Apollos* before *Cephas*; or out of malice, to watch for iniquity, that is for some advantage against the Preacher, and to make him a transgressor for a Word, and to lay a snare for him that reproveth in the gate (u); to carp, u Isa. 29. 21. censure, cavil and to entangle him, laying wait for him, and seeking to catch something out of his mouth, thereby to accuse him (w); or, to spend time: the market, w Luk. 11. 54. or the dancing begins not, good-fellows meet not, till the Sermon be done. Or, to keep his seat, or to take away, (stollen sleep is sweet, especially when stollen from God:) or, to out-face the Word; to go to the water, and not drink; to go into the Sun, without feare of being burnt; as *Caesar*, resolved not to be moved with *Tullyes* Oratory; to be Sermon-proof; or, to gratifie a friend whom he respecteth as *Abab* was content to heare *Micaiah* for *Jehoshaphat's* sake; and, *Felix* to heare *Paul*, to please *Drusilla*; and, *Festus*, to content *Agrippa*: or, to furnish himself with discourse and arguments: with many other windings and extravagancies, which the Lord will one day find out, and record among the sacrifices of fools (x). x Eccles. 1. 1.

On the Contrary, the true hearer heareth only for edification both of himself and others. Differ.

He heares that he may get knowledge: not that he may only know, which is but curiosity; or, be known, which is vanity; but that he may be edified, which is wisdom; and edifie others which is charity. The spirit of new life is in him a vegetative soul, intending nothing more or lesse, than to grow up by the Word (y). y 1 Pet. 2. 2. he heareth; and to be built up further that he may receive an inheritance among all them which are sanctified (z). He comes to it, as to his appointed food, not as to a Banquet of sweet meates; that may be missed without prejudice: he lookes upon it as his dayly bread without which he cannot live. He layeth it up not for discourse or ornament, but for use; not for ostentation, but for sanctification; not for the mans sake that brings it, but for the matter which he brings; not to entrap the Minister, but to deliver himself out of the snares of the Devil. Not to spend time, but to redeem it; not to sleep, but to watch and pray: not to shew how many bullets and thunder-claps he can beare, without piercing; but, to get his heart softened and changed.

Thus, this hypocrite heareth the Word, as those *Israelites* which gathered *Manna* not for use, but to try conclusions, and then it bred wormes and stank (a): the Christian-hearer is as they who gathered and reserved *Manna* for use on the Sabbath, in which case it stank not, neither was there any worme therein (b). The one payso- b ver. 24. neth himself by over-charging his stomach with good meat to make experiments, the other thrives by all that he takes in upon his single design of growing thereby

This hypocrite sometimes pretends practise as an excuse for not hearing.

Character. 9.

This head of the hearing hypocrite, contains under it many sorts of hypocritical hearers: some seem very zealous of hearing, yet truly and savingly heare not: others are as much against frequent hearing under colour of being very busie to learn and practise what they heard before. We must practise one lesson saith he, before we take out another; these frequent hearers are in his opinion, but dull practisers. Therefore he thinks one reason of their slow practise is their over-charging themselves with hearing: and, a sufficient plea for him to heare but seldome. One Sermon in a week is well: nay, one in a moneth, or in a quarter of a year (he would; if it were not for shame, adde, in a year) is more then he can learn and practise well [and, in this you may believe him:] which is as much as to say, a child should learn but one letter at once throughout the whole book; or but one word first, throughout all Authors before he set himself to learn any other; or that every one should be like *Pambo* [in the ecclesiastical history] who desiring to be taught the thirty nine Psalmes, after he had heard the first verse thereof [I said I will take heed to my wayes, that I sin not with my tongue] bad his teacher to hold there: this one verse, saith he, is enough at once to learn; and he was so long a learning that [even above nineteen yeares] that he never went further, and so he remained a yetusane. an illiterate Duncie as that *Hystorian* termes him.

G g 3

Con-

Differ. Contrarily, the true hearer makes practise and hearing to go hand in hand together.

He is careful to practise what he heareth, but doth not upon that ground that he cannot perfectly practise it, forbear to hear frequently, but rather heares more often, that he may be better instructed, and more effectually stirred up to practise better; He finds exercise of the body doth not only help digestion, but encrease appetite; and that none have so good appetites to more food, as they that use most action. He knowes that one Sermon helps him to understand, remember, apply, and practise another: and that one Sermon is as an hammer to drive the former *nails fastened by the Master of the Assembly*, to the head. He observeth that a child growes not one year in a leg, another in an arme; one year in one eye, another, in the other; but, in all, together, therefore he takes in food accordingly: so the new creature (after once formed) in a Christian, groweth in all the parts together, not in one limb alone; therefore he often receiveth food, that he may have a full supply to carry on the whole work together, as the Masters in Architecture give direction in building to carry up all the building together, and to avoid pawses and intermissions in carrying up of the whole, till some one part be finished,

Not that he sets no limits to his hearing, although he hear so often as he can; There are occasions sometimes offered by God in his providence, not only extraordinary occasions (as when an Oxe, or an Asse falleth into a pit; a child, a wife, a parent &c. suddenly falleth dangerously sick on the Sabbath, and there is a necessity to go for the Physitian, &c.) but even ordinary; as the following of his lawful calling in dayes of labour; and, the private duties of Religion in his own family at times requisite; he will not neglect his calling under colour of hearing, seeing Adam even in innocency, was set to till the ground as well as to converse with his Maker: neither shall private exercises be omitted under pretence of the Publick, seeing David, when he had set up the Tabernacle, returned to blesse his household (d). Howbeit, for both he will labour to improve time, so as neither of these shall be neglected. He will rise more early, labour with more industry, and avoid other occasions that may withhold from hearing, to redeem time to hear.

d 2 Sam. 6. 20.

Thus, this hypocrite thrusts out one duty with a shew of diligence in another which he never performeth, the true Christian hearer is diligent in both, and so hath time enough to heare more, even when he is most in learning and practising of what he hath heard; the one with Judas, under colour of charity to the poor, seekes to rob Christ of what is due to him; the other will not let Christ go without his box of precious ointment, nor wholly neglect the poor, although there be but two mites left him to cast into the Treasury, the one pretends practise as a bane to hearing, the other makes frequent hearing a spur to practise.

Char. 10. This hypocrite sometimes trembles at the Word, when yet he despiseth it in his heart.

He makes great shew of being deeply affected with the Word heard: but he stands still in his sin, notwithstanding his trembling: and as the tree, the more it is shaken by the wind, the faster it rooteth it self; so he shaken in conscience settles deeper in the love of the world and of himself. He can tremble, but knowes how at present to shift off the Word, as Felix did Paul, with, *go thy way for this time, &c.* (e) He trembles not willingly, he would do otherwise if he could help it. Not out of sense of the Majesty of the Word, but of the terribleness of the judgments denounced in it: not out of any grief for sin condemned by it, but out of apprehension of the dreadfulness of the punishment prepared for him. Fearfulness hath surprized this hypocrite (f), ere he was aware. The Law is in his eares, as it was to the Israelites upon Sinai, shrill, and dreadful. It workes, and stirres up in him a spirit of bondage filling him with slavish fear.

e Act. 24. 16,

f Isa. 33. 14.

g Gen. 4. 16.

b Gen. 6. 2.

He trembleth, but runs not to God, but from him, as Cain who went out from the presence of the Lord (g), that is from having entercourse with God in any Ordinances then used: and so he and his posterity were after called, *sons of men* in opposition to the sons of God, that is, such whom God owned as his people by external profession (h).

Thus

Thus he anathematizeth himself in departing from God, when through horreur he can endure his presence no longer; he will come no more at God in seeking of his grace, nor will God come to him in a way of saving mercy. He trembleth, but is angry and offended that the Word should come so neere him, yet at the same time could finde in his heart to *cut it with a pen-knife, and cast it into the fire* (i), because it so directly points at his sins, and layes him open to the view of all. His heart is so generally exulcerated with the guilt of many sins, that a man can hardly step beside him. His pride, his covetousnesse, ambition, are so notoriously visible, that scarce any thing can be spoken (although with no glance at him in particular) but he takes it as an high affront purposely put upon him, to expose him to shame.

On the contrary, *the true hearer trembleth at the Word, as afraid to sinne against it.*

He so *standeth in awe of the Word*, that it keepeth him from sinning against God. He *trembles at the Word*, out of a *poor and contrite spirit* (k); not out of a guilty conscience uncleaned. He *feareth alwayes* (l), that he may be blessed from an *hardened heart*. He so trembleth, that his heart is made soft and malleable. The needle of contrition makes way for the thread of consolation, to sowe him the faster unto Christ. He so trembles, that he is not only moved, but removed from the way and love of evil. He trembleth, but so as not to depart away from God; but to work out his *salvation with fear and trembling* (m); and then feares not to come again to God for comfort; he trembles that he may tremble again to commit sinne; and then, dares to draw near, and to cast himself upon God that *wounded him, to bind up and heale him*.

And as when (n) *Jerusalem* was surrounded and taken by the *Chaldeans*, some fled, others were put to the sword, others yielded, and were spared: so it falls out in this case, the wicked tremble, and fly from God, or harden themselves against him, and perish by him: the godly cast down their weapons, submit to mercy, and are received to it. He *trembleth in himself, that he may rest in the day of trouble* (o).

Thus, this hypocrite trembles as the men of Israel, when the Lord sent terrible thunder and rain in the time of *wheat-harvest*, for their great sin in unseasonable asking of a King (p); the true hearer trembleth, as *Moses* when he went up into the holy Mount (q). The one trembleth, yet is hardened, as *Pharaoh*; the other trembleth, and is softened, as *Josiah*, and at length was destroyed; and is saved.

This hypocrite is sometimes in hearing transported with joy, without being made better.

He seemes to be much taken with the Word heard, as the *stony ground*, that *receiveth the seed with joy* (r); as *Herod* did the preaching of *John* without forgoing his incest (s): and to the *Jewes*, who *rejoyced in his light for a season* (t) thereby he making a faire shew of grace; for what more, in outward expressions, can the best hearer do than to say, *O how beautiful upon the mountaines are the feet of him that bringeth glad tidings* (u) of good things (w); and, to acknowledge the Minister to be his rejoycing, as he is also the Ministers, *in the day of the Lord Jesus* (x). But notwithstanding all this his joy is far from the joy that is of the *holy Ghost*. For, if we look more narrowly into the hypocrites joy, we shall find many differences between them.

He rejoyceth in hearing, but it is rather in the gifts and excellencies of the speaker, than in the Word spoken, as *Ezekiels* hearers, that were much taken with his voice but not all with the matter (y). It is his ambition and glorying that he hath a learned eminent man to his Pastor, and that he is the disciple of a man of note and worth, such an one as *Moses* (z). Or he joyeth in the Word, because it procures him countenance and favour from men of power and authority, as being thought the better Subject, or Common-wealths-man for his profession of Religion, as it sometimes falls out in times of pretended reformation. Or he rejoyceth in the Word as a true Christian rejoyceth

Differ.

1 Isa. 66. 2.
1 Prov. 28. 14.

m Phil. 1. 12.

n Hos. 6. 1.

o Hab. 3. 16.

p 1 Sam. 12. 17.
q Heb. 12. 21.

Char. 11.

r Mat. 13. 20.
s Mat. 6. 17.
t John 5. 35.

u Isa. 57. 7.
w Rom. 10. 15.
x 2 Cor. 1. 14.

y Ezek. 33. 32.

z Joh. 9. 18.

a 1 Cor. 7. 36. joyceth in outward things; *rejoycing as if he rejoyced not* (a). He lets not that joy to settle in his heart, lest it should disturb his beloved sin by coming too neer it. He rejoyceth from the teeth outward, as we say. But if the Word be too busie with his *Herodias*, or his conscience, he is presently dog-sick, and throwes up all, accounting that Word, that Minister an enemy which tels him the truth; and will, if he dares, reward him as *Herod* did *John* the Baptist.

His joy in the Word is like a flash of lightning, therefore sudden; extemporary, and therefore temporary; much like a fire of thornes, soon kindled and soon consumed and extinct: soon hot, suddenly cold. In a moment he is light all over, by and by his light vanisheth, and he is left more melancholick and mopish: more blind in mind, and hardened in heart.

b Mat. 3. 5. 6. 7. Now, *John* Baptist is a Prophet: all *Jerusalem* and *Judea*, yea, many of the Pharisees and Sadduces flock after him (b), so that the Kingdome of heaven suffereth violence (c); shortly after, the tide is turned, and then *John* Baptist hath a Devil (d). He is too slowre, too sharp, too bold; he brings the light too neere to the bleered eye of this hypocrites guilty and unsound conscience.

c Mat. 11. 12.

d ver. 28.

Or his joy in the Word is secondary, not like the joy he taketh in outward things. He is delighted in the Word, but he will not be at so much cost for that, as for his pleasures, his profit or other lusts. He will spend more freely at a Whitson-Ale, or in a Taverne, than he can afford to his Minister. He affords more time for his sports, than for hearing; for a merry-meeting, than for a Sermon: he likes well a short Sermon, and a long play; a short grace, and a long dinner; he will suffer more for outward things, than for Religion: he will travaile further to a Bul-baiting, or to get gaine, than to a Sermon; he will contend more earnestly for his lusts, than for the faith once delivered to the Saints (e). Yea, he will sooner take up the patronage and defence of the worst causes the vilest persons, than of Gods cause, or of good men. He can better want the Word, than the world; a Sermon may be better spared, than his sports or gain. And let him but have the calf (f), he can be without *Moses* as long as he will: give him liberty, and take much preaching who will: he can joy in hearing, so he be not tyed to it. He can delight in it as in a jest or pastime, when his work is done, not as in a deare friend, for whose company he leaves all business. He can rejoyce in it when it brings him in prosperity, but takes no comfort in it when he suffers for it.

e Jude. 3.

f Ex 32. 1, 2, 3.

Finally, he is much in joy, but he is never the better for it; he expresseth much delight in the Word, but he growes not by it, he thrives not under it. He is still like *Pharaohs* lean kine in the fattest pasture; yea, his latter end is worse then the beginning: his love pines away, his humility become statulent, and degenerates into complements, or pride. His fear is taught by the precepts of men: he is ever learning, as if he delighted much in the Ordinances, but never comes to the knowledge of the truth (g); or, if he do, he is soon turned from the truth unto fables (h), even to the believing of lyes (i): for, evil men and seducers will wax worse and worse, deceiving, and being deceived (k).

g 2 Tim. 3. 6.

h 1 Tim. 4. 4.

i 2 Thes. 2. 11.

k 2 Tim. 3. 18.

Differ.

Contrarily, the true Christian rejoyceth in the Word with the joy of the Holy Ghost.

l 1 Cor. 8. 23.

m Job. 3. 23.

n Mat. 3. 10.

o 1 Thes. 1. 6.

p Pl. 19. 50.

q ver. 54.

r ver. 143.

u ver. 161. 192.

He rejoyceth in the Word, and in him that brings it; in the Word for its own sake, in him that brings it, for the Words sake, and in both, as in the glory of Christ (l). He joyes more in the message then in the Messenger, although one of a thousand (m), yet he rejoyceth in him too, as the wise men did in the starre, as it conducted them to their Saviour, not as it gratified their curiosity. He will be a follower of faithful leaders, not only when they lead him to preferments, but even unto bonds; for even then he will receive the Word with joy of the holy Ghost (n), although with much affliction (o). It is his comfort in his trouble (p), and his songs in the house of his pilgrimage (q). When trouble and anguish take hold upon him, the commandments of God are his delights (r); and even when Princes persecute him without a cause, for the Words sake he rejoyceth at the Word; as one that findeth great spoiles (u), as sure not only of the victory, but of a rich booty.

He

He rejoiceth in the Word, as the worldling in outward things. He preferreth it, as David did *Jerusalem*, before his chief joy [w]. It is to him as a discoverie of treasure hidden in a field, which when he hath found, for joy thereof he selleth all that he hath, and buyeth that field (x): yea, so powerful is this joy, that it makes him to delight in the Law of God, discovering and crossing his corruptions to the utmost height of opposition [y], even to a giving of Law, and bringing him into captivity to the Law of sin. His joy is not only full, but lasting. It is perhaps not soon obtained: the Word first discovereth unto him both the nature, loathsomenesse, hainousnesse, and wages of his sin, casteth him down to hell, makes him a lost man in his own eyes, and to cry out, *O wretched man that I am* [z], but afterwards, it shewes him a well, as God did to Hagar in a mortal extremity of thirst, and causeth him to draw waters with joy out of it (a), which joy shall be an everlasting joy; he shall obtaine joy and gladnesse, and sorrow and sighing shall flee away (b). He rejoiceth as in a good bargain, which the longer he holdeth, the better it proves, and the more joy it yeilds. He went about it with discretion and deliberation, and therefore holds it with more content and rejoicing; every using of it addes to his joy, and becomes a perpetual promptuary to further rejoicing. And albeit he sometimes feel the Word sharper than a two edged-Sword, yet when he finds it directed not against him, but his lufts, he is of the mind of honest Citizens who are glad of the coming of the Judge to a goal-delivery, because he comes to cut off those troublesome and unruly malefactors whom they were forced to watch with much care and feare.

His joy is magistral and magistratical: it overtops all carnal joyes; and, as love casteth out feare, so this joy casteth out all false joyes of the hypocrite which are as the crackling of thornes under a pot [c]. The Law of the Lord is better to him then thousands of gold and silver (d). Nay, he hath no joy without this, but his soul is disquieted and cast down within him (e), if this be wanting, he hath indeed no joy but this: all his springs are in this (f). And as nothing can still and content the child but the breast, so nothing can satisfie him but the sincere milk of the Word. This is a joy which no man shall take from him (g); a joy that remains with him (h).

In a Word, it is such a joy as makes him to thrive and grow by it, as herbes and plants by the warmth and influence of the Sun. He shall rejoyce, and his bones shall flourish like an herb (i). All joy and mirth, if not forced or counterfeited, is apt to make men fat and flourishing, and to lengthen out nature and the concerns and contentments of it; much more then doth spiritual joy make the true Christian to flourish in old age, to be fat and well-liking [k]. He goeth to the Word with joy as an healthy man to his meat; not as a sick man to his meat, whose stomack loathes the sight of it.

Thus, this hypocrite rejoiceth in himself, but not in the Lord, the true Christian rejoiceth in God, when he cannot rejoyce in himself: the joy of the one is carnal; and therefore fleeting; the joy of the other is heavenly, and therefore everlasting: the joy of the one is as a painted face without bettering the complexion, the joy of the other is true joy, and therefore not only cheereth, but every way addes to his consolation.

This hypocrite is a seeming friend, but a secret foe to the Word.

Charact. 12.

Sometimes he makes great shew of friendship, a good Sermon tickles him, so it bite not, as Tullys Oration did *Cesar*, but never removes him from his former bot-tome: he is as good a friend to an enterlude that makes him weep; as to that which makes him laugh, so it concern not himself. He commendes the Sermon, and lets the Preacher enjoy his liberty, as the Officers sent to take Christ, did him. Never man spake like this man (l), but never was the better for what he spake; and so they befriended him out of admiration, not because edified by him. Blessed is the womb that bare thee, and the paps which thou hast sucked (m), said the woman to Christ; but if this were all, this all was nothing to make her blessed in him. If he commend the Preacher, he thinks that to be enough for him, and it may be so indeed for the Preacher (and perhaps too much,) but not enough for himself, un-

lesse to his condemnation, for applauding the Preacher who condemned this hypocrites unforfaken sins.

He may be almost persuaded. *Festus* acknowledged much learning in *Paul*; *Agrippa* much force of reason, and evidence of Scripture, yet neither of them converted. He escapes stormes and Pirates at Sea, and makes shipwrack in the Haven, where destruction is no lesse sure, but much more miserable. He escapeth the waves, and splits upon the rocks; he out-lives the stormes, and perisheth by a leak. He hath escaped the more grosse lusts of *Publicans* and *harlots*; and yet is further than both from salvation. Or if he make a shew of being altogether perswaded and wonne unto God, yet he doth but *verba dare*, besprinkle God with court-holy-water, and is like the Daw, or Parret, that speakes, but hath no meaning. He speakes well, but *Obl that there were an heart in him (m)*, saith the Lord. He will with *Johanan*, and his companions, intreat the Prophet to ask of God the way wherein he may walk, and the work he should do (*n*), with great protestations of obeying the voice of the Lord whether it be good or evil (*o*) in the corrupt account of flesh and blood. But his after carriage soon bewrayes a dissembling heart and tongue in all this profession, which will at last fly out upon the Prophet and charge him with falsehood and conspiracy, as if not God had sent him but *Baruch* had provoked him to make that answer from the Lord: and shortly after, in plain termes to tell the Prophet to his head, as for the Word that thou hast spoken to us in the name of the Lord, we will not hearken unto thee (*q*). An dso he turnes the inside outward, and professeth himself of a seeming friend to become an open enemy.

Sometimes he is a *secret foe*, under a disguise of friendship. The Word preached is a *naile* driven by the *Masters of the Assemblies*, which rives and drives this hypocrite farther from Christ than he was before. If Christ speak but of spiritual eating of his flesh, this hypocrite is one of those that flink from Christ, and walk no more with him (*r*). There is a knot, or stump of infidelity, and disobedience in his heart, that causeth the naile to recoile and to fly back into his face that drives it, so as it can take no hold. In publick he may perhaps (for his credit) dissemble his wrath, but inwardly he is all in a flame at the Word, although with *Herod* he can dissemble it, till an opportunity of revenge; which, notwithstanding his seeming sorrow, he not unwillingly layeth hold upon.

The Word is an *hammer* appointed to break the rocks it finds in mens hearts in pieces (*s*): this hypocrites heart is not only a rock that is unmaileable, but as an Anvil that is made harder and harder by often beating upon it. Yea, he maketh his heart as an *Adamant* (*t*), that he may not beare with profit, and so falls under that further penal hardening under which *Pharaoh* perished; and so he frets at that Word which still followes him, so that he can neither avoid it, nor be quiet for it. Yea, the Word is a sharp two-edged Sword, which scutteth and gasheth, and cleaveth this hypocrites heart, which cannot but fill him with inward rage; even when he dissembleth with his lips, he layeth up deceit within him, and when he speaketh fair, there are seven abominations in his heart (*u*).

When the Word is as fire to melt, this hypocrites heart is as clay which in burning is hardened, and baked up to brick: so that let Christ declare himself against any of this mans lusts, he will not only continue them, but mock him (*v*) for his admonition. And whereas the Word is as *Physick*, this hypocrites heart is as a queazie stomach that favours the disease, and loathes the medicine. He may partake take it, as by force; and besick with it, (as many are Sermon-sick.) The Word hath stirred the ill humour in him, but it is too tenacious to let go its hold and seat; too much impact and confirmed to be purged away. He may be moved with a rowzing Sermon, but it is to anger, not to sorrow. His conscience may be troubled and terrified, as *Ahabs* was, at *Elijahs* prophecy; but never be cleansed. Therefore his heart hates the medicine, and at last casteth it up againe (*x*). He hates to be reformed, and therefore casteth the Word at his heeles (*y*), when he can dissemble his hatred no longer.

Differ.

On the Contrary, the true Christian-hearer is truly reconciled to the Word, and transformed into it.

His

His heart is not tickled, but *pricked* (z): not exasperated by gawling, but cleansed by letting out the corruption of it: nor gloweth, but *burneth* (a), until it be converted into the Word, and cast into a new mould, to be made a new creature. His hearing is not scenical to please and delight fancie; but serious, to work upon the whole soul, the whole man. To his hearing he addeth meditation, for this is the life of hearing. It is the plaister for the wounded conscience that feels and complains of the wound: they that are whole use it not; because they do not think they need it. Only the soul that finds it self sick of sin, or of love to God, finds no such lenitive, no such fomentation as to meditate on the comforts of the Word.

He saith not, what an excellent man! but what a *mighty Word*! He prayeth the Work-man by shewing forth the power of the Word taught by him. He hath the servants of Christ in singular respect and honour, for their works sake; but he knowes that if he be not a doer of the Word taught by them, he requiteth their labour with no better than unthankfulnesse and intollerable contempt. He is not only *almost*, but *altogether persuaded*, as *Iaphet*, to dwell in the *Tents of Shem* (b). He takes up bag and baggage, and removes whither God would have him, although he know not whither that be. He will not indent with God for fair way and weather, for peace and plenty, but is content to follow God through thick and thinne, and to partake of the afflictions of the Gospel according to the power of God (c). He is fully satisfied not only by faith, but by experience that the Gospel is truth, and the power of God unto salvation [d]. Therefore he really and without all dissimulation, reservation, or tergiversation, he receiveth the Word of God from the Minister, not as the Word of man, but as (it is in truth) the Word of God (e); and he receives it in the love of it, without which he knowes he shall never be saved by it (f). He comes to the Word, as a child to the breast, that he may suck out and be satisfied with the breasts of her consolations [g]. He is for sincere milk, without minglings, that he may grow the better by it.

He not only promiseth, but voweth and thereby bindes himself, as by an oath, to keep Gods righteous judgements (h). He gives himself up to the Word, and to Christ in it, and obeyes from the heart, the Word to which he thus delivereth up himself. If the Word snib and check him, he soon cries *peccavi* [k], if the Word speak comfort, he is cheered; if terrour, he is humbled; that God may, (as certainly he will) exalt him, upon all which accounts he may well make this appeal to God, *O how I love thy Law* [l]! Thus is he a true friend to the Word, and to all that are friends unto it.

If the Word be a *naile*, it fastens him only to Christ. When the Gospel exhorteth to cleave unto the Lord, as *Barnabas* did, the first Christians [m]. He will be one of the first that joyes himself unto Christ [n]. If the Word be an *Hammer*, he is well content his heart should be beaten to Powder by it, rather than stand out against the Word. And let it be a *Sword*, and a *sharp* one too, he is content to be dissected by it, so as to have all his thoughts laid open to God and himself, and to have the fowlest corruptions discovered, that they may be the sooner, and the better cleansed; for which he will fall down in his face, and worship God, acknowledging that God is in the Minister dispensing the Word, in deed [o]. He is well pleased that by a spiritual incision, he may be cut for the stone in the heart: and that the goodlyest tops of his corrupt nature may be all cut off, and the stock cleft, that Grace may be grafted on it by the powerful Ministry of the Word.

If the Word be as *fire*, yet it is welcome: for his heart is as wax which melteth and dissolveth by it, and not as clay that stands out against it. He hath much dross in him, that he desires may be either burnt up, or seperated: and he cries out, *hic ure*, burne and spare not here, so I may be saved hereafter, although it be as by fire [p]. If it deprive him of an hand, a foot, or an eye, he will

g Mat. 5. 29.

r Joh. 15. 3.

s Act. 15. 9.

endure it, as knowing it to be more profitable for him that one of his members should perish, than that the whole should be cast into hell (q). He never complains of the Hammer, but of the stonyneſſe of his heart that needs the hammer. Nor doth he cry out of the fire, but of the drosse within him, which needes to be burnt up. He willingly suffers the strongest Physick which the Word affordeth, not only to stirre, but to scowre and carry away all his ill humours, that he may once hear Christ say unto him, *now art thou clean through the Word that I have spoken to thee* (r). Which he can never hope for, untill by faith, applying the Word, his heart be purified (s). For, though the Physick administred to all, be, in it self, all one; Yet, the Holy Ghost as the Spirit of faith, infuseth and mixeth one ingredient more in the hearts of the godly, and that is faith, without which the Word profiteth not those that heare it. He hath woful experience of his Infidelity, that it is astringent and obstructive, it stops the passages, but faith is as opening Physick that mollifieth the heart and makes it capable of any impression, which the Holy Ghost by the stamp of the Word shall make upon the heart.

t Sam. 6. 16.

u ver. 10.

w 1 Sam. 10. 4.

x ver. 17.

y Mat. 26. 49.

z Gen. 43. 29.

30.

a Ezra 4. 2.

b 2 King 3. 7.

Thus, this hypocrite is to the Word as Mical to David, who never hated him in her heart (t) more, than when she went to meet him (u). The true Christian is unto it, as Jonathan to David, saying unto it, *whatsoever thy soul desireth, I will even do it for thee* (w), because he loveth it as his own soul (x). The one saluteth the Word with Judas his kisse (y); the other embraceth it as Joseph did Benjamin, his bowels, yerning upon it (z). The one is as the adversaries of Judah, offering Zerubbabel and the rest of the fathers to build with them (a), as pretending to seek and worship the same God with them, when their purpose was to undermine, or destroy the building; the true Christian is to the Word what Jehoshaphat was to Jehoram, desiring his assistance against the Moabites, *I am as thou art, my people as thy people, and my horses as thy horses* (b). He will engage with it, and for it, body for body, and life for life.

CHAP. XXI.

The Praying Hypocrite,

Defin. Is he whose tongue prayeth, but not his heart.

a Isa. 29. 30.

b Ezek. 21. 21.

c Psal. 78. 36.

d Hof. 7. 11.

e ver. 14.

f Ex. 32. 25.



draweth near unto God with his mouth, and with his lips pretendeth much honour to him, but he removeth his heart from him (a). He sacrificeth the calves of his lips, but without an heart, which the very Heathens account ominous. If any beast sacrificed by Heathens (who ever look narrowly into the intrals) (b) was found without an heart, this was held ominous, and construed as very prodigious to the person for whom it was offered, as it fell out in the case of Julian. This hypocrites sacrifice of prayer is no better: He flattereth God with his mouth (c); but is, as Ephraim, a silly dove, without heart (d). He cryeth not to God with his heart, even when he bowleth upon his bed (e). Therefore his calves are as unacceptable to God, as Aarons calf, in the wilderness; by which he made the people naked to their shame (f), or, as Jeroboams calves in Dan and Bethel, after which the ten Tribes went a whoring to their ruine.

His

His prayers are Idol-calves, Moon-calves that cannot speak: at best, they do but lough as beasts, or babble as Heathens [g]; and such praying would make God an^g Mat. 6. 7. Idol too, that cannot hear. For, albeit God accepteth the calves of the lips, when the heart inditeth the petition, and the Spirit of God directeth it in so doing, (because he that searcheth the heart, knoweth what the mind of the spirit is [h]); this man, mentem imprecatam gerit, carries about him an unhappy soul; that drawes down a curse instead of blessing. He may cry Lord, Lord, praying again and again; but, all his importunity will not procure him entrance into the Kingdome of heaven [i]; i Mat. 7. 21. because he doth not the Will of the father which is in heaven, in praying with the heart, as well as in other things. There is a sacrifice of fooles offered in praying, as well as in hearing. Such is every prayer of the hypocrite, who knoweth not what evil he doth [k]. k Eccles. 5. 1. For, how can it but highly displease and provoke the Lord, to find this hypocrite daily telling lies, not only to the world, and the Church, by his profession without answerable walking; but, even to God himself, by a prayer that proceedeth from fained lips; and, so grossly to dissemble, not only in speaking of God, but in speaking to him? He that undertakes to pray, dares to tell God to his face, that he loves him, feares him, and trusteth in him; in all which, this hypocrites heart doth, or can give his tongue the lie: There is no forgery to that of counterfeiting the voice of Gods own Spirit: no mockery, like the praying God to heare and consider, what he that prayeth considereth not himself, nor scarcely heares what he rashly uttereth with his mouth before God. No marvail then, if such mock-prayers be not only returned into the bosome, empty; but, turned into sin to him that prayeth, and into abomination to him to whom they are directed.

On the Contrary, the true Christians heart is first in prayer.

He knoweth that prayer is the key to all the treasures of grace, but the heart is the hand that must turn this key; as faith is the hand by which he receiveth whatever is given him of God upon his praying; Therefore he lookes very carefully to this key that it rust not for want of use, and manageth it dextrously in all addresses to the throne of grace.

He maketh use of the tongue in prayer, but is careful that his prayers go not out of fained lips (l). Therefore first, his heart inditeth a good matter: then, his tongue is the pen of a ready Writer (m). If he lift up a prayer (n), it shall not be only with his tongue or hands: but, he will lift up his heart with his hands, unto God in the heavens (o); If his eyes (as Jehoshaphats p) be towards God in prayer, he lifteth up his soul unto God also (q).

The Spirit is the chief Musitian to which every song of prayer and praise is committed, to compose it to the mind of God. The heart is the chief string in the soul, to which all the rest, to wit, the tongue, eye, hand, understanding, must be tuned. The Spirit of prayer first, sets up the heart to its due height, and then windes up the rest accordingly to it, and so makes up a compleat Diapason, * or harmony of the whole, to yield a grateful sound in the eares of God, and to offer up a spiritual sacrifice acceptable to God by Jesus Christ (r).

Thus praying, he sweetly communeth and converseth with God, and God with him, by answering prayer, as he did with Abraham (s), Moses (t), David, and all the faithful. And when he speaketh, it is not so much the speech of the tongue, as of the heart by the tongue, as the Bell being first moved, yieldeth a sound by the clapper striking upon it. The heart may speak without the tongue, and be heard without the moving of the lips; but if the tongue speak without the heart, the man goes away without answer. There is nothing uttered before God in prayer, that turnes to profit; either for matter, manner, measure, time, place, or end of prayer, but the heart must be, Rector Chori, the chief leader of the Quire, being it self first prepared and guided by the Spirit of Prayer. When God calls him to this duty, and saith, seek my face, his heart saith unto God, thy face, Lord, will I seek (u). He knowes that he can never shoot one prayer steddily into the throne of grace, to hit the white, untill he be able to say, my heart is fixed; O God, my heart is fixed: I will sing and give praise (w); that so; he may pray with the Spirit, and with the understanding also; and sing with the Spirit, and with the understanding also. (x).

Differ.

l Psal. 17. 1.
m Psal. 45. 1.
n 2 King. 19. 4.
o Lam. 3. 41.
p 2 Chr. 20. 12.
q 1 Psal. 25. 1.

* Macrob. Com-
ment. in Somn.
Scipion.
r 1 Pet. 2. 5.

s Gen. 19. 33.
t Exod. 33. 11.

u Psal. 27. 8.
w Psal. 57. 7.
x 1 Cor. 14. 15

H b 3

Thus

Thus, this hypocrite is no better than the *Prophets of Baal* who cried aloud to their *Idol*, but, without answer or regard (y). The true Christian prayeth as the Prophet of the Lord, being answered with fire from heaven that consumed his sacrifice (z): the one is as the *Nightingale*, nothing but a voice; the other as *David*, whose prayer is set forth as incense, and the lifting up of his hands as the morning sacrifice (a) which God accepteth: the one prayeth as *Esau*, for the blessing, seeking it, perhaps with tears, but goeth without it (b); the other wrestleth, as *Jacob* (c), whereby he had power with God, and prevailed, when he made supplication to him (d).

Character. 1. This hypocrite prayeth for what himself hath a mind to, without looking farther.

Whether the things he hath a mind unto, be according to the Will of God (which ought to be the rule of prayer (e), as well as of righteousness) with him it matters not. His heart is set upon them, and he must have them, whether Gods will be so, or not. Gods will and his submission to it, is a thing he eyeth not in prayer. If he conceit that what he desireth is good for him, he admits of no other judge in the case, nor sits down by any answer, but a grant. Not Gods will, but his own must be done. Yea, sometimes he prayeth, and is importunate for things disagreeing with the will of God, as the *Israelites* for a King (f), after God had declared his dislike of that request (g), because himself was their King (h).

This is a sin too common in the praying Hypocrite, seldome doth he present himself before God in prayer, but he makes bold with him in this kind, sinning in the very matter prayed for. He must be his own carver, or like the child (as silly, as fullen) that will not eat his meat, if himself may not cut it, he flings away from God, as *Naaman* from *Elisha* (i), in a rage. This, if done with knowledge and deliberation, is grosse impiety, little short of Atheisme; if of ignorance, it is a fearful degree of supine negligence not to informe himself before hand what the will of the Lord is (k). No wise man dares put up a suit to his Prince, but that which he thinks will be acceptable and feasible.

And yet in such suits he is commonly most importunate, even unto wilfulness, (as men are naturally more violent and furious in a wrong way, than willing to make speed in the right.) as *Balaam*, for leave to go with the Princes of *Balack*; the *Israelites* for *Quailes*; and after, for a King. And sometimes God yields to such prayers, not in mercy, but to their greater punishment, who would take no nay. For men never fare worse, then when God lets them be their own carvers without submission to his will. So God gave the *Israelites* *Quailes* (l), which they asked for their lusts: but, while the flesh was yet between their teeth, yet it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote them with a very great plague (m). So, he afterwards gave them a King in his anger [to their vexation] and took him away in his wrath [n], to their greater misery. Thus, many in their imprecations and curses upon themselves, or others, are heard, ere they be aware: but, in vengeance, so that they have no cause to boast of their audience. Thus God heard the imprecations of those murmurers, who wished that they had died in the wilderness [o]. And sends them word by *Moses*, as ye have spoken in mine eares, so will I do unto you, your carcasses shall fall in this wilderness [p].

Contrarily, the true Christian makes sure his warrant from God, before he preserre his suit.

He dares not open his lips, or give way to his heart, to ask any particular, before he be assured that his suit be according to the will of God. If God make a promise, he pleads it. Remember thy promise unto thy servant wherein thou hast commanded me to put my trust (q); thou hast revealed this unto thy servant, saying, I will build thee an house, therefore hath thy servant found in his heart to pray this prayer unto thee [r]. If Gods honour be engaged, that is ground sufficient to presse God for mercies to ourselves or others. What wilt thou do to thy great Name [s]? If his power and mercy be interessed, he prays, let the power of my Lord be great according as thou hast spoken [t], and pardon the iniquity of this people according to the greatness of thy mercy [u]. If a
ny

any dishonour should happen to God by not helping, he flies to God upon that account, that the Lord would assist him without going to others for aid, as *Ezra*, who was ashamed to ask a band of souldiers of the King, for a convoy, having given it out, that the hand of his God is upon all them for good that seek him, and his power and his wrath is against all them that forsake him (w). If God give him a rule what to pray for, and in what order, he keeps close unto it, as taking that to be warrant sufficient to pray for any thing, God allowes and teacheth him to ask First, therefore he prayeth that the will of God may be done; and then, so farre forth as may stand with that will, he asketh daily bread, that is, food, and all things convenient and *seafe* nable for him (x). w Ezra. 8. 22.
x Prov. 30. 8.

When he hath his warrant, he is bold, and cannot be too importunate, because his prayer is grounded upon Gods will, steered by faith, seconded by the Spirit, and handed unto God by his own Son, who also perfumeth it to make it more acceptable. Here, if God will wrestle with *Jacob*, and for a long time too (y): while *Jacob* is weeping and making his supplication to him, *Jacob* will not be put off so; no, not when God himself saith to him, let me go; but tells him plainly, I will not let thee go except thou blesse me (a). No more would the Canaanitish woman give over her contest with Christ, untill she got what she came for (b), not that by his own strength can any man prevail (c); but he wrestleth with God, with Gods own strength, where God himself makes way. For the suit, and the Spirit of God frames it, and encourageth the heart to presse it home with warranty of successe, as knowing the mind of God who also knoweth the mind of his own spirit, that is more deeply engaged in the suit than the suitor himself. Therefore he sues boldly and will take no nay (d); no, not when providence seemes to crosse the promise (e). y Gen. 32. 24.
Hof. 12. 4.
a Gen. 32. 16.
b Mat. 15. 27.
c 1 Sam. 2. 9.
d Prov. 30. 7.
e Deut. 9. 14. & ver. 18.

Notwithstanding all which, he is not peremptory in things doubtful, because not clearly revealed. Herein he prayeth with submission: so also when nature, seeking her own preservation, puts him to pray against that which nature abhorreth. Herein he will be a follower of Christ, and when he hath prayed again and again, Father if it be possible, let this cup passe from me: neverthelesse, not as I will, but as thou wilt (f): and again, O my Father, if this cup may not passe away from me, except I drink it, thy will be done (g). He can tell what himself would have, but he chooseth rather to take, and rest contented with what God would have, as well understanding that a friendly denial is better than an angry grant.

Thus, this hypocrite is as *Rachel*, that must have children, or die (h); the true Christian, is as *Hannah* who after she had prayed submitted all unto God, and therefore went away, and did eat, and her countenance was no more sad (i): the one looks only at the pleasing of himself, and therefore thinkes he must needs have whatever he asketh for; the other lookes first and chiefly to the will of God, and therefore is best pleased when Gods will is done, although with crossing of his own. b Gen. 30. 1.
i 1 Sam. 1. 18.

Thus this hypocrites heart and prayer runs more naturally after earthly things, than heavenly. Char. 2.

Here, he is most frequent, most fervent, in his element Every hypocrite is a worldling whatever pretence he make to heaven: and the worldly mans *Pater noster* begins and ends with, give us daily bread; all the other petitions do but beare this company, as the rest of the Virgins that follow the Bride: for that alone is married to his heart. *David* hath taken his prayer at large, but he hath enough of him, and his prayer too, and desires to be rid of both. Rid me, saith he (k), from the hand of strange children, whose mouth speaketh vanity: and, what vanity was that? this: That our sons may be as plants grown up in their youth, that our daughters may be as corner stones polished after the similitude of a Palace; that our Garners may be full, affording all manner of store; that our sheep may bring forth thousands, and ten thousands in our streetes, that our oxen may be strong to labour, that there be no breaking in, nor going out, that there be no complaining in our streetes. Thus, there be many that say, who will shew us any good? but very few, who pray with *David*, Lord lift thou up the light of thy countenance upon us (l). Let him have earth, take heaven who will: For thus k Pl. 44. 11. &c
l Pl. 4. 6.

thus his heart speaketh, whatever his tongue talketh to the contrary.

Not that it is unlawful to ask bread, or earthly necessities; we have as good warrant to pray for them, in their order and rank with submission, as for heaven it self; *God himselfe having promise of the life that now is*, as well as *of that to come* (m). But this hypocrite prayeth for lawful things unlawfully; either neglecting the better part of the promise for *the things of the life to come*: he desires God to be a *Sun and shield unto him*, without care whether he bestow grace and glory (n): those whom God hath joyned he separateth; or, at least, minds most the lesser and the worse part, without choosing the better. Or, if he look after spirituals, it is not in the first place: he seeks not first the Kingdom of God, the substance, and the righteousness thereof (o), the chief commodity; but, he makes the things of this life the main thing which he first seeketh after; and, spiritual things the surplussage, and but as pack-thread and paper to wrap the other in. And therefore in praying for these things which concern this life, he doth not exercise faith, but nature. *Pro se erat necessitas*, necessity becomes her own advocate. All his prayers are but *vex natura*, natures voice, not the prayers of faith; they only call out providence, not the promise.

Differ: On the Contrary, the true Christian puts up most petitions for heavenly things.

These he hath most in his eye, in his heart, and therefore in his tongue. His heart is, through grace, most naturally carried after these things, as the heart of the worldling, after things of the world. When others are for any good, he is for the light of Gods countenance. He seeketh first the Kingdom of God and the righteousness thereof; leaving the rest to God. And while the man of this world seekes to have his portion in this life, and his belly filled with Gods hidden treasures of the world, and to have enough not only for himself, but his children (p); this man of God the Christian, prayes to be delivered from such an earth-worme, as from a sword (q): and, for himself, he resolveth on the contrary, as for me, I will behold thy face in righteousness, I shall be satisfied, when I awake with thy likeness (r).

Not that he neglecteth prayer for daily bread, because he needs it, and God hath promised it. But that he doth *è postliminio*, as having recovered his former right and title before forfeited; not as taking them from the hand of common providence, when cast before him, as food to beasts: not as the main promise, but as necessities for his support and comfort in his pilgrimage. He prayeth for them not as his inheritance, but as *springs of water* necessary for present use, as *Achish* the wife of *Othniel* prayed to her father for that blessing, after he had given a field, to her husband [c]. And when he prayeth for these things, it is not the voice of nature but the wrestling of faith, because he craves them by vertue of the promise; nor is it the language of his lusts, but the ejaculations of the Spirit; not to consume them upon his lusts [c], but to improve them to spiritual ends, that they may farther his account in the day of Christ [u].

Thus, this hypocrite prayeth with the voice of *Ismael*, crying for water to quench his thirst (w): the true Christian prayeth with the heart of *Isaac*, meditating in the field (x). the one is as *Martha*, troubled about many things whereas one thing is necessary (y): the other, as *Mary* prayeth for the good part which shall not be taken from him, the one prayeth with the voice of ravens, and lions that seek their meat from God (z); the other prayeth with the Spirit of Gods children, that draw neere in full assurance of faith to the throne of grace, for the precious things of the earth.

Character. 3. This hypocrite prayeth carnally for spirituals.

He is a pretender to heavenly things, how else should he maintaine his correspondence and converse with such as are heavenly? But he is carnal and earthly in all his thoughts and endeavours for the compassing of spiritual things. For, either his prayers are but carnal wishes, sudden flashes, as soon gone as come, as that of *Balaam*,
let

let me die the death of the righteous (a); but never preparing for death, nor perhaps thinking more of it seriously, till he comes to die. Thus the people that took ship to follow Christ to Capernaum (b), hearing his discourse of the bread of God, that giveth life unto the World, they say unto him, Lord evermore give us this bread [c]. but it was but a cold-faint prayer, without labouring for it as he had exhorted [d]: If heaven will fill his belly and drop into his mouth, it may be welcome: but otherwise, he will adventure to be without it. He hath not an heart to work for it, and so this is no other than the desire of the slothful that killeth him, because his hands refuse to labour (e).

4 Num. 23. 10.

b Joh 6. 14.

c ver. 34.

d ver. 27.

e Prov. 21. 25.

If he be more earnest in prayer for spiritual things, it is rather for such as may keep him out of hell, than for such as fit him for heaven; for pardon of sinne, rather then for power against it; for happinesse, rather than holinesse; for quieting a scolding conscience, rather than for grace to walk in the wayes of peace with God; for faith, rather than for repentance; for faith to remove mountaines, rather than to mount him above the world; for heaven in hope of a Turkes Paradise, rather than for purity of heart to make him partaker of the Paradise of God with Christ (f): so that in all that he asketh of God he so carries the matter, that God may rather serve his turne, than that he may be serviceable to God.

f Rev. 7. 7.

Or, if he pray for grace, he is loath to be too earnest, lest he should have too much of it, as Augustine before conversion was afraid to be heard too soon against his beloved lust. He prays for so much as may serve his turne at Church, and in company, but not for communion with God in secret; for so much as may deal gently with his lusts, but not for so much as may turne them out of doores: for so much as may cause him in some sort to out-strip others in outward shew; but not for so much as may equal them in sincerity and truth in the inner parts, which God loveth so much [g].

g Psal. 51. 6.

Or, if he pray for grace, yet it is not with keeping off from the course of sin. When he cryeth unto God, my Father thou art the guide of my youth, he will not let him be the guide of his wayes, but for all this glavering and courting, he speaketh and doeth as evil things as he can (h). This is the voice of Jacob, but the hands of Esau. He may perhaps pray against idlenesse, drunkenesse, uncleannesse, riot, gaming, lying, &c. but straightway he putteth himself into evil company, and hunts after occasions, temptations and opportunities of renewing those very sins he hath prayed against; as too many do, who would have God to cure them, but throw up, or away the potion, and pull off the plaister that should do the deed.

b Jer. 4. 5.

Contrarily, the true Christians prayer for every thing, is every way spiritual.

As in speaking of the things of God, he compareth spiritual things with spiritual [i], he goes about them in a spiritual manner; so in speaking unto God who is a Spirit; he is carefull to do it spiritually: he is assisted in it by the Spirit who helpeth his infirmities, when himself knowes not what to pray for as he ought [k]. He speakes the language of the Spirit, not of the flesh; he doth not court God with humane rhetoric, but wrestles with God with divine strength, and overcomes God with his own weapons, praying in the holy Ghost (l); and so is strong in the Lord, and in the power of his might [m], not only to encounter Devils, but to prevaile with God (n).

i 1 Cor 2. 13.

k Rom. 8. 27.

l Jude 20.

m Ephes. 6. 10.

n Hosea 12. 4.

His prayers are not only sudden ejaculations, or cold wishes, but premeditated, prepared petitions at least for the matter of them, pressed home, and ingeminated as minding his suit, and following on to sollicite it; untill it be granted; as being in earnest with God, and resolving to take no denial; Blot out my transgressions (o); wash me thoughtly, (again, and again,) from mine iniquity, and cleanse me from my sin (p); and yet againe, purge me with Hyssop, and wash me [q]: nor staves he here, but he prays further, hide thy face from my sins, and blot out all mine iniquities [r], nor doth he give over so; but addeth a more special request, Deliver me from blood-guiltinesse, O God (s). This he chiefly aymed at before; but by all these iterations of the same thing, he is farre from vain repetitions, but shewes the earnestnesse and fer-

o Psal. 51. 1.

p ver. 2.

q ver. 7.

r ver. 9.

s ver 14.

veny of his soul as if all the words he could use, were too few to expresse the strength of his desire, and the vehemency of his heart to get this petition granted.

Nor doth he pray only for pardon of sin, but for cleansing of his soule; *create in me a clean heart, O God! and renew a right Spirit within me* (1), in order to the *hearing of joy and gladnesse*. It content's not him to be freed from the guilt, unlesse he may be delivered from the power of sin; not that sin be suppressed, but that the *body of sin be destroyed* (u). Nor is it enough for him to see Christ upon the crosse to *bear his sins*, unlesse his *old man be crucified with him*, never giving over that lamentable out cry, *O wretched man that I am who shall deliver me from the body of this death?* untill he finde himself so eased of it that he may be able to change his note, upon his deliverance from it, into that voice of joy, *I thank God through Jesus Christ our Lord* (w). He desires not only a working of Satan, but an utter overthrow of Satans Kingdome in his heart. He prayeth not for a taste, but a full draught of grace, yea, to be *filled with all the fulnesse of God* (x).

He doth not only pray for grace, and *open his mouth wide* for God to fill it (y), but by the strength of God, he puts his own hand to the work also; not lying still in the ditch, and crying God help me; but striving, by and with Gods help, to get out. Therefore he not only prayeth God to *turne away his eyes from beholding vanity* (z), but himself also *maketh a covenant with his eyes not to look upon a lustful object* (a). He not only prayeth God, to *set a watch before his mouth* [b], but he will also set one himself, and *keep his tongue as with a bridle* (c). Thus he leeketh in his carriage to second his petitions, and not to way-lay his own prayers by his practise; that he may with more confidence and experience expect from God the grace which he begged. And as *Elisba*, being to passe over *Jordan*, after *Elijah* was taken from him, took his mantle, and *smote the waters*, and said, *where is the God of Elijah*, whereupon the *waters*, instantly parted *hither, and thither, and Elisba went over* (d). So the Christian going from prayer unto practise, smiteth the waters of sin, with the mantle of grace, falling from the God of *Elijah* into his lap, and faith where is the power and spirit of prayer? where is the strength I prayed for? and thereby gets over the deepest rivers and the strongest torrents of his fleshly lusts that would hinder his passage. And thus when he *calls upon the name of the Lord*, he *departeth from iniquity* (e), which is a sure evidence that he belongs unto God, under *seale*.

Yea, even in praying for carnal (to wit, earthly) things, he is in a spiritual frame of heart and therefore prayeth spiritually even for them: for as the hypocrite is carnal in spirituals, so, the true Christian is spiritual in carnals: and desires them only in *ordinate ad spiritualia*, that he may by them be better enabled to *honour God with his substance* (f), and to make a spiritual use thereof, using faith to spiritual, not fleshly ends: not as the rich worldling, saying to his soule, *take thine ease, &c.* but as *David* his soule to God, *my goodnesse*, or benifcence, *extendeth not unto thee, but to the Saints that are in the earth, and to the excellent, in whom is all my delight* (g). He looks upon them as surrogated by God, in his room to receive his bounty; *first giving his own self to the Lord, and then unto his servants by the will of God* (h): and so he makes a heavenly use and improvement of the good things of the world.

Thus, this hypocrite when he prayes to God for spirituals, is like those *Ephraimites* that pronounced *Sibboleth* instead of *Sshibboleth*, and were cut off by the *Gileadites* (i). The true Christian is as those *Cities of Egypt* that *spake the language of Canaan* (k), which God well understandeth, and accepteth: the one by his counterfeiting a prayer for spiritual things, discovers himself to be carnal; the other even in praying for earthly blessings, declares himself spiritual, to whom *is given a pure lip to call upon the Name of the Lord* (l).

This hypocrite wavereth in prayer.

How he behaveth himself in the matter of his prayer we have seen. Here and in the foure next Characters, we shall further trace and discover him by the manner of his praying. He prayeth, but either he knowes not his own mind, he is *anxious* [m] a wavering man divided in his thoughts whether he should pray or not, for that which he

he hath now in his thoughts. He asks, *shall I? shall I?* Till the fit be over, and the opportunity past. He is like a wave of the Sea, driven with the wind and tossed: he goes any way, not which a right spirit leades him, but which the wind of company, or the time drives him: and so, he fiores up; and down, like froth upon the water, till it consume into vapour; or like the wave that breaks upon the rock, without benefit to it self. It is in vain therefore for him to think that he shall receive any thing from the Lord (n).

n ver. 7.

Besides he is *ἀνὴρ διψυχῶς* a man of a double-heart, sometimes he lookes one way, and faine would go that; sometimes another, and then he is as hot upon that: he is fickle, and giddy-headed what way to take to attain his desires, he knoweth not: Sometimes he thinks prayer will do it, by and by he despondeth, and dares not trust God, upon his prayers. Sometimes he questions the power of God; *can God furnish a Table in the Wilderness*, where no provilion appears [o]; Sometimes, his truth, *what profit should I have, If I pray unto him* [p]; and most of all his love. He sees no fruit of his prayers, but findes that God loves the proud, the wicked, and they that tempt him, better, then he loves him. Therefore he calls the proud, happy; because he findes that they that work wickednesse are set up, and advanced, while he is kept low; yea, they that tempt God are even delivered [q], while he, notwithstanding all his prayers, sticks fast in the mire. This makes him to be *ἀκαταστάτος* unstable, (and dancing, as over a quagmire where he dares not stand still for feare of sinking) in all his wayes [r]. When he prayes, he is unresolved whether that be best. Therefore, when he hath begun, he gives over, then, goes to it again, and by and by desisteth: he cannot tell what he would be at, nor what course to drive to accomplish his ends. He lookes upon prayer as a thing highly commended by others; therefore he thinks to try it: but, for his own part, he never found good of it answerable to the high commendations that others give of it; therefore, he cannot tell how to trust God with his prayers, or his prayers with God: and so, he prayeth, and doubteth; he doubteth, and fainteth, and thereby loseth all his labour.

o Psal. 78. 19.

p Job. 21. 15.

q Mal. 3. 15.

r Jam. 1. 8.

On the Contrary, the true Christian asketh in faith, nothing wavering.

Differ. 7

Psal. 11. 7.

His heart is fixed, trusting in the Lord (s), he fiores not up and down like a wisp of straw upon the top of a wave; but anchors by faith and hope upon a sure ground. He knoweth whom he hath believed and trusted (t); and, to whom he hath prayed, and that he is both able, and faithful, and unchangeable in his love. As he calls upon him, so he lookes upon his warrant, *call upon me in the day of trouble, I will deliver thee* (u): and thence confidently concludeth, *the Lord shall deliver me, &c.* (w) When he prayeth, he lookes upon God, and bespeakes him as a Father, a name of no lesse pity than of power, and a relation that cannot deny what he goes unto him for. He troubles not himself with the issue, when he hath done his duty: therefore having prayed, he is confident, not despondent, cheereful, not sad. His prayer of faith is the cure of sadnesse, and casteth all his burden upon God, reserving nothing for himself to do, save only to walk and wait in the meanes and way of Gods appoinment and providence, and thus is he kept by the power of God through faith unto salvation (x).

x 1 Petr. 1. 5.

He hath not his election to make, when he goes unto God in prayer; nor is he unresolved, when he hath prayed: but, peremptorily concludeth, *I am perswaded that he is able to keep that which I have committed to him against that day* [y]: and that all things whatsoever he shall ask in prayer, believing, he shall receive it (z). His heart is established with grace, and his prayers are Steele by faith to penetrate, not only the heavens, but the very heart of his father, that he can no more refuse his request than deny himself (a).

y 2 Tim. 1. 12.

z Mat. 21. 22.

a 2 Tim. 2. 13.

Thus, this hypocrite is as the Israelites pursued by Pharaoh, when they cryed to the Lord, but expected nothing but death (b); the Christian is as Moses, who also cryed unto the Lord, as they did; but, as believing the Lord would fight for Israel [c], although when he said so, he knew not which way the Lord would take for them: the one prayeth as a Coward fighteth, winking, and doubting the issue; the other seeketh God as David, in full assurance of faith that the Lord hath heard his supplication, e-

b Exod. 14. 10.

c 11.

c ver. 14. 15.

d Psal. 6. 9. even before his prayer comes at him [d]; remembring who hath said, before they call I will answer, and while they are yet speaking I will beare (e).

e Isa. 65. 24.

Char. 5. This hypocrite in praying, is presumptuous.

f Isa. 58. 3

g ver. 4

b Zach. 11. 5.

i Luk. 18. 11

k ver. 13.

l Mat. 20. 20, 21

Differ.

m Isa. 55. 1

n Luk. 16. 24

25.

o Luk. 18. 13.

p Gen. 18. 27

q Gen. 12. 10.

r Psal. 40. 17

He is in extreames: sometimes wavering, sometimes over-confident and bold. In extremities, he prays with much doubting, for want of faith to believe and of hope to wait upon God: When he takes himself to have the odds of the evil that accosteth him, then he is arrogant and saucie with God, as if he had God at command to grant any thing that he asketh for his lust, and quarrelleth if he refuse him. Wherefore have I fasted, saith he, and thou seest not (f)? even when he fasted for successe in strife and debate, and to smite with the fist of wickednesse (g). He is bold even unto impudence, and comes before God crying unto him, my Father, thou art the guide of my youth even when he walkes not one step in Gods way. When he hath gotten wealth by unjust gain, or enriched himself by rapine and spoile, he will entitle God to be Author of his riches, blessed be the Lord for I am rich (h). He immediately fathers his wickednesse upon God, under a colour of giving him thanks for what he never bestowed, in hope that this complement will stop Gods mouth going about to reprove and condemne him, and procure him some countenance from heaven, even in his fraud and oppression.

And when he makes his addressees, he is more ready to say, God I thank thee (i): (yet, it is far from true thankfulness) than to cry, God I pray thee, as sensible of his wants. He thinks it more reason for him to pray, God, reward me, than to say, God be merciful to me a sinner (k). He glorieth more in himself for what (in his own imagination) he is, than rejoiceth in God for what he hath wrought in him, for him, or by him. He is highly conceited in his own deserts, therefore no mean boon will serve his turne, he will worship Christ, and seeme very humble in his gestures, when he comes with a prayer; but, it sufficeth not him to get into heaven, unlesse he be one of the uppermost there, he must sit next to Christ (on the one hand, or other) in his Kingdome (l).

Contrarily, the true Christian sueth in forma pauperis.

He looks not what he hath, but what he wanteth; he considers not what he is in the world, as if he were to purchase of man; but what his riches are towards God, when he is going to the throne of grace. Here he knowes his wants are more then his store his necessities beyond his bags. He lacks spiritual wine, milk, and bread, and every thing, but he hath no money to buy. Therefore he must either come to Gods store-houle, without money and without price (m), or go without supply. He must beg, or starve, how great soever he be in the things of the world, he knowes he must be one of Gods Paupers, or prove a begger indeed. Hence, he rather begs, than boasteth. He comes not to Gods door as to a Market, but as to a rich mans dole, where Dives must put in for a share as well as Lazarus; or else Dives shall one day instead of begging of God, beg a boon of Lazarus, and go without [n]. He prayeth God be merciful to me a sinner, and stands at a distance too, as not worthy to come neerer (o); and not, God reward me for my righteousness for my merits, for my works of supererrogation? He hath (to his own apprehension) a sad, sorrowful, dejected heart when he comes before the Lord: he is more in longing then in speaking, more in sighings then in utterance; yea, the more holy, the more low, mean and poor in his own eyes, as Abraham (p), Jacob (q), David, whose language, not in a complement, but in a due sense of his own emptinesse, was, I am poor and needy (r).

And when he doth call to mind graces received, this alters not the case, to make him change his opinion, touching his own riches: even when he is fullest, he denies himself most, not as undervaluing the graces of God in him, but himself that enjoys them. Here he emptieth himself of the glory of them, and gives him the honour that is the Authour of them. If he labour in the Gospel more than some others, and be compelled for the necessary vindication of himself and his Ministry, to say that he laboured more abundantly than they all (s); he hath his iudges. his emendation of his

s 1 Cor. 15. 10

his speech at hand, whereby he restores the honour to him to whom it was more due; yet not I, but the grace of God which was with me. Not I, but Christ that liveth in me. ^{u Gal. 2. 20.} Not I but Christ that strengtheneth me (u). He is afraid of any word that drops from him, which may in the least derogate from God or Christ. If he do any thing, give any thing, he freely acknowledgeth, *de te Domine suppleo, quod non habeo in me*: ^{w1 Chr 29. 14.} all things come of thee, and of thine own have I given thee (w). ^{x Luk. 7. 4.}

Thus, this hypocrite comes unto God as the Elders of the Jewes unto Christ in behalf of the Centurion, for the cure of his servant, saying, *he is worthy for whom thou shouldst do this* (x); but the true Christian addresseth himself to God, as the Centurion himself, I am not worthy that thou shouldst enter under my roof, neither thought I my self worthy to come unto thee (y): the one is as bold with God, as ^{y ver. 6. 7.} Simon Magnus, with Peter, thinking to buy the Holy Ghost with money (z). the other is humble, as Peter, falling down at Jesus knees, and saying, *depart from me for I am a sinful man* (a). The one by his ignorant presumption gets no better answer from God, then the Sorcerer from Peter, *thy money perish with thee, because thou hast thought that the gift of God may be purchased with money* (b); the other by his humility hath boldnesse and accessse with confidence through faith (c), whereby he comes boldly (through his High-Priest) unto the throne of grace, and so obtaineth mercy, and findeth grace to help in time of need (d). ^{b Act. 8. 18, 19} ^{c Ephes. 3. 12.} ^{d Heb. 4. 16.}

This hypocrite in prayer is rather quarrellsome, than submissive. ^{Char. 6.}

He is proud, and therefore a small matter makes him quarrel. By pride cometh contention (e). He rather complaineth of God, if God be not at his beck, or come not at a whistle, to gratifie his lusts, and even to help him to smite others with the fist of wickednesse: rather than confesse his own wickednesse in putting up such a prayer, or holding such a fast. *Wherefore have we afflicted our soules and thou takest no knowledge* (f)? He is not (by his own account) behind with God, but God with him. He hath done a world of service, but is ill requited of God for his paines. His wages come short of what he might expect. He is farre from that submission, *not my will, but thy will be done*. If he be crossed in his expectation, he thinks God doth him wrong: If God delay him, he fainteth as Saul when Samuel stayed longer then Saul would have had him. If he deny him, his heart (as Nabals g) dyeth within him and becomes ^{* 1 Sam. 13. 8.} as a stone. He hath as base an esteem of God, when he findes he will not heare him in his unreasonable or unseasonable petitions, as Baals Prophets had of him when he refused to answer or regard them: for thus he saith in his heart, *the Lord will neither do good, neither will he do evil* (h); and, that it is in vain to serve God (i). ^{g 1 Sam. 25. 37} ^{b Zeph. 1. 9.} ^{i Mal. 3. 14.}

On the Contrary, the true Christian imputeth to himselfe the want of answer to his prayers. ^{Differ.}

He will not charge God foolishly *, when he deales most sharply; much lesse will impute to God what is the fruit of his own folly. If David be not healed so soon as he desires, and that for want of cure his wounds be ready to putrifie, yet he doth not lay the fault upon God as if he wanted either skil or care, power or love; but he layes all at his own door; *my wounds stink and are corrupt; why? because of my own foolishnesse* (k); either he was loth to be known of them; he concealed them till Nathan came and opened them (l): or he was loth to have them searched to the bottome, till God was faine to break his bones (m), to bring him to it; or the plaister smarted too much and pul'd it off too soon, and so the sore putrified. Whatever was the reason of his mourning, and waring, he would acquit God, *that he might be justified when he speaketh, and cleared when he judgeth* (n). ^{* Job. 1. 12.} ^{k Psal. 38. 5.} ^{l 2 Sam. 21. 7} ^{m Psal. 51. 8}

He examineth what sin it is that stoppeth the passage of his prayers unto God, or obstructeth the blessing desired. He checketh himselfe complaining for his misery, without searching his malady; and calls himselfe to the barre for Gods silence. *Wherefore doth living man complain? whats a man for the punishment of his sin? Nay, give over this for shame till one thing be done; let us search and try our wayes, and turn again to the Lord* (p). He therefore diligently enquireth, when God answereth not, what want of repentance, faith, zeal, humility hath shut up the doores of Gods treasure, and restrained the sweet influence of his mercies, who in

q Psal. 65. 2.
r Psal. 21. 3.

himself is willing not only to *heare prayer* (q), but to *prevent him with the blessings of goodnesse* (r).

s Isa 63. 17.

u Ibid.

w Ezk 36. 26.
x Jer. 32. 40.

y 1 Chr. 29.

z Ex 4. 25. 26.

a Ezra. 9. 15.

b Mat. 20. 11.
12.

c 2 Sam. 7. 18.

d 2 Kings 6. 33

e Mic 7. 9.
Char. 7.

Not, but that the righteous do sometimes expostulate with the Lord, as the Church under a great cloud of spiritual desertion, as well as of outward affliction; *Why hast thou made us to erre from thy wayes, and hardened our hearts from thy fear* (s); But this they do, not as quarrelling, but as wrestling by further prayer, *Return for thy servants sake the Tribes of thine inheritance* (u). Not as accusing God, but as bemoaning the hardnesse: of their own hearts: not that God had done lesse then he owed them, but that they had lesse grace than they should, and might have had: not charging him as the Authour of their disease, but lamenting that the Physician had left them: they confesse the sicknesse to be of their own preparing; but the remedy whether granted, or delayed, to be only of God. It is an expostulation putting God in mind of his promise to cure them of *the stone of the heart* (w); to put his *fear* into their hearts that they never more depart from him (x); that he may be pleased to make good his word, and to keep those weak beginnings of goodnesse sowed in them by his Spirit, *in the purpose and thoughts of their hearts for ever*, and to *prepare their hearts unto himself* (y); not arguing their impatiency at Gods delay, but lamenting their own iniquity in procuring the malady, and keeping off the remedy: it is their moan, not their clamor; their lamentation, not their oburgation: it is rather a wooing of him, than a chiding; as lovers sometimes expostulate with their loves, the more to incline them to them.

Thus, this hypocrite is ready to scold at God as Zipporah at her husband (z), if any thing come from God which he likes not: the true Christian speaks unto God as Ezra when he saw things prospered not as he had prayed and expected, *Behold we are before thee in our trespasses; for we cannot stand before thee, because of this* [a]. The one murmures for not receiving more than bargain, having *born the heat and burden of the day* (b); when others, who wrought lesse, received as much as he; the other thinks all too much, and cries out with David, *who am I, O Lord God: and what is my fathers house, that thou hast brought me hither* (c); the one faith as that wicked King, *Behold, this evil is of the Lord, what should I wait for the Lord any longer* (d); the other faith, *I will beare the indignation of the Lord, because I have sinned against him, untill he plead my cause, and execute judgement for me* (e).

This hypocrite, in prayer is altogether against formes, or looks most at formes.

Either he throwes away all formes, or he is more for forme then for substance, for the clothing, then for the body: and more for the body, then for the Spirit of prayer. The *bodily exercise*, whether within forme, or without, is his Darling, how void soever of the life and power of the *prayer of faith*. Not that every one who useth a forme of prayer, is an hypocrite, no more than every one that prayeth without a set forme, is sincere. There is a difference to be put between no forme at all, and nothing at all but forme, either of them may be nought, neither of them absolutely good, or sufficient.

All formes are utterly hateful unto some spirits, who will have no formes at all, in whom yet there may be deep hypocrisie. The Spirit of prayer lies not in a gift to conceive a prayer in our own words according to the occasion, *extempore*, without all premeditation: although this be an excellent gift, especially in a Minister, Householder, or other that is to be the mouth of the company in prayer. But yet such as an hypocrite may attain unto (as well as to the gift of prophety) by use, by often hearing of the words and prayers of able Christians, by reading, memory, and boldnesse, many become both able to expresse their petitions in fit words, and forward (haply too forward) to shew their faculty; being proud to be the mouth of the company, and fitted and affected more or lesse according to the company. And from the pride of their extemporary gift, they easily grow to extravagant and inconsequent petitions, vain repetitions, and (which is more sinful and dangerous) to a loose and unreverent boldnesse with the Lord; so that, praying in company, they either

either cool the zeal of the company, or make them afraid to joyn with them: many of Gods dear children may want that natural *Anamnesis*, or art of memory, through defect of education, use, or constitution; but they have all that spiritual *Remembrancer* which at all assaies *helpeth their infirmities* (f) and *bringeth to their remembrance* f Rom. 8. 26. *whatever is meet to be said unto God.*

This hypocrite therefore in praying may conceive a prayer well, without a set-forme, and yet be but formal: yea, and in exprelling those conceptions, may feel some warmth of affections (because pleased with the child of his own brain;) yea, he may shed *teares* in prayers, as *Esaie* for the blessing, which both before and after he despised. Nor is it unlikely, but, while good notions passe through his head, and good wordes through his lips, some good motions also should stirre in his heart. But they are but sparkes which fly out at the tunnel of the Chimny that suddenly vanish. So that God may say of them as of the good words of old *Israel*, *they have well said, all that they have spoken; O that there were such an heart in them,* &c. (g) that is, an heart answerable to their tongues, which he knew to be wanting. g Deut. 10. 16.

Or, on the other extreame, he is all for forme, pleasing himself in a forme of words, not because more spiritual, but because more easie and familiar: not because they better expresse our wants and desires, but because they suit better with a carnal heart. Men are loath to be at too much paines to draw up their petitions, and more unwilling to lay open their hearts too farre in a more particular confession of sins, which general formes will ease them of. They like well the short prayer of the *Publican* confessing sin in the general (although not with his Spirit) *God be merciful to me a sinner;* but, not to labour as *David* in his *Penitentials*, to lay open particular finnes. By this meanes it comes to passe, that he repeateth the words of another; without sight or sense of his own peculiar wants or finnes, as many men by often swearing come to be altogether sencelesse of the sin, and without spiritual affection to the thing desired, much more without desiring any thing not mentioned in the forme; for, he accounteth it needlesse, as holding the forme, how general and short soever, to containe as much as he needeth to desire.

He that is so superstitiously wedded to this of a forme, that he accounts all other prayer but babling, declares plainly that he is a stranger at home, and that he is of opinion that he needs to go no further in searching out his own finnes, than to his *Prayer-Book*; being loth to heare conscience speak in his eare, much more in the eares of others any more then general failings and frailties which no man is free from; and, which he thinks he may without prejudice, more freely confesse, it being no more than every one knowes by himself. But (as the Wise man (h), said truly) h Eccles. 34. 17. *a mans mind is sometimes wont to tell him more then seven watch-men that sit above in an high Tower.* And let the forme be what it will, he cannot pray for every thing by book: other mens words cannot alwayes expresse what he sometimes hath most need to crave, nor meet with and rip up those more secret sins that he hath need to confesse; no nor haply his own words neither; no nor yet the words prescribed of God, unlesse he bring a Spirit to those words, to animate them, and to make them extend to reach all his wants, by putting under those generals so many particulars as they naturally comprehend under them, and he hath need to enumerate in his prayers, to make his prayer effectual.

It is an easie matter for the hypocrite to say *Abba, Father*, with his mouth, but, as no man can say that as *Jesus* is the Lord but by the Holy Ghost (i); as believing it, i i Cor. 12. 3. and receiving benefit by him, so no man can cry *Abba, Father*, with faith, feeling, and affection, but he that hath received the Spirit of Adoption enabling him thereunto (k): The more dextrous and ready therefore, he is in his formes, the further off he puts spiritual praying, and the Spirit of prayer from him k Rom. 8. 15.

On the Contrary, the true Christian useth all other things in praying, as attendants upon the heart.

Differ.

He is for the substance and life of the duty, that his prayer may be set forth before God

God as incense, in the Censer of faith, and the lifting up of his hands, by
 k Psal. 141. 2. the Spirit of faith, as the evening sacrifice (k), in what manner soever uttered.

He refuseth not the help of all formes, especially in publick, wherein God himself had a hand in prescribing them for publick use. Aaron had his forme of blessing prescribed (l). Hezekiah kept the Levites to the Words of David, and of Asaph the Seer, l Num. 6. 23. who sang praises with gladnesse, and bowed their heads and worshipped (m); as being m Hosea 14. 12. who sang praises with gladnesse, and bowed their heads and worshipped (m); as being spiritually affected therewith, although they kept to those formes. And even such words, when uttered with the heart, are acceptable calves of the lips (m). Yea, and in his more private devotions, if he be slow of speech, unable to compose a prayer of his own impertinent expressions and apt method fit for others to joyn with him in, he can without scruple, or prejudice make use of printed or written bookes that suit best with his occasions and necessities, and which favour most of the Spirit of prayer in the matter, and composure. Because this, in time, will bring him to pray in his own words by imitation; and, in the meane time, furnish him for the exercise of prayer in his family, or with others, when not fitted to speak before others in his own words, which yet he maketh his own by pouring out his heart with the words he readeth, or heareth read unto him: hereby also he holds up the reverence and honour of the duty: for though God will bear with many solæcismes in the private closet-prayers of a devout soul; yet unto men, unapt and rude expressions (although coming from an honest heart) are either tedious, or ridiculous and occasion their taking of Gods name in vain; as is too often seen in many that are proud of their own parts. Thereby also is he put in mind of sundry petitions for private prayers, which of himself he thought not of; to confesse sundry sins which he took no notice of, and to stirre up good affections, which he may the more easily renew in the same or the like words in his secret devotions.

He useth holy prayer, not as acting a part of wit, memory, or rhetorick, as cunning beggars that make a trade of begging; but, as a duty, and as a work of wisdom and grace; and therefore he takes that way wherein he may best glorifie God, and do most good to himself in the due performance of it. If he cannot go without crutches, he is not ashamed to use them, rather than stumble and fall by the way.

On the other hand, he tyeth not himself nor the Spirit of God to a flint, or a forme of Words, never to vary upon any occasion. Nay, variety of occasions necessitate Gods people that would aptly expresse themselves to God, to vary their very publick formes, as well as more private addresses. For this makes them expert beggars and prevalent suitors at the throne of grace: for a Christian having variety of wants and complaints, wanteth for no suits, and variety of suits makes him to suit himself accordingly with words, wherein to put up his petitions; at least in private, or, if not with words, with groanes, that speak, and speak more then other mens words. It is enough to God, if the heart speak, although the voice be inarticulate. We heare of no words uttered by Moses, when God cries out unto him, let me alone that I may destroy them (n). If the Christian do but bray as the hart (o), chatter like the swallow (p), pray by sighing, where he can do no more, if the lips do but wag, although the tongue be not heard, as Hannahs did (q), through extremity either of affection or affliction; God heareth and answereth. Sometimes his heart longeth for something, but he knoweth not what (as children that cry, but cannot tell what they ayle) till the Spirit suggest it, or the Word hit upon it: yet even in this case, he that searcheth the heart knoweth what is the mind of the Spirit (r); and even before the poor Christian is able to speak, God answereth, and granteth the thing even to him that could not speak for himself.

Thus, this hypocrite is more for the month than for the heart, for a sound or forme of words, than for the mind of the Spirit; the true Christian is more for the heart than for the lips: the one keeps a stirre about or against words, the other looks above all things that his prayer [whatever his words be] proceed not forth of fained lips [s]; the one affecteth the ordering of the voice, the other takes more pleasure

n Deut. 9. 14.

o Psal. 42. 1.

p Isa. 38. 14.

q 1 Sam. 1. 13.

r Rom. 8. 26.

s Psal. 17. 1.

sure in the melody of the heart. The one is very choice of the cabinet, the other takes more care of the jewel.

This hypocrite is joylesse in prayer.

Char. 8.

He may rejoyce to shew his faculty, wit, memory, elocution, passion and earnestnesse; or, as a man rejoyceth to pay his rent to his Landlord, when yet he takes little pleasure in the parting with his money: so he is glad he hath paid God this debt, and that the businesse is done, rather than because it is well done. He is more glad he is at the end of his prayer, then when he began it. *Amen*, is the best word in it, not because 'tis the word of his faith, but the close of his prayer. He is more glad of something that followes after, than of the prayer it self: and he more willingly goes to pray with an eye to that, than to see him that is *Invisible*. After prayer, he shall go to dinner, to play, to bed, therefore is very glad to heare you call to prayers: he comes to it with all his heart; but it is for the belly, the bones, &c. Food, or rest, that makes him so willing, not as *delighting himself in God* (t), or as drawing neere unto him. Job. 27. 16.

No time comes amisse for those things, wherein we delight: but this hypocrites delight is in somewhat else which is not to be enjoyed, till prayer be over. He performs it therefore as a task in reference unto God, but delights in it as a key to somewhat else he loves better. All men are in part flesh, but the hypocrite is altogether fleshly, notwithstanding his partaking of some common graces. Hence prayer and all service of God is a *wearinesse to the flesh*, even in the best. But unto this hypocrite a meere drudgery which were it not for some other end, he would never be tyed unto. And so much un sanctified men, when they are disposed to speak truth, are content to speak; *Behold what a wearinesse is it? and yee have snuffed at it, saith the Lord of Hosts* (u). He likes well the Priests allowance, but he hath no delight in his work: Mal. 1. 13. he is weary of it, and takes it in snuff to be tyed to so much, especially after so long an intermission during the Babilonish captivity.

Contrarily, *the true Christian prays with delight, and joy in the Holy Ghost.*

Joy in the Holy Ghost is a principle Territory of the Kingdome of God (w), for the Rom. 14. 17 coming whereof, is one of the chief petitions in the Christians prayer. He therefore must needs *with joy draw water*; with this bucket of prayer, out of the wells of salvation (x). He must needs joy in that which brings joy unto him, a full joy, a 1st Isa. 12. 3. joy that no man shall take from him. If *believing* make him to *rejoyce with joy unspeakable and full of glory* (y); Prayer, that brings him into the presence of that God 1st Pet. 1. 8. (in whose presence is fullnesse of joy z) and brings God into his bosome not only to lean on it, as Christ on *Johns*, but to enter in and dwell there, must needs make him to joy before God according to the joy of harvest; and as men rejoyce when they divide the spoile (a). By this meanes, *the meek shall encrease their joy in the Lord, and the poore among men shall rejoyce in the Holy one of Israel* (b). 1st Isa. 9. 3. 2nd Isa. 29. 19.

Desires after him whom his soule loveth, stirreth up prayers, and prayers obtain satisfaction, and satisfaction procureth joy. This brings God and the Christian together as two lovers, who take pleasure and joy in one anothers company; and make the Christian to break out into singing, *I love the Lord, because he hath heard the voice of my prayer* (c). As David, he goes to the house of God with the voice of joy and prayer (d). When he goes to the Altar of God, he looks on him, as his exceeding joy (e). He is never well nor merry at heart, but when he is by prayer of faith conversing with God. *I have loved the habitation of thy house, and the place where thine honour dwelleth* (f). In absence he is restless, *my soule thirsteth for God, when shall I come and appear before God* (g)? he hath no joy of his life, till prayer have brought God and his soul together again. Ps. 18. 1. Psal. 42. 4. Ps. 43. 3. Ps. 68. Psal. 42. 2.

Yea, the time of prayer is the best and sweetest time that the Christian enjoyeth on this side heaven. Therefore though he yield to the necessities of nature, and calling; yet is he sorry that so much time must be spent upon them, and withdrawn from this exercise of prayer; but glad to think of that day wherein prayers shall be wholly turned into praises and *Hallelujahs* for ever. And although corruption be

an heavy enemy to all holy duties but especially to prayer: yet it is the comfort of his soul that shew drags corruption in chaines after the triumphant chariot of grace, and he joyceth to think how he shall leave the body of sin behind him at the entrance of the soul into the Capitol of glory.

Thus, this hypocrite goes to his prayers, as the Israelites went on their journey to Canaan, with murmuring and repining; the true Christian accounts of prayer as the Psalmist of Jerusalem, preferring it above his chief joy (h): the one is al'amort, for want of faith to believe that he shall receive any thing from the Lord: the other is merry, because he knowes his prayers cannot miscarry. The prayers of the one are like Jehoshaphats ships of Tharsish that were made to go to Ophir for gold, but were broken by the way (i); the prayers of the other are like Solomons Navy that go through with the voyage, and bring from thence the gold that they went for (k). Mo marvail then if the one be joylesse, and the other full of rejoicing.

Char. 9. This hypocrite prayeth, but without repentance.

He knoweth that God will never suffer him to plead and reason with him for his benefit untill he hath washed and made himself clean by putting away the evil of his doings (l), and that so long as he regards iniquity in his heart, the Lord will not heare him (m). Yet he will adventure to rush into Gods presence with unwashen hands and heart, without remorse or godly for sin, even when in a formal manner he confesseth it sorrow While he confesseth it, he loves it and when he asketh pardon of it, he is unwilling to forsake it; when then will this man find mercy (n)? And, although it be a maxime in reason and nature unknown scarce to any that God heareth not sinners. Yet sometimes he growes so impudent, that he will steale, murder, commit adultery, swear falsely, &c (o). (so he can do it closely and not be discovered) and come and stand before God in his house (p), and thinks that by a few prayers he can wipe his mouth (q) so clean, that no man shall be able to say this is the man that hath done these abominations: Thus he comes to the house of prayer, to make it a den of thieves (r); a sty of swine and unclean beasts, a kennel of dogs, a brothel house! the voice of prayers soundeth ill in the mouth of a swearer, drunkard, lyar, &c. yet, who so seemingly devout and diligent at Church, and so affectedly zealous of attending upon the publick prayers of the Church as those wretches who are so leud and vile as all civil men shunne their society, as fitter rather to keep company with beasts and swine then with men, professing godliness.

Differ. On the Contrary, the true Christian dares not look God in the face without confessing, and forsaking his sin.

He never adventures into Gods presence, but he first sits down and considers what the Lord requireth of him. He findes that he must wash and cleanse himself from all filthinesse of flesh and spirit, or he will finde a sower welcome from him that is of purer eyes than to behold iniquity. He therefore resolveth, I will search and try my wayes, and then make his addresse to God (s). I will wash mine hands in innocency, and then, will I compassse thine Altar O Lord (t). He is not a God that hath pleasure in wickednesse, neither shall evil dwell with him (u). Therefore he seekes by all meanes to bath himself in the favour of Christs blood. and to use all possible endeavours to be freed from his sins and to keep himself from his iniquity, that God may not reject his prayers.

Not that he can hope to be absolutely freed, as to be able to say he hath no sin remaining in him (which, whosoever saith, hath the ly (w) given him by the God of truth;) but, he doth not willingly retaine it as a sweet morsel under his tongue; he doth not hide, but discover it; he doth not beg the life of it, but desires the speedy death of it, and cries out as a man undone, untill he be delivered from the body of this death. It is one thing for a man to carry about him a sore which he cannot wholly be cured of after all meanes used to heale it; another, to lap it up and let it fester wilfully not suffering any hand to cleanse or touch it. He layes open his grief, he seekes cure, omits no meanes, layes hold on all opportunities: and this makes him capable of access to, and acceptance with God.

Thus, this hypocrite like Naaman likes well of Gods mercy, and earnestly craves it.

it, but he hopes God will wink at his *bowing down in the house of Rimmon* (x), will ^{x 1 King. 5. 18} take no notice of his petty oathes, secret fraudes, adulteries, covetousnesse, &c. The true Christian deals with his most beloved lusts, as both people and Priests were to do with the *sin-offering*, bringing it before the Lord, and laying his hands upon it and kill it, and *dip his fingers in the blood thereof* (y); the one *hardeneth his heart in* ^{1 Lev. 4. 4, &c.} sin, and *falls into mischief* (z), the other *confesseth and forsaketh his sin, and so findeth* ^{2 Prov. 28. 14.} mercy.

This hypocrite prayeth without affiance.

Char. 10.

And this must needs be so, seeing he prayeth without repentance. How can he cast himself upon God, that will not cast off his iniquity? Sin lies like a great gulf between God and the sinner, as between *Abraham and Dives*; affiance is the highest act of faith, impenitency the strongest argument of infidelity. How then can he place affiance in him, with whom *evil shall not dwell*? Hence it comes to passe that the *sinners in Zion are afraid*, instead of trusting in God; why? they cannot apprehend him as a God reconciled, as a Father, but as a *devouring fire*, as an *everlasting burning*, with whom they have no hope to dwell (a), but to be consumed by him. ^{2 Isa. 33. 14.}

The same force that lust hath to draw men from obedience, unto sin, the same power the hypocrite will surely find it to have to keep him off from trusting in God in his greatest need of rowling himself wholly upon the Lord, neither can the prayers of the righteous, no not of *Noah, Daniel, or Job*, stand this wretch in any stead *. For as the Load-stone rubb'd with Garlick loseth his attractive vertue, so prayer tainted with the rank savour of a rotten heart cannot draw any mercy from the God of mercy. The foule wide mouth of sin out-cries the voice of prayer uttered by the most righteous man on their behalf, makes deaf the eares of mercy *.

* Ezek. 4. 14

Contrarily, *the true Christians prayer is the voice of faith.*

* Jer. 7. 16.
Differ:

His faith first sues out a pardon, and then out-cries all his sinnes. Faith takes livery and seisin of the purchase Christ made for the penitent sinner, and then by the manuduction of the same Christ, it leads him into the presence of God with confidence and boldnesse. It makes him go *boldly to the throne of grace*, whereby he finds *grace to help in time of need* (b). It *entreteth into that which is within the veile* (c), even into Christ himself. <sup>b Heb 4. 16.
c H. b. 6. 19.</sup>

Therefore if he begin his prayers with weeping, as *Jacob* (d); if he have mingled ^{d Hosea 11 4.} his drink with his teares, as the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord (e); yet so often as he *soweth in teares, he reapes in* ^{e Psal. 102. 9.} joy (f). ^{f Psal. 126. 5.}

He that begins his prayer with *how long wilt thou forget me* (g)? closeth thus, ^{g Psal. 13. 1.} *I will sing unto the Lord because he hath dealt bountifully with me* (h). What makes him ^{h ver. 6.} so suddenly to change his note? this, *I have trusted in thy mercy, my heart shall rejoyce in thy salvation* (i). If at sometimes he maketh his bed to swim, and watereth his couch with his teares (k), the next newes we heare of him is an *omvixor*, or a song of triumph, *Depart from me all ye workers of iniquity, for the Lord hath heard the voice of my weeping, the Lord hath heard my supplication, &c.* (l) His teares are teares of <sup>i ver. 5.
k Pl 6. 7.</sup> faith, as well as of repentance that soak the soyle of divine mercy to make it yield more plentifully to his afflicted soul. He may go forth weeping, but he beareth precious seed, therefore he shall *doubtlesse come again with rejoycing, and bring his sheaves with him* (m). He hath no sooner ended his prayer (which he laid in water) but immediately he receiveth what he prayeth for, either in fruition, or in certain expectation; if not in kind, yet in exchange and to advantage, because he trusteth God with his prayers. ^{m Psal 126. 6.}

Thus, this hypocrite is like an unwise Archer that shootes away his prayers without expectation of ever finding them again; the true Christian sends his faith, as *Jonathan did his boy, to gather up all the arrowes* (n), which he shootes, and to bring them to his master. The one *fisheth all night, and catcheth nothing*, because he goes a fishing without Christ: the other no sooner, at Christs command, exerciseth his

n 1 Sam. 10. 38

faith as the plummet, to sink the net of his prayer, to make a draught, but he encloseth a multitude of fishes (o); blessing in abundance beyond expectation; or prayers.

Char. II. *This hypocrite oft-times restraineth prayer.*

p Job. 15. 4.
From *עץ*
imminuit de-
traxit, restrinx-
it.
q Job. 36. 17
r Gen. 7. 11.

He seemes in the general to be much for it, but he oft-times stifles it in the birth. He offends as much in the measure, as in the manner of his praying. He casteth off fear, and restraineth prayer before God. That is true of this hypocrite, although unjustly charged upon Job (p) the word * signifieth the with-holding or diminishing of that which would abound; as, where it is said, he maketh small the drops of water (q); that is, he restraineth that plenty of rain that otherwise would fall like a Cataclysm, or as whole rivers at once, causing an inundation like that of the Deluge, when the windowes of heaven were opened and the fountaines of the great deep broken up (r).

s Mat. 6. 5.
t 1 Kings 18. 26
u Mat. 6. 5.

He not only neglecteth occasions and opportunities of prayer, especially in secret (which he cares little for,) but also checketh and suppresseth many motions thereunto in his own heart; or, if he give any way thereunto, it is with an unwillingnesse, with laying hands upon the movings of his spirit that they may not exceed some short come-off with God, as men that care not how few words they use to them, of whom they are weary. Sometimes he is for superfluitie of words, so that he runnes out into vain repetitions, not only unto tediousnesse, but even unto nauseousnesse or loathing, as the Heathens, who think to be heard for their much speaking (s), as the Prophets of Baal from morning even untill noon (t). But this is in publick, that he may be seen of men (u); but in private he is short enough. He is not so long in the one, but he is as brief, even to quenching of the Spirit, in the other. But this is one of those adversaries of which God will ease himself, and one of those enemies of which he will be avenged (w).

w Isa. 1. 24.
Differ.
x Pl. 41. 3.
y Pl. 62. 8.

Contrarily, the true Christian poureth out his soul unto God.

z Plal. 39. 1.
a Pl. 38. 9.

This is not only Davids practise, I pour out my soul in me (x); but his precept to others, poure out your hearts before him (y). He doth not mince the breathings of his soul, and suppresseth them, as he did from good words while the nicked were before him (z), untill he could hold no longer, but layes open to God all his heart at once. All my desire is before thee (a). He concealeth nothing, suppresseth nothing; opens all the windowes of his soul, breakes up the fountain of that great deep, that nothing shall be restrained or diminished. As a man opens all his heart to his friend, imparts to him dulcia atq; amara, all his sweets and bitters, that he may rejoyce with him for the one, and pity and pray for him by reason of the other, so the Christian acquaints God with the sowre as well as with the sweet part of his condition, afflictions as well as comforts, wants as well as blessings, corruptions as well as thanksgivings, with humiliation as well as rejoycing. He is afraid to scant God in prayer (especially when the Spirit of prayer jogs him by the elbow) lest God abridge him in his graces and comforts; or, that his enemies should exceed him in devotion, and that God should heare their bawling to his prejudice.

b Amos 8. 5.

Thus, this hypocrite is as those that swallowed up the needy by making the Ephab small, and the socket great (b), letting God have as little of his prayers as he can, for his mony; for the mercies he bestoweth: the true Christian is as they who give good measure, pressed down, shaken together, and running over (c); so poureth he his prayers into Gods bosome: the one prayes, as the niggard gives, and receives accordingly; the other prayeth as the beggar, he openeth his mouth wide, and God fills it (d).

d Ps 81. 10.

Char. I. 2.

This hypocrite at other times, exceeds measure in his praying.

When nothing is (in his account) to be gotten by his prayers (as what thinkes he shall I get by praying long in secret, where no body sees me, nor mindes me?) he is short enough, as we saw but now. But when either affectation to be seen of men, or his belly, avarice, and an heart exercised with covetous practises, call forth his prayers, there he needes rather a gag than a raw egge. If any body will take notice of him, applaud him for his excellent gift in prayer, and point after him and say, this

is he: he will then wyre-draw his prayers, pump for words, even unto vain repetitions, in the Synagogue, streets, market-place, any where, every where, if company flock about him (c). If he mean to make a gain of his devotion, away he gets to some rich widdow or other women of estates, and there he will be very devout, frequent, fervent, large in prayer: this is not his main businesse there, he aims at somewhat else, by causing her eitherto spend upon him, or to give unto him, so long till she want it her self. He devoures widdowes houses, and for a pretence makes long prayers (f). e Mat. 6. 5. f Mat. 23. 14.

And, indeed all prayers of the hypocrite are long, too long, although never so brief: either, because the words out-go or go without the heart; there, even two words are too many: when men draw neere to God with their mouthes and lips, but with their hearts are farre from him (g). Or when men repeat the same things over and over again, to make up the tale of their prayers, as Papiſts, their Ave-Maries, and Pater-Nesters, by fives, sevens, and tens, or any other number, prescribed by their Priests to their ignorant and superstitious Devoto's, that think they have abundantly served God, and merited too, by saying their prayers (which they understand not) untill they have runne them up to such a number. This is not Christian but Heathenish (h). Or when prayer is so long continued, that other necessary duties are curtailed, yea thrust out. As some seem very zealous for the publick prayers to be read all at length, even when both the Sacraments happen to be administred at the same time. Nothing must be left out of the prayers, for the Sermon: but rather let the Sermon stand by, or be abbreviated; not that this hypocrite is so much in love with prayer, but because out of love with preaching, that sometimes flies at his bosome and takes his lusts by the throat. Such were those Hereticks of old called, *Enchiræ*, *tantum orant*, *alias otiosi* *. Only they pray: otherwise are idle beasts. And such the Monkes at this day who professe to do nothing but pray. g Mat. 23. 13. h Mat. 6. 7. Cat. 1. 14. * August. de Hares. cap. 37.

Contrarily, the true Christian measures his prayers by his affection.

He considers not how many words he uttereth, but with what heart; not so much the smoak that goes out at the top of the Chimney, as what fire and fuel there is on the hearth. If occasion requireth he can enlarge, if necessity call for abridgement he can contract. Not the voice, but the heart makes the musick in Gods care, and in his own esteeme too: if these go together, he sticks not at length.

Non sunt longæ, quibus nihil est, quod demere possis *.
That is never too long, that hath nothing too much.

* Mart.

His heart having first begun the work, wordes are seldome wanting, especially to an experienced Christian, an old disciple: but yet he had rather want words, than matter: and both than spirit: he is not curious of his words, but careful of his heart; Nor will he let the Mill go longer, than the heart affords water enough to drive it, although he shut down much sooner than he intended, to prevent hurt and damage to himself. He prays soberly and reverently, as to a wife and mighty God, remembering that of Solomon, *Be not rash with thy mouth; and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth, therefore let thy words be few* (i). that is, no more than he hath well weighed, and findes to be acceptable to God and to obedient eares. i Eccles. 5. 2.

He useth prayer to sanctifie other duties, not to exclude them: to draw down a blessing upon them, not to deprive himself or others of them. Prayer fitteth him better for every other duty, and every duty duly performed fitteth him better for further prayer. Therefore he exerciseth himself unto all duties, that by their joynt force and mutual assistance, he may gain the more, and go on with more comfort. Christ had his times for Duties, for praying as well as preaching; for preaching as well as praying. He prayed much, yet he did not only pray. In the evening he went to the Mount of Olivest to pray; and early in the morning, returned into the

Temple to preach. The Christian therefore will sometimes abbreviate his prayers, at least *vocal*: not that he may withdraw himself from God, but that he may performe duties to men.

Thus, this hypocrite is found with *the scant measure that is abominable* (k); even in the measuring of the things of God, and thereby scanteth, yea robbeth both God and man of their due proportions, the true Christian observeth his rule even in these things as well as in other matters; he will do no unrighteousness in mete-yard, in weight or in measure (l). The one seeking himself, measures all corn by his own bushel; the other, seeking the good of many that they may be saved, brings all to the standard of the Sanctuary: the one cares not who suffers, so he may please himself; the other pleaseth his neighbour for his good unto edification (m); the one prays, as some preach Christ, even of envy and strife, the other doth both of god will (n).

4 Mica. 6. 10.

1 Lev. 19. 35.

m Rom. 15. 2.

n Phil 1. 15.

Char. 13. This hypocrite is not for prayer alwayes.

o Amos 8. 5.

p Job. 17. 10.

q Isa. 7. 12.

He will pray when he seeth his own time. He will stint God in time, as well as in measure. He will be master, not only of his own time, but of Gods too; When will the Sabbath be gone (o)? Sometimes he will delight himself in the Almighty: but, will he alwayes call upon God (p)? Every one that knowes him, can make the answer for him, no, he will not: especially, in secret, where none but Gods eye can behold him. Upon some extraordinary occasions, in extraordinary cases he may seem very devout. But he is modest, he will not trouble God too farre, nor too often, *Ahaz will not ask a signe*, even when God bids him, lest he should tempt the Lord (q); A great piece of modesty in shew; but a sure symptome of infidelity. He would not ask a *signe*, because he could not believe the thing; not to avoid troubling of God, but himself. He seemes very mannerly, but shewes himself very malapert.

r Isa. 30. 18.

s Prov. 1. 30.

t Psal. 32. 6.

Differ.

Or, if he pray at set-times; they are for the most part times of his own, or of mans setting: and beyond that you cannot drive him. In a *Lent*, especially upon a *Good-Friday*, he hath a great praying fit upon him, which is no better then *Sauls* fit of prophecy. He is then mighty devout, he could then finde in his heart to out strip a very Papist. But take him out of that mood, and you shall never finde him so again, till the same time come about anew. He considers not that there are times and seasons wherein God will be found, as there was a time wherein *Saul* (had he had eyes to see it) might have been established in the Kingdome: but that being let slip, there will after no place be found for repentance in God, to give such another opportunity. Thus as negligent Suitors lose their *mollissima tempora fandi*, their best opportunities of speeding, and therefore never speed, so this hypocrite misseth of the acceptable time, of the day of salvation wherein God might be found, because he will never come at God but when himself pleaseth. God waiteth to be gracious (r), and he ungraciously sleighteth all that waiting (s). Therefore, in the floods of great waters he shall not come nigh unto him (t).

u Prov. 28. 9.

v 1 Tim. 4. 5.

W Gal. 3. 12.

x 2 The. 3. 11.

On the Contrary, the true Christian prayeth continually.

He is not an *Euchite*, a praying Heretick, whose whole Religion and work is to do nothing but pray: for he that so doth, never prayeth. Evangelical duties are subordinate: and they are more than one. He that sets them by the eares is an enemy to them all. Every duty hath its time, place, and season. He that so takes up one as to exclude another, doth not take them up to serve Christ, but to oppose him. There is preaching for the Minister, hearing for the people (and he that turnes away his care from hearing the Law, his prayer shall be abominable u); meditation for both (v). There is a labouring with the hands the things that is good (x); and many other duties are incumbent on Christians as well as this of prayer. Therefore he is not here tyed never to do other, but never to omit this in its proper season.

Negative precepts require perpetual actual observance at all times, they admit of no intermission because sinne forbidden is at no time lawful: but Affirmatives bind only to the times and seasons proper for them. Then they are done *alwayes*, when done in

in their seasons. He omitteth none of the set-times and seasons of prayer, publick, or private. There are *certa tempora orandi*; set-times of prayer, as *Augustine* speaketh (y); y *De heres. c. 57* which if not fixed, men will soon neglect the duty; and if not observed, in vain are they appointed. To observe *dayes and times* (z), as placing Religion in that observation, is Superstition and Will-worship; yet, not to ty our selves to some times wherein we will pray, is Irreligion: For this makes us loose and carelesse of the duty, positing it off from time to time, till no time be left to performe it. At *morning*, *evening*, and at *noon* were *Dauids* set times, wherein he would pray and cry aloud [a]. *a Pl. 55. 17.* Besides which, as occasions were offered, he had his extraordinaries, sometimes at *mid-night* (b); Yea, sometimes, *seven times a day* (c); *Daniel*, *three times a day* (d). *b Pl. 119. 62. c ver. 164. d Dan. 6. 10.* Our Lord besides his daily devotions in ordinary, spent *whole nights* in prayer.

He prayeth all manner of prayer, sometimes he taketh to him words (*), sometimes his spirit prayeth when the tongue is silent, when his thoughts and desires are sent up unto God, even while he seemes to be doing another thing; short ejaculations in the midst of businesse, as old *Jacob* while he was blessing his sons, taketh breath as it were with this short expression, *I have waited for thy salvation, O Lord* (f). As *Nehemiah*, while he was in conference with the King prayed to the God of heaven (g); and as *Moses* while he exhorted the people to cast themselves upon God with faith and constancy, cried unto the Lord on their behalf (h). *e Hos. 14. 2. f Gen. 49. 18. g N. ch. 2. 4. h Ex. 14. 15.*

He prayeth alwayes, as not being weary, or fainting in his mind, even when he doth not presently receive an answer to his mind. Although the Lord do not presently appear in granting his petition, yet he knowes that importunity will at last prevaile even with unjust men (i); much more with the faithful God: therefore minding of the parable of his Lord, that men ought alwayes to pray, and not to faint (k), He will pray, and wait, and watch, and pray again; untill he receive an answer of his prayers. He will not only direct his prayer unto God, but he will look up (l) as a man that looks after the arrow that he hath shot out of his bow. Yea, if God be in a way of judgement, yet even in the way of his judgements will he wait for him (m), observing and serving his providence in every change of it, never giving over till he hath obtained grace to help in time of need. *i Luk. 18. 1. k ver. 1. l Pl. 5. 3. m Isa. 26. 8.*

Thus, he prayeth alwayes as a suitor at Court, who doth not deliver a new petition every moment, yet is a constant petitioner untill his businesse be dispatcht. He is ever in Gods way, stands in his eye; and, by his very countenance and carriage, lets God understand plainly enough what he would have, and what he waiteth for; and therefore is never out of mind, nor without hope of a blessing, which is there, and not elsewhere to be found. He is grown expert and skilful by his waiting, when to take his opportunities of time and place to advance his suit both for spirituals, and temporals. His wants are continual, he must have daily bread, pardon off sin daily, he is every houre subject to many evils and tentations, therefore he prayes daily, and never gives over at least in his heart and affections, in his thoughts and ejaculations, in his frame of spirit to the duty, and in the actual performance of it upon all occasions and opportunities: so that longer than he is praying, he is out of his element, he is not himself. Thus by prayer he walketh with God, as *Enech*; he is ever in his way, and eye: no gracious opportunity can escape him.

Thus, this hypocrite will serve God only by fits and starts; when he list himself: the true Christian serveth him at all times without intermissions or out-lips. The one prayeth as Mariners at Sea in a storme, but the storme being over their devotion is at an end; the other is as aged *Anna the Prophetesse*, who served God with fasting and prayer day and night (n); the one prayeth not at all, because he prayeth not alwayes, *n Luk. 2. 37.* the other prayeth alwayes (although he do many things beside) because he neglecteth no opportunity of praying.

This hypocrite if he pray in adversity, he casteth off prayer in prosperity. *Char. 14.*

He never troubles God, but when God troubles him. In health, wealth, peace, he

o Hof. 5. 15.

p Pl. 71. 34.

q 2 King. 3. 13.

r Pl. 10. 4.

s Prov. 1. 16.
Differ.

t Luk. 12. 15.

u Pl. 50. 15.

w Act. 9. 11.

x Pl. 104. 33.

34.

y Pl. 78. 36.

z Jer. 2. 31.

a Pl. 118. 28.

b Jer. 2. 17.

c Job. 22. 17.

he can comfort himself. He never prays but in trouble: *in his affliction he will seek God early (o)*. God is faine to go away and return to his place, else this man would never look after him. When God hath touched him, he acquaints God with his misery, but when times grow better with him, he excludes God from his mirth. He is of the mind of *Ajax* in the Tragedy; with God, a coward can overcome; but, a valiant man may do it, without God. He makes use of God, as of a doubtful friend: if he be in any great extremity, and can make no other shift, God shall then heare of him; he will try what God will do for him at a dead list; as Mariners in a storme; as the Israelites that could stand it out no longer, *when he slew them, then they sought him (p)*: so will he, not before, nor yet after; but hardeneth his heart as *Pharaoh*, so soon as the plague is over.

Most men in sicknesse and in distresse run to God for cure, that at other times have no remembrance of him. When they would have him to do any thing for them, that none else can: then they come about him as the young man in the Comedy; *O mi Pater!* but, deserve to be answered as he was, *Quid mi Pater? quasi tu huius indigeas Patris*. What do you come now with my Father, in your mouth? as if forsooth you wanted this poor old man, whom you have so long scorned. So God will answer those who scrape acquaintance with him in their troubles, and hang about him in their misery for deliverance, as sometimes the Prophet answered the King of Israel coming to enquire of him; *Go to the Prophets of thy Father, and to the Prophets of thy mother (q)*. They run to God in extremity, who afterwards think of him, as a woman past child-bearing of a mid-wife, as a lusty youth of a Physician; and, of prayer, as of a potion. Thus this hypocrite through the pride of his countenance, in his prosperity, will not seek after God; *God is not in all his thoughts (r)*: therefore, no more will he be in Gods, when his hand is gone out against him. He will laugh at their calamity, and mock when their feare cometh (s).

On the Contrary, the true Christian prays more, and more fervently in prosperity, than in adversity.

Prayer is not only his support in trouble, but his delight in triumph. In affliction he prayeth, for his comfort; in prosperity, for the sanctification of it. He seeth as great cause of returning to Christ, after healing, to give thanks, as there was at first to come to him for cure. He is as willing to acknowledge a debt, as to receive a favour: and to do his homage, where he cannot satisfie his rent. All the ten Lepers were hasty to come for cure; but only one (by Nation a Samaritan, but in heart an Israelite) came back to give glory to God (t). He knoweth that prayer is ordained not only to procure good to himself, but to give honour to God (u). Therefore he willingly offereth those voluntary and votary sacrifices, which the hypocrite withholdeth, when his need is over.

If he never prayed in earnest, till he was in a strait, as *Manasse*, and the Prodigal that had not God whipt them home, would never have come of themselves; yet though he began then, he will not end there. If he never poured out a prayer to his God till his chastening was upon him: It is because he was not before converted. Sometimes his life as a Christian, begins in praying, as a child in crying: so did *Saul* (who afterward was called *Paul*) to whom God sent *Ananias* to comfort him, and that upon this account, *for behold he prayeth (w)*. Affliction may make some Christians take up prayer, but then grace will never suffer them to lay it down again: His resolution is, *I will sing unto the Lord as long as I live, I will sing praise to my God while I have my being; my meditation of him shall be sweet, I will be glad in the Lord (x)*.

Thus, this hypocrite in adversity, is a flatterer: flattering God with his mouth (y); in prosperity, a scorner: joining in his heart with those that dare tell God to his head, *We are Lords, we will come no more to thee (z)*: the true Christian is as *David*, the more God exalteth him, the more he exalteth God, saying unto God that hath shewed him light; *thou art my God and I will praise thee: thou art my God, I will exalt thee (a)*; the one in time of his trouble will say unto God, *arise and save us (b)*; and, when he is saved, saith, *depart from us; what can the Almighty do for us (c)*. the other

other faith, after deliverance given, as *Hezekiah*, *The Lord was ready to save me, therefore we will sing my songs to the stringed instrument, all the dayes of our life in the house of the Lord (d).*

This hypocrite, if he pray in prosperity, he will not do it in adversity.

d Isa. 38. 20

Char. 15.

Sometimes he prayeth in adversity, but then he will not pray in prosperity: on the other side, he sometimes prayeth in prosperity, but then he refuseth to pray in adversity. He will never come up to both. He is but almost a Christian, and therefore cannot be entire in duty. What he will do, he will do. If God require more, he must do it himself, if he will have it done.

This hypocrite out of self-love, may have some kind of tendernesse towards God, and relenting for his hard opinion of him in former times, through apprehension of Gods supposed love, which he gathers from these outward things that are so sweet and savoury to him, and loved dearly by him; therefore he cannot but take it kindly that God is so liberal to him: upon which account he may be in some sort thankful for what he hath, and go to God for more. But in adversity he thinks the Lord deals hardly with him, and handles him too roughly: therefore he cryeth not, when he bindeth him (e). He returneth not to him that smiteth him neither doth he seek the Lord of Hosts (f). The rods put him out of love with the hand that useth it; and makes him really to do what Satan (who knew the nature of hypocrites, but understood not the power of grace) undertook *Job* should do, namely to curse him to his face (g). So that wretch, in a time of extrem famine, Behold this evil is of the Lord, why should I wait on the Lord any longer (h)?

e Job 36. 13

f Isa. 9. 13

g Job 1. 7

h 2 Kings 6. 33

So, in trouble of conscience (which to the hypocrite is his first taste of hell) he is scar'd away, as *Cain* from the presence of God, who fell to building of Cities (i) to put the curse out of his mind: In a word, instead of praying there is no voice comes from him, but that of murmuring and quarrelling, as if Gods ways were not equal, or just: like the vassals of Anti-Christ, who gnawed their tongues, and blasphemed the God of heaven because of their pains and their sores, but repented not of their deeds (k).

i Gen. 4. 17

k Rev. 16. 10

The hypocrite when he is at ease and hath nothing to disturb or discourage him, may by some helpe of education, natural parts, common illumination, and meditation, make a shift to pray, and that eloquently, and aptly, to the admiration of many that hear him, yet without the spirit and life of prayer; But when the floods of great waters come, then he failes. Prayer indeed is a spiritual work, but is many times done carnally. He brings the body of the sacrifice, and is his crafts-master in killing and dressing it, and laying the several parts and peeces in due order upon the Altar, but he wants fire to burn and consume it: at least, he wants the fire of the Sanctuary. It is strange fire, if any, that he puts to his sacrifice, and so it cannot be acceptable to God by *Jesus Christ*: It is a fire kindled by a burning glass in the summer of prosperity, not fire from heaven, that will keep in, in the winter of tribulation.

Differ:

Contrarily, the true Christian prayeth as well in woe, as in weale.

He draweth water with a double-bucket, whereof the one is going down while the other is coming up. If one be coming up in his prosperity, the other is going down into the wells of salvation in his greatest extremity. And although the ill natur'd child, and the bastard, the hypocrite runs away when he is beaten, as fearing his father more than he loves him, yet the true child of God submits to his fathers correction, even when he useth most severity. Not fainting when rebuked of him (l), much lesse running from him. Correction diminisheth not his love and duty, but rather addes more filial fear and reverence thereunto; making him no lesse natural, but more respectful; nor lesse serviceable, but more diligent; no lesse confident of Gods favour, but more careful to recover and keep it. In his affliction he will seek God early (m) and ply him with most diligence.

l Heb. 12. 5.

m Hol. 5. 15

Affliction therefore is noted as a special time and occasion laid hold upon by a child of God to pray. Is any afflicted? let him pray? As if prayer were never more in season then when God not only layes on troubles, but goes away and hides his face: Then is his child most earnest to seek him, not giving over till he hath not only found

L I

him

him, but overcome him by his prayers and teares: then is he most forward, most hopeful, filling heaven with the sighes of his heart, till his heart come to befilled with heavenly comforts.

2 Heb. 12. 8

Thus, this hypocrite shewes himself a *Bastard*, because he will not *endure chastisement whereof all are partakers* (n), without running away from God; the true Christian never shewes himself more to be a son in keeping close to his father, than when he is under the rod: the one is stubborn, and will not bow, and therefore is broken (o); the other is ducible, kisseth the rod, and therefore is healed (p).

o Isa. 1. 5

p Hof. 6. 1

Char. 16.

This hypocrite when he prayeth, affects most to do it in publick, and in the view of others.

g Joh. 4. 20
with ver. 5.

r 1 Tim. 2. 8.

Although the place of prayer seemes not to be much material in it self, since the *houre now is*, and long hath been, that neither in that mountaine, or parcel of ground that *Jacob gave to his son Joseph* (in which the Samaritans oft worshipped q) nor at *Hierusalem*; (which God himself made the place of worship for a time) are Christians tyed to worship God; but Gods will is, that *men pray every where*; provided that they *lift up holy hands, without wrath and doubting* (r): yet, as this hypocrite ordereth the matter, the places he prayeth in, will be very material to shew his difference from the true Christian.

s Num. 22. 41

t Num. 23. 1

u ver. 14

He is little short of *Balaam* in the choice of his places to offer sacrifice. An high hill (although one of the high places of Baal) from whence he may see the utmost part of the people (s); and they him, is in his opinion, the fittest place for his devotion. (t). If that will not do it, the top of *Pisgah*, may (u). If he have not company enough to witnesse his devotions in the *Synagogue*, he will out into the Corners of the streetes, where men can passe no way but they must take notice of him. These are the places wherein his soul delighteth: he loves to pray standing in the *Synagogues*, and at the corners of the streetes that he may be seen of men (w). And, to be seen the better, he will rather stand, then kneele before the Lord his Maker (x). For which purpose, kneeling in prayer is almost out of fashion. He is content to leave behind him, in all places tokens of his jollity, or sinful delights (y); but not of his piety: the highest and most frequented Theatre is his stage for that. He reserveth his goodnesse for company, for some special company, as men do their best clothes. It is too much for him to be good in private or alone. For, either,

w Mat. 6. 5

x Psal. 95. 6

y Wif. 2. 9

He hath no special or secret errand to the Lord, which none can utter, nor must know, but God and himself. He pretends that he hath nothing to say to God, but he cares not who heareth it. He hath no secret sins that he meanes to rip up, no particular wants that he is willing to be known of, no special graces that he cares to be a suitor for. He hath enough for the Market, and can set face good enough upon his publick devotions. Therefore publick audience is enough for him. If he may be heard as others, or for others, and fare as they do (as the ignorant Papists) it is all he seeketh. More would but put him to more labour, which he likes not.

Or,

z Gen. 32. 24

a ver. 31.

b Mic. 6. 2.

He is afraid of God, if with *Jacob*, he come to him alone (z). Ten to one but there will be a *wrestling*, that will end in making him to halt (a). Although he hath no private businesse with God, yet he is afraid God hath some special *contraversion with him* (b), and will plead with him more than he is willing to heare of. He knowes how he hath carried himself towards God, and what God knoweth by him; and that it is terrible for such an one as he is to look God in the face, and to give a particular account of his doings to such a prying Judge, at a private enter-view and conference. Yea, he findes conscience her self within him, ready to rack him on Gods behalf, and to set his secret sins (as well as those that are more open) in order before him.

And, if after all this, he do so Steele his heart and face, as to give God a meeting in private: he is in little ease till he be dismissed. He is never well till the conference be ended, the action over, and he, in other company, to put all that God spake to him at that meeting, out of his mind. And seeing praying cannot (for he resol-
yeth

with it shall not) make him weary of sinning, he will so use the matter that sinning shall make him weary of praying.

Nor is it his meaning to refuse or put by all private prayers, in down-right-terms; but, he is for the publick prayers of the Church, as being much better, and more acceptable to God, then the private devotions of a few particular men. He would not have you think that he waveth private prayers out of feare; but rather chooseth the publick out of judgement. Thus many men love to make comparisons between publick and private prayers, that truly care for neither; yet they do it, to shift their hands off that which they care least for. And many times both are best reconciled when they agree to throw off both. And indeed, feldome do hot sticklers in such a controversie get good by either.

On the Contrary, *the true Christian delighteth to meet God in private.* Differ.

He is no enemy, no neglecter of publick prayer. He stayeth not in his house, or study untill the publick prayers be over, as thinking he can be better employed; Nay, *he is glad when any say unto him, let us go into the house of the Lord (c), he will pay his vov'es to the Lord (which the hypocrite will make, but not pay) in the presence of all his people (d).* He will give thanks unto God in the great congregation, and praise him among much people (e); Yea, he will invite others, and say, come ye, and let us go up into the mountain of the Lord, to the house of the God of Jacob (f). But, he contenteth not himself with publick performances. Therefore being to pray, he first enters into his closet, and shuts the door (g). Yea, he communeth with his own heart upon his bed (h). This makes him fitter for the publick; hereby, God prepareth his heart to pray, that he may cause his own ears to heare (i). Hither also doth he resort, afterwards to harrow in more effectually the good seed that hath been sown in publick.

Prayer in general, distinguisheth a professor from persons openly profane. For they who call upon the Name of the Lord, are Saints by calling. Private prayer excludeth the hypocrite before men (for scarce will any man pray ordinarily in private, that prayeth to be seen of men,) but only hearty and spiritual prayer, excludeth the hypocrite before God: and this makes the sincere Christian accepted where ever he performeth it.

To him all the world is Gods house, and every house an house of prayer, every closet a Chamber of presence, and every place a Temple for spiritual worship. Therefore he will not be tyed to solemn places or times, but takes the advantage of all for promoting his suites. He that hath an earnest suit, waiteth not, till the King sit down in the chaire of state, but watcheth where he may soonest come at him, and delivers his petition where ever he meeteth him. So the Christian who is more for seriousness than solemnity, prefers his prayer where ever God can be found. He hath some suites to move to the Lord where ever he meets him.

But, as Queen Esther, in that special suit, singled out the King and Haman, at a private Banquet in her own house (k), that she might there have greater liberty of speaking her mind in particular (which perhaps had not been so fit, in publick) and better opportunity of making the King her friend, against so potent an enemy; and, lest one invitation and entertainment should prove too little to carry so great a business, she takes the same course again (l); so this Christian is careful to invite the Lord again and again home to his house, to a secret Parly, where he hath his petition ready to employ his favour against some special corruption, or temptation, perhaps (as some diseases, in some parts of the body) not so fit to be particularly mentioned in publick; and, as in case of life and death, to plead against his special sin, and tell God boldly to the face of his lust, *the adversary and enemy is this wicked Haman (m).* This pride, this envy, this secret murmuring, this unclean lust, this earthly-mindedness, this hardness of heart, &c.

He is not content to see or meet the King with others in publick shewings of himself, but he must be as Hushai, the Kings companion (n); his friend, as Abraham (o); his favourite, as Isaac (p).

favourite as *John* to Christ, and our Saviour alloweth it to all his obedient disciples, *I have called you not servants, but friends* (p). He hath no intimate acquaintance with God that hath not somewhat to speak in his eare, and to poure into his bosome, which all must not heare, and which the Minister himself cannot hit upon. Therefore he redeemeth times and opportunities, and divideth the times of surcease from outward labours, that he may have some for heavenly meditation and prayer in secret, as well as for his bodily food, and rest.

If he be a servant, he is glad of the night, not only as the end of his work, but as affording opportunity to pray privately to his best friend, and dearest love: and to take up his *song in the night* (q). If lovers cannot come together by day, how hard soever they have wrought all day long, and how narrowly soever they be watched, they will make an hard shift to steale an opportunity of meeting in the night, when others are in bed and fast asleep. Nor will the Christian-servant be behind in this, *his soul desireth his God in the night, and with his spirit will he seek him early* (r). By night upon his bed will he seek him whom his soul loveth (s). And if he find him not there, he will get up, and go about the City, he will adventure a taking by the Watch; yea, a beating too, for Christ, rather than not find him (t).

He is glad of solitarinesse, after the manner of lovers too: therefore he shunneth, not only ill company at all times, but also good company at some times: because all company, lesse or more hindreth him from private enjoying of his beloved. He can make use of any place to converse with God; of a mountaine, as Christ of Mount Olives, *Moses* of Mount *Nebo*; and, of the house-top, as *Peter*; not as being neerer heaven, or out of superstition, but as more remote from company and distraction, and so more elevated above the world; and to see the Hill, as a finger pointing him to heaven-ward. He can also do as much in a Dungeon, as *Joseph*, *Paul*, *Silas* and others. Every place where his heart hath a sacrifice ready, and fit for God, is to him an Altar to offer it upon. For he ever carries about him a *super-altare*, which is his faith, that will enable *Abel* to offer a better sacrifice in the wide field, then *Cain*, in the house*.

Thus, this hypocrite is glad of publick prayer, to avoid private, as a man is to bestow a few cold complements in the street upon him than he is loth to entertaine at his house; the true Christian is as a man that meeteth in the street a friend whom with great joy he carrieth home to his house, and is loth to part with him (u). The hypocrite is content to attend aloof, as a servant at large, but no favourite, as one of Gods Court, but none of his Councel; but the child of God thinkes he can never be neer enough, he will dwell in the secret place even in the heart of the Most High, and abide under the shadow of the Almighty (w); nor will this satisfie him, unlesse Christ set him as a seal upon his heart [x].

Char. 17. This hypocrite prayeth with respect to his lust.

His ends in praying are as bad as all the rest. He hath some corrupt end, some lust or other to gratifie, in every prayer he maketh, it is either to satisfie his voluptuous (y), covetous (z), or ambitious desires, that he may have somewhat to put in, or to put on, or to set him up higher; at least, to procure commendation and applause of men, and to have that for his reward (a); which feedeth in him the pride of life (b). In a word, he lands all at himself, self begins, and self endeth his prayer. That it may be well with him (c), that he may be rich here, and not go to hell hereafter.

If God will but grant him this, he will ask, or desire no more.

He seldom (or superstitiously and coldly) prayeth for others: he had rather others should save him that labour; and pray for him. As *Pharaoh* made use of *Moses* to pray for him in his troubles (d), so he had rather make use of the Minister to pray for him, than put himself to the trouble of praying for himself; just as *Symon Magnus*, when advised to pray for mercy, *Pray ye to the Lord for me, that none of these things which ye have spoken, come upon me* [e]. Yea, he can for a need, thus put off his own father, *Abi pater; tu potius Deos comprecare?* be gone father, and rather petition the Gods thy self, than expect this of me.

p Joh. 15. 15

q Psal. 77. 6

r Isa. 26. 9

s Cant. 3. 1

t Cant. 5. 7

* Heb. 11. 4

u Cant. 3. 4

w Psal. 91. 1

x Cant. 8. 6

y James 4. 3

z Mat. 13. 14

a Mat. 6. 5

b 1 John 2. 16

c Jer. 42. 6

d Exod. 9. 28

e Act. 8. 24

It is the last and worst part of his prayer that he maketh and bestoweth upon the Churches at home, or abroad, and upon prosperity that shall succeed, unlesse for the continuance and prosperity of his own (f). He seldome or never remembreth *the afflictions of Joseph (g)*. He had rather his right hand should forget her cunning, *8 A m o 6.8* then that he should be troubled to remember Jerusalem (h); and that his tongue should cleave to the roof of his mouth (i), then he be put to pray for her. But least of all doth he respect or look after the honour of God, or the hallowing of his Name in prayer; rather he leaves the care thereof to God himself, and to those that have a minde to espouse his quarrels, and to lay such matters to heart.

On the Contrary, the true Christian in prayer hath chiefest respect to the highest ends. Differ.

In things that concern himself, he prayeth for what is good for the body, but more for the good of his soul. For outward things he prayeth; but, as they are held out in the promise, so far as they are good for him, as well as in themselves: not to satisfie his appetite or lust; but to support and supply him while employed by God in his service: he prays for sufficiency and conveniency, not for superfluity, not for abundance, neither for poverty nor riches, but food convenient for him (k), *1 Prov. 30.8* for bread to eate, and rayment to put on (l); and therewith he will endeavour to be content (m). *1 Gen. 28.20* But his main care is for spiritual, by how much the soul is more precious than the body; here he prays that he may have plenty, that he may be blessed with all spiritual blessings in heavenly things in Christ (n), *1 Tim. 6.8* that he may be compleat in him (o), *1 Ephes. 1.3.* that he may be filled with all the fulnesse of God (p), not with all the fulnesse that is in God, for that is incommunicable; but, with all the fulnesse that is of God, *2 Ephes. 3.19* that he may be as full of that, for his part, so far as he is capable, as God is for his, of that which is essential.

In praying for others he observeth the same rule, the same fervency, which he doth in praying for himself. He prays for that, not which some of them have most mind unto, as the Israelites had to Quailles, but which will do them most good. He prayeth, either thus; *Da us dem*, enable me to help them; or at least, *Dau dent*, furnish them to minister unto me. Thus whom he cannot help with his hand or purse, he helpeth them with his prayer both in hand and purse; in body and in soul, in carnals and in spirituals, that they may be every way the better for him, and find by experience as Laban did, that the Lord hath blest them for his sake (q). *1 Gen. 30.27* Yea, thus doth he help whole Churches too. He is as David, that when he never had so much need in his life to beg hard for pardon of his own sin, yet he cannot forget to pray also to the same God, to do good in his good pleasure unto Zion, and to build the Walls of Hierusalem (r), which his sins perhaps hath or may pull down: to encrease Labourers, and to send them forth into his harvest (s). *1 Psal. 51.18* *1 Mt. 9.38*

Hereby he may be a good States-man, a Common-Wealths man, a Pillar to the Church of God, how mean soever he be in respect of his outward rank and esteem among men. Hereby, be he never so weak, he may be a Warriour, one of Christs Worthies (exceeding those of David) in the Warres of the Lord; as Elias (u), and after him Elisba (v): were proclaimed the Chariot of Israel, and the horse-men thereof. Hereby Moses fought more powerfully against Amaleck on the top of the Hills; then Josuab, with his sword in the Plain (x); and Samuel did more by his prayers against the Philistines, than all the Army of Israel (y). It was said of the Romanes, that they overcame their enemies, sitting; meaning, that their Senate by their wisdom wonne more victories than their Armies did battailes by fighting. But the Christian gets his victories kneeling; the enemy fights by crafty counsel, but he fights by prayers, as David against Abiophel, and prevailed (z). Thus the poorest may be a bountiful giver, and that, of a greater gift then the almes he receiveth, blessing being better than clothing (a). *1 Sam. 23.8* *2 Kings 2.12* *2 Kings 13.14* *1 Sam. 7.8,9* *10.* *1 Sam. 15.31* *2 Job. 31.10*

But especially he hath both his eyes most intent upon the honour of God, looking upon the chief part in prayer, which is praise, that more immediately concerneth God, as

b Psal. 50. 23.
c ver. 15.

d Joh. 12. 23.

e Joh. 6. 16.

f 2 Kin 5. 22.
g Act. 5. 39.

Chab. 18.

a part of that homage and service that is a more peculiar tribute to his Glory, For so God accounts it, *who so offereth praise, glorifieth me (b)*. Yea, the same value he puts upon his own deliverances given at the prayers of his servants. Therefore the Christian is careful that what ever market he maketh for himself, God may be the chief gainer; and that what ever becomes of himself, God may still be advanced by *glorifying his Name? (d)* to which he is sure to receive this answer, *I have both glorified it, and will glorify it again*, and that in and to the comfort of him that so prayeth.

Thus, this Hypocrite is a Parasite that gives God a parcel of good words, but with an ayme at his own belly or back, as they that followed Christ *for the loaves*, not *the miracles (l)*, to fill their bellies, not to nourish their soules; the true Christian is more for others, then for himself; more for God, then for himself, and all others put together; the one goes to God as *Gebazi to Naaman*, for a *talent of silver*, and *two changes of garments (f)* pretended to befor his master, to bestow upon others, but, meant for himself; the other is as *Dorcas*, which made *many coates and garments for others*, while *she was with them (g)*, but few for her own wearing: the one is wholly for self-interest, the other for charity.

This Hypocrite prayeth to put off other duties.

He careth not for prayer more then for other duties: but seeing he must own other duties, or lose in his reputation among the godly, he dares not expressly to oppose them, but sets up prayer in competition with them: and because this is the easiest, he confesseth a judgement for prayer, against the other. Prayer, for his money; not because he loves it better, (for he loves none at all) but because the rest are more laborious. Either the work of his Calling requires much & troublesom bodily labour, the more being the easier, is preferred, and the works of his particular Calling by, till prayer be dispatched, and so that is imputed to his devotion, without corruption. Hearing of the Word requires more time then prayer on longer from his dinner; cometh neerer to his conscience, and makes more secure heart. No marvel therefore if such an one cry for lesse preaching, prayer: not as loving prayer more: for how can he with love pray, if he loves not to heare? But because he loves neither, yet must not say a stratagem of the *Hurarii* to kill him first that is in best breath, that he may destroy the other that at present doth not come up so close to him. Let him move Preaching, and he may sooner send praying packing after.

But here in vaine man fighteth with his own shadow, making Preaching a combat to Prayer, which never had the least jarre or quarrel one with the other, but what he maketh, or imagineth. He desireth Prayer without Preaching; not that preaching would justle out prayer; but, because he fancieth that some men plead for preaching without prayer; which none that truly knew either, ever did. Only they would have both to go hand in hand, which goes to his heart.

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b Prov. 28. 9.
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On the contrary, *The true Christian the more he prayeth, the more he loveth, and engageth himself to every other duty.*

i Prov. 2. 9.
k Psal. 119. 144
l Jam. 4. 17.
m Psal. 119. 45
n ver. 34.

In prayer he desireth to be taught *righteousnesse, judgment and equity*, yea, every good path (i): *give me understanding, and I shall live*, saith he (k); and because he knoweth, that to him that knoweth to do good, and he doth it not, to him his very knowledge is a sin, (l) therefore the very genius of prayer naturally leadeth to vow obedience, and to call upon God for strength to obey. *Thou hast Commanded to keep thy precepts diligently, O that my wayes were directed to keep thy statutes (m)*! *give me understanding, and I shall keep thy Law; yea, I shall observe it with my whole heart (n)*. He returns from prayer, as a suiter from Court where he hath gotten an Office, that he may attend thereon with diligence and fidelity.

Nor can he more be without the Word, than without prayer, nor without obedience to the Word, than without the Word it self. The Word directeth what to pray for according to the Will of God, he cannot put up one Petition but what the Word warranteth: therefore he must keep close to the Word, or be extravagant. The Word also supporteth him with hope till his suit be granted; *it is faith he, my comfort in my trouble, thy Word hath quickened me* (o). It is the treasury of comforts and cordials, to a distracted soul, *in the multitude of my thoughts within me, thy comforts refresh my soul* (p). It is his monitor to duty which he hath vowed in prayer, *with my whole heart have I sought thee, O let me not wander from thy Commandments* (q). What preventeth his wandering? *this, I have hid thy Word in mine heart, that I might not sinne against thee* (r)? The Word calleth upon him to pay what he hath vowed? and telleth him further, that he had been better he had never vowed, than that he should vow and not pay (t). Which all men know impossible to be payed, but by taking heed thereunto according to the Word.

Besides, prayer is a spender, the Word is a nourisher. While a man prayeth, he layeth out his soule and spirits at the Market to buy food; the Word in the mean time supports and feeds him till he hath made his market, and brought home what he went for; *man lives not by bread only, but by every word that proceedeth out of the mouth of God* (s). Christ himselfe lived upon it, till the Angels came and ministred unto him. (w) He that prayeth is as the sons of Jacob going down into Egypt, to buy corne for him and his family. But they must take some food with them, or faint by the way: So must the Christian in going for a blessing. He must still keep close to the Word till he attaine that which the Word directed him to pray for, not only as his warrant, but as his life. Yea, and when he hath gotten the blessing, the Word is as necessary to sanctifie it, as prayer it selfe: *for it is sanctified by the Word and pray-*

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A hypocrite by his praying pallieth sin.

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The very duty of prayer makes sin more loathsome, and grace more active against it. He that hath often used all his art and skill against a prisoner at the Bar, to set forth the venome of his heart and the leudnes of his practise, must needs rise more and more in his heart against him. And he that in prayer hath used so many hard words against his lust, and aggravated the foulness of it by so many Arguments, and done it in good earnest, must needs grow into greater detestation of it: For there needes no more Arguments to draw an ingenuous soule to hate sinne, but to set forth sinne naked in all her deformities before him.

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k Psal. 119. 144

l Jam. 4. 17.

m Psal. 119. 45

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o Pl. 119. v. 50.

p Pl. 94. 19.

q Pl. 119. 10.

r ver. 1.

s Eccles. 5. 4.

t ver. 5.

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And

And as it is a curb from evil, so it gives strength to the soul against it. Prayer is a main peece of the spiritual Armour (a). Yea it is *ὁπλίς* *ἐπ' αὐτῷ*, the weapon of weapons which helpeth us to make use of the whole *Panoply*, of a Christian. This is that weapon which he must not only brandish, but use to purpose, to kill and slay all those lusts that war in his members and fight against his soul, even when he hath put on the whole Armour of God. It is that which makes him strong not only against corruption, but even to wrestle with God himself, as *Jacob* with the Angel, and to prevaile with him (b), although not against him.

A Christian having prayed in the morning, is both stronger every way in himself, and better guarded by God and Angels all the day after, as *Jacob* was in his greatest feares. Prayer binds the hands of blood-thirsty-men, as once it did the mouth of the Lions when *Daniel* was thrown into the Den amongst them (c), it is the key of the day to open the door of grace and blessings unto him: and it is the lock or bolt of the night that shuts him in safe from the dangers and terrours of the dark.

Thus, this hypocrite maketh use of devotion to cover, or countenance iniquity; the true Christian improveth his prayers to be rid of all evil. The one prayeth, and fasteth too, for strife and debate and to fight with the fist of wickednesse [d]. the other prayeth to unloose the bands of wickednesse, to undo the heavy burdens, and to let the oppressed go free, and to break every yoke (e). The one prayeth, to take the bread out of the poor mans mouth; the other, to deale his bread to the hungry, and to bring the poor that are cast out; to his house (f);

Char. 20. This hypocrite prayeth, rather for desire of the blessing; than for love to the duty.

He lookes upon prayer as an hook to draw in blessings; and so he likes it: but not as a sword to destroy his lusts, for so he loaths it. Were it not for the fruit of prayer dropping into his own mouth, he would not give one shake to the tree on which that fruit groweth. As the covetous earth-worme toyles and drudgeth early and late, not to honour God in a lawfull calling, but to get wealth which is all the Gods he careth for: so doth this hypocrite toyle and drudge at prayer, as *Saul* forced himself to offer a sacrifice, meerely for his own ends (g). Not that he careth for prayer, more then *Saul* for a burnt-offering. Could *Saul* have stayed the people together without it, he would have stayed long enough without giving *Samuel* occasion to chide him for offering of it. And could this hypocrite have his hearts desire without praying, he would soon be of their mind who had rather pay then pray; *magni emittur quod precibus emittur*, say some high Spirits, he payes dearest that buyes with prayers, so thinks this hypocrite, because as prayer helps him one way, so it shames and vexeth him another way, in that it brings him too near to a God that careth for none such as he is.

Differ. On the Contrary, the true Christian loves prayer for it self.

He loves it as an Ordinance of God, as well as a meanes of blessing to himself. He findes sweetnesse in the duty, as well as in the successe: as it brings him into the presence of his God whom his soul loveth, as well as it drawes down blessings from God as a fruit of his love: as it drawes down spiritual blessings, as well as things of this life, Yea there are many things in prayer beside the bringing in the hypocrites God, *Mammon*. It sanctifieth every blessing to a Christian as well as procures it for him [h].

It maketh every blessing the sweeter, a Ring sent as a love-token, is more esteemed, then that which is bought with ones money, or found by chance. How sweet was the blessing of Issue to *Isaack* and *Rebecca*, to *Elkanah* and *Hannah*, when it was not only the fruit of the womb, but the return of prayer! It was the sweetest water that ever *Sampson* drank of, out of the Jaw-bone of an Asse, which he got by prayer; and for which he named it *En-hakkore*, the Well of him that prayed (i). He that prayeth not, cannot see Gods goodnesse in any thing. Therefore the Christian prayeth that he may see it in every thing, as *Jacob* did in the countenance of his brother *Esau* (k). To him that converseth with God by prayer, a letter, or messenger

a Ephel. 6. 18

b Hof. 12. 3

c Dan 6. 10

d Lia. 18. 4

e Lev. 6
f ver. 7

g 1 Sam. 13. 12

Seneca.

Differ.

b 1 Tim 4. 5

i Judg 15. 19

k Gen. 33. 7

ger

ger, or some sleighter accident many times casteth in greater comforts into his bosome, then great wind-falls to them that live *without God in the world*. To the one, great matters come short of satisfaction, to the other ordinary benefits exceed expectation: because the one lookes for comfort in the gift, the other is swallowed up in the boundlesse mercy and bounty of the Giver: especially compared with the unworthinesse of the receiver. Nothing can be accounted small that comes from so great love, and is bestowed on so mean desert.

Prayer is that which not only sweetens mercy, but nourisheth faith and hope in God of farther and greater blessings, making the receipt of one, a pledge and pawn of another; *thou hast delivered my soul from death, wilt not thou not deliver my feet from falling* (1)? He being and proclaiming himself to be a God hearing prayer, this cannot but encourage all flesh to come unto him (m); especially when himself gives it in command, *look unto me all ye ends of the earth, and be ye sayed* (n). 1 Psal. 56. 13
m Psal. 65. 2.
n Isa. 45. 22.

It encourageth him to the labours of his calling, because prayer addeth to the strength of the labourer as well as to the issue of his labour, which it crowneth with successe; and where the labour endeth, the successe beginneth: so that prayer is a *Coadjutor* in his labours, and an *Insurancer* of his profit. It not only makes the burden light, but the gaines heavy, if not alwayes in the purse, yet in the heart. By this meanes, *the blessing of God maketh rich*, and he addes no sorrow with it [o]: not that a rich man (although an holy man) hath no sorrow: for, who more? But he hath never a whit the more for his riches, as they come from God into his possession, whatever he may sustain through the envy and malice of the world, at the hands of men. His riches have no thornes in them, although men may cast him upon a bed of thornes for them. o Prov. 10. 22

It maketh him more in love with God, when he hath so much experience of the goodnesse, bounty, fidelity of God, in hearing prayer. Every return of prayer is a new love-token from heaven that raiseth the heart of the receiver unto heaven; Therefore he concludeth that he can no more live without prayer, then he can live without God, his prayer is his breath: without breathing, the body would be enflamed by the heat of his own entralls; so without this breathing of prayer, the soule would soon wax so hot, as to set all on fire within him [p]. He hath no help against it, but to speak unto God in prayer. He meetes with much evil in the world, where should he take Sanctuary? where should he poure out his complaints? but into Gods bosome. To what shelter should he retire, but only to God? and how to him, but by prayer? this is that which secures him, not only from the world, but his own evil heart; and brings him not only into the Court of heaven, but to the throne of grace, the fountain of light and life. p Psal. 39. 3:

Thus, this hypocrite is a fool that hath a price in his hand to get wisdom, and all other treasures of heaven, but he hath no heart unto it. The true Christian is as the skilful Chymist, that can extract all good things out of that one body of prayer. The one knowes no use of it, but only to get the good things of this world; the other improves it as the Angel did the sacrifice of *Manoah*, to go up to heaven in the flame (q). q Judges 13. 20

CHAP. XXII.

The Inspired Hypocrite,

Defn. Is he in whom the Holy Ghost is, as a Spirit of illumination, but dwelleth not as a Spirit of Sanctification and Adoption.



hitherto we have given a view of the out-side of the *Religious hypocrite*, we must now dissect his in-side, and see what he hath within, either of the gifts of the Spirit, or of the appearances of saving grace. And because the Spirit is the fountain of all grace, as well common, as special, we might call him, by a *Catachresis*, the *spiritual hypocrite*, not as being made truly spiritual, but as pretending to it, even while he is carnal. He takes upon him the name without the thing. Somewhat he hath of the Spirit, but is not spiritualized throughout, which is the priviledge of the Regenerate; as *spiritual* is opposed to *carnal*. But yet, as there are degrees of wickednesse in carnal men, some are more outrageously wicked in their actings then others; so some carnal men attain to more gifts of the Spirit then others, for which they may be said to have more of the Spirit, and for which the Spirit of God sometimes termes him spiritual (*the spiritual man is mad* (a)). Not as being regenerated by the Spirit, but as partaking of some gifts beyond other men meerely carnal, by *Inspiration*, as breath upon the blade of a Sword; not by *regeneration*, as he that is begotten again to a lively hope (b). Therefore we terme him the *Inspired hypocrite*, not as being infallible, like the holy Prophets and Apostles, when God dictated to them his own truths: but, as having nothing in him from the Spirit, but certaine transient breathings serving for present purposes, without any saving benefit to himself.

This is he that may be taken up by the haire of his head to look into heaven, as *Balaam*, to see the happinesse of those that are made truly spiritual; and so may get a taste of heaven; but never was taken with it in his heart, so as to labour truly to partake of that himself, which he describeth unto others: and therefore from his highest ascent, may fall so low, as to be over head and eares in that unpardonable sin against the Holy Ghost. A sin which none other can commit, but he that formerly hath been inspired. But, as all go not alike far in the degrees of inspiration, so all fall not alike low; none so low, as he that hath gone highest (c), whom God doth utterly forsake and reject, after he hath utterly forsaken and rejected the Lord with malice and obstinacy, doing despite to that very Spirit of Grace (d); that inspired and enlightened him, by a total, final, and malicious Apostacy; when he ceaseth to be an hypocrite, and turnes Devil incarnate by open profession, as well as action, as *Julian*.

While this man continues an hypocrite, the Holy Ghost may be said to be in him; but, not to dwell in him. In him, by some operations; but, not dwelling in him; as being in him to all intents and purposes. The Holy Ghost is, whereever he dwelleth; but, he doth not dwell wheresoever he is. He is in all, but workes not alike in all: He is in all, *per divinitatis presentiam*, by the presence of his divinty; but, only in the godly, *per inhabitationis gratiam* [e], by the grace of in-dwelling.

a Hol. 9.7.

b 1 Pet. 1.3:

c Heb. 6. 4, 5, 6

d Heb. 10. 29.

e Umbaſen, diſt. 17.

The Holy Ghost is in all; but, variously according to several acts and purposes. He is in all creatures: he was even in the very *Chaos* (f) or masse of matter not digested and formed into particular bodies; afterwards educed out of it. He filleth all places by his *essence, presence, and power* (g). He is in man among other creatures: *in him we live move and have our being* (h). The Holy Ghost is the virtue or power of the most high (i), conserving, ruling, directing all creatures to their ends. *Spiritus intus alit*, 'Tis the Spirit that quickeneth. The Philosophers were not out in that maxim, *Sol & homo generant hominem*, the Sun and man begets man; man by his substance, the other by his influence; but they being ignorant of the true God, never took notice of that higher efficient, who sendeth out his Spirit and they are created and, that it is He that reneweth the face of the earth (k).

f Genesis 1.2
Easter praesentat
Deus hic, & a-
biq. posemicr.
g Pl 139.7
h Acts 17.28
i Luke 1.35

k Pl. 104.30

But in every man, he is above all other creatures in this lower Orb. He enlighteneth every man that comes into the world (l), from the Spirit it is, that men are endowed with reason and conscience, and what else that differenceth them from the beasts that perish. He is in some men more than in others, causing them to excell others in humane skill and abilities, whether in Arts liberal, or manual; some in Philosophy and other learned Sciences; others in skill of handy-craftes, or trades: as we see in *Bezaleel* and *Aholiab* (m). In the *Sydonians* for ordering of timber (n). And even the Husband-man is instructed of God to the tilling of the ground, for his God doth instruct him to discretion and doth teach him (o). What ground is fit for corn, what grain suites best with it, what soyl is most proper for it, what times and seasons are fittest for plowing, sowing, &c. Thus, all good things are from above (p): therefore wise men reject not learning from Heathens, building of Cities from Cain, dwelling in Tents from *Jabal* (q), musick from *Jabal*, handy-crafts from *Tubal* (r); but, vicious and unprofitable things are discredited by their Authour (s), as polygamy, by *Lamech* (t).

l John 1.9

m Ex. 31.3

n 1 Kings 5.6

o Isa. 28.26

p James 1.17

q Genesis 4.7

r verse 10

s Joh. 8.44.

t John 3.8

u Genesis 4.19

Nor, is this all. He goeth further yet in his workings in some men, as members of the Church visible, whom he maketh partakers of more than humane excellencies in reference to an oeconomical, or Politick body. For, to some are given spiritual gifts, and these, of divers sorts some to one, some to another, all wrought by one and the self same Spirit dividing to every man severally as he will (u). One may have gifts of edification for the edifying of the body of Christ (w); and for the good of others; without benefit to himself. As *Balaam* (before but a Conjuror) had the Spirit of Prophecy given him, even when he went to curse Israel in hope of gain to himself; and *Judas*, the gifts and furniture of an Apostle: or he may (as our Hypocrite) have some special personal gifts respecting himself; as, *Illumination* of the mind (x), giving him so the knowledge of God and Christ in and by the Gospel, by the irradiation of the Spirit enabling him to see what by the light of the Gospel is to be ordinarily seen. Light is not discerned without sight, nor sight, employed with light, the Gospel gives light unto the Object; the Spirit, light unto the beholder, by which he knowes the things of God held out in the Gospel. This puts him upon taking a taste of the heavenly gift (y); to wit Christ, the gift of God (z) by a temporary faith for a while believing (a). And hereby he comes to partake of the Holy Ghost, not as a Spirit of faith, but of conviction by illumination; and, so farre forth he tasteth of the good Word of God (to wit, of the Gospel bringing glad tidings of good things, which is welcome to every body) and of the powers of the world to come, as puts him upon the external imbracing and professing of the Gospel, in relation to eternal life in the world to come, which yet he never takes the right course to attain, further then making some proffers and offers in a way of his own, and upon his own termes.

u 1 Cor. 12. 4

w Ephes. 4.12

x Heb. 6.4

y John 4.10

z Heb. 6.5

a Luke. 8.13.

On the Contrary, the true Christian partakes of the Spirit as a Spirit of Sanctification and Adoption.

Differ:

The hypocrite never goes so farre, nor retaines the Spirit so long, as to come up to regeneration, or adoption. He ever quencherh the Spirit, and thereby miscarrieth before the Spirit can produce either of these fruits in his base and barren heart. Regeneration and Adoption are the peculiar of Gods children, not of bas-

tards. They make and constitute a child of God, in regard both of condition, adopting him not only into Gods family, but into the number of *heires* that shall inherit with Christ himself (*b*), which the *hyred servant*, the hypocrite must not expect. And it qualifies him for it, by making him like unto God, in imparting to him the *divine nature* (*c*), whereby he becomes in his proportion *holy as God is holy* (*d*), as one that is begotten, and *born again* of God. These and such like, are the graces which the Apostle affirmeth to be *μεταμεληται* (*e*), such as God never repents of, nor takes away again; they are not like the hypocrites graces, that endure but for a season, but permanent and stable, and keep the Christian so fast unto God, that he never departs from him (*f*).

The graces which are in an hypocrite are true, for kind, they are merited by the blood of Christ, wrought by the Spirit of Christ: but they are not of the same kind with those in the Christian that do accompany salvation. He may have the same light, the same sight, so farre as to behold the things of God, as in glasse, but not as in his heart. Dimly, but not clearly; for conviction, not salvation, for the benefit of others, not of himself. If he pretend to more, he counterfeith; there, he hath not the Spirit (*g*); not the Spirit to sanctifie him, for he is not purged from his filthiness, how pure soever he be in his own eyes (*h*): not the Spirit to witnesse his son-ship, for he is a *bastard*, and not a *Son*. In some things therefore his graces be true, but short: where he pretends to more, he is shorter; for there he hath none at all: which how ever he may for a while lay up by him, as *Josephs* Mistress did his garment, yet at length shall be taken from him whatsoever he seemeth to have (*i*).

Thus, this hypocrite may see much, but enjoyeth nothing, of what he seeth: the true Christian enjoyeth more than he is able at all times to discern: The one tasteth often of Christ and his Word, but never makes meale upon either, and so thrives not; the other tasteth so as to desire both, as a child the breast (*k*), and is nourished up in the words of faith (*l*). The one pineth away, the other groweth by the same meat. The one in whatever he seemes to have, which a reprobate cannot have, is a counterfeit; the other in all things that accompany salvation, not only seemeth to be, but really is possessed of them.

Char. 1 This hypocrite may have the Spirit of Christ, but not as one truly united and incorporated into Christ.

A kind of union there may be, and as it were, an incorporation, even in many that perish. As is evident by those *branches in him that beare not fruit*, whom his father taketh away (*m*). Although he be the true vine, yet there are some branches in him that are not true. If we judge of branches by their adhesion to the stock, by their colour, or leaves, these branches will easily deceive us: for they are called, and after a sort knit unto Christ, so as if we look on the outward knot, there is little or no difference: and he that will go beyond that in judging of others, may be deceived. The hypocrite is rather tyed to Christ than inclosed by Christ. He is tyed to him by carnal motives and inducements. He is convinced of the truth; but, by force of reason: he is comprehended in the Covenant; but, by an outward league, and external confirmations. Thus *Ananias and Saphira* (*n*), *Simon Magus* (*o*); *Demas* (*p*). And many others joyned themselves to the Apostles doctrine and fellowship, who yet were not of them by any true spirituall bond of union and communion from any vital principle of the Spirit of Christ within; in which respect one of the Apostles saith, they went out from us, but they were not of us (*q*). They were among them, else they could not go out from them: they were not of them, else they would have abode with them. They were not of them by Spirituall conjunction, yet were of them by external administrations.

Differ. On the contrary, the true Christian receiveth the Spirit of Christ as inseparably united unto Christ.

He hath the Spirit of Christ, as one of his (*r*): he is so joyned to the Lord by his Spirit, that he is one spirit with him (*s*). That Christ is so indissolubly & actly, that they can no more be separated than a Spirit can be divided. God hath spoken to his heart (*t*). He hath shed abroad in his love, in his heart by the Holy Ghost that is given unto him (*u*). God hath

hath given him an heart (not an understanding only) to know him to be the Lord, and to return to him with his whole heart (w). He hath also an understanding given w Jer. 24. 7. him to know him that is true, and to be in him that is true, as well as to know him.

He is entirely knit to Christ and his Saints by the strongest bonds of the Spirit within him; whereby he is called to fellowship with Christ and the Saints as one with them, as one of them, and that by God that is faithful (x). He therefore with purpose of heart cleaveth unto the Lord (y); and being of the fellowship of Saints, he continueth for ever with them. x I Cor. 1. 9. y Act. 11. 23.

Thus, this hypocrite partaketh of the Spirit to some intents and purposes, as a servant takes up money of his Masters friend, upon this account, that he is one of his Masters family. The true Christian partakes of the Spirit, as a wife takes up a commodity in the name of her husband, she being a part of himselfe. The one is knit to Christ by his cloaths, or joyning of hands; the other is united to him by joyning of hearts. The one gets the Spirit, but for a season; the other, to enjoy him forever.

This Hypocrite partakes of the Spirit, in the body of Christ, but not as a true and necessary member of it.

Char. 2.

He may partake of Spirit, as of the root and fatnesse of the true olive-tree (z), the body of Christ, as leaves partake of the sap of the tree as well as the fruit. Or as the hayres and nayles, that doth beautify and fortify the body, partake of the radical moisture, yet are not true and solid parts of it. If all hypocrites were taken away, the Church would seem to appeare as were too neer shorne, and pared. It will make her outwardly more naked and weak; but yet, not maymed, or lame; he is as the teeth that chew meat for the stomach, but not to taste the meat themselves: as the fat that stufes out the body, but strengthens it not; The Church by such adherents, looks fat and fair; but is never the stronger: they adde to her plight, but not to her might. He may be as the flesh that wasteth, and after fills again, without the destruction of the body, when it wasteth, or better constitution when it encreaseth. But he is not as those spermatical parts in which the radical humour resideth. When such an one is removed, the Church may be the leaner, but no loser. z Rom. 11. 17.

He helps to make up the Church visible; which for his sake, and such as he is, is compared to a Vine, (a) wherein there is *aliquid amputandum*, some superfluous suckers that must be cut off by the Pruner, which makes the Vine the better: to a barn-floor (b), wherein there is some chaff, which being blown away, the grain is the purer: to a great house (c), wherein many make mention of the God of Israel, but not in truth, nor in righteousness, to a great Feast (d), whither even they that are compelled, come; yea, they that are without a wedding garment, come; good and bad, all come. Christ, the master of the Feast, inviteth all without difference (e), findeth fault with all that come not (f), entertaineth all that do come, as not despairing of a Church among to many (g), and visiteth all that do come, with so much exactnes, that if there be but one in the company not fitted for such a Feast, he is sure to be found out, discarded and punished (h). a Psal. 80. 40. b Mat. 3. 12. c Isa. 48. 1. d Mat. 22. 10. e Joh. 7. 37. f Joh. 5. 40. g Mat. 22. 10. 11. h Mat. 22. 11, 12.

Contrarily, the true Christian receiveth the Spirit from Christ, as being a living useful member of his body.

He receives the Spirit, not as clothes that draw out the natural heat, yet are not animated by it, when they are most busily employed to draw it out; but as the godly drawes life from the soul when animated by it. He takes in of the Spirit, not as a Sieve in the water that lets it run out as fast as it comes in; as the stomach doth meat, for the benefit of it self, and the good of the whole. He receiveth it as life and nourishment springing up to everlasting life (i). i Joh. 7. 37, 38.

In the living body every joyn supplyeth another, with the nourishment received from the stomach; so, in the spiritual, whereof this Christian is a member, every part receiveth from Christ as an Head, which effectually worketh in the measure of every part, and thereby maketh an encrease of the body (k). He receiveth not a dragma of the Spirit, but both himself and all the members neer him are the better for it. k Eph. 4. 1

Thus, this hypocrite takes in the Spirit as a sponge doth water, without benefit, the true Christian takes it in, as the veins do blood, for the generating of spirits, and the comfort of every part in a living body: the one receives the Spirit, and yet remains carnal, the other by partaking it, of carnal is made spiritual: the one receives it as lice or other vermine got into the body, the other, as the members themselves that are pestered with that vermine.

Char. 3. This hypocrite hath a spirit by himselfe.

A spirit that none but himselfe and those of his way ever attained. A spirit that moves him to do things not onely beside the Word, but contrary to it, like those prophets or dreamers of dreames, to draw men to go after other Gods (l). A common thing with those that tell lies, in Gods name, to say, *I have dreamed, I have dreamed.* (m). Thus, the prophets of Ahab had a spirit by themselves to prophecy what might please their Master (n), how much so ever displeasing unto God. And if Micaiah prophecy otherwise, it must be supposed that the Spirit of the Lord was gone out of Zedekiah to speake to Micaiah (o). which must not be admitted, especially in Ahab's Court, and to Ahab's face. Yet, this was not the Spirit of the Lord that prophecyed so much good to Ahab, but another spirit came and stood before the Lord; a lying spirit in the mouth of all those prophets (p), employed to perswade Ahab to go up, and fall at Ramoth Gilead (q).

And even in the Gospel there is a Caveat given not to believe every spirit (r) there are more lying spirits than true, not only without the pales of the Church, but within it. The Spirit of truth is but one, whom the world cannot receive so, as to cast off lying spirits that prophecy of wine, and strong drink, of gain and wealth, of pride and lust. This hypocrite is never without a spirit to move him to any filthinesse or wickednesse, how unnatural and horrid soever. The last age, and this swarme with such Enthusiasts as never find any motions of the Spirit, so prevalent with them, so magnified by them, so confidently asserted before all, as when they walk after the flesh in the lust of uncleannesse, & despise Government, when they are most presumptuous, and selfwilled and not afraid to speake evil of dignities (s). Tell this hypocrite of a word forbidding & condemning his practice, he sleights both you & it, and tels you back a taile of the Spirit which is and will be his warrant against all gain-sayes. And no marvel: for he that despiseth the Word, the breath of the Spirit, must needs betake him to another Spirit, as Ahab's prophets did, to justify that contempt.

Differ. On the contrary, the true Christian admits of no Spirit but that which goes along with the Word.

He remembreth that the promise of the Spirit and the Word, is that they shall go together, not for a time only, but even for ever in the most glorious dayes of Evangelical light. It is that God hath covenanted with his people to bestow upon them (u). *My Spirit that is upon thee and the words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord from henceforth & for ever.* Where the promise runs mainly upon the Word in the mouth give to notice to all that the Spirit of God moves the mouth to nothing else. He forgets not that assertion of his Lord, *It is easier for heaven and earth to passe, then one tittle of the Law to faile* (w): and that he is commanded to try the Spirit whether they be of God (x). And the rule of trial given him by God himself is this. *To the Law and to the testimonies, if they speak not according to this Word, it is because there is no light in them* (y). Therefore he is for no Spirit in himself, or others, but that one Spirit of truth speaking in the Word, and, to his heart from the Word.

Thus, this hypocrite is like Zedekiah that thinks the Spirit of God is in none but himselfe and his fellowes. The true Christian is like Micaiah that will keep close to that which the Lord saith unto him (z). The one likes no spirit that will go no further then the written Word, the other will own none, but that Spirit which owns that Word, and will not go beyond it.

Chara. 4. This hypocrite may have the spirit of bondage, but not of adoption.

The spirit of bondage is an operation of the Holy Ghost by the Law, convincing the conscience of sinne, terrifying it with the threats of the Law, and making a man to be lost in his own judgement and feeling, and imprinting in him such an apprehension and

and sense of the wrath of God, as makes the very remembrance of God to be a terror to him. His terrors set themselves in array against him (a). He taketh him by the neck, and shakes him to peeces, and sets him up for his mark (b). — He breaketh his reins asunder, and doth not spare, he poureth out his gall upon the ground (c). He woundeth him with the wounds of an enemy, with the chastisement of a cruel one, for the multitude of his iniquities (d).

This spirit of bondage may sometimes be, and is without saving grace, making not only Cain, and Judas, but the Devils themselves to tremble (e), and endeth in despair: for it breeds such a feare in this hypocrite, as in reprobates, that makes him to conclude against all possibility of mercy, or carelesse of the meanes of recovery.

On the contrary, the true Christian hath the spirit of bondage, as a fore-runner of the Spirit of adoption.

He may have such a spirit upon him, as may for a season terrify him to purpose, but it continueth not. This rod prepared for the wicked, shall not alwayes remaine upon his back. He hath not received the Spirit of bondage to feare againe, but the Spirit of adoption (f). It is a step towards saving grace, and an inlet to saving comforts. It makes him feare; but, to quicken his diligence to look out and pursue all means of reconciliation, thereby to prevent the thing feared. Thus they who were pricked to or in their hearts, presently cry out, men and brethren what shall we do (g)? that is, to be saved (h). And so, he worketh out his salvation with feare and trembling (i): not as doubting the issue: for then, in vaine to bid him work, but, as hoping for successe, and therefore his feare in working, is from vigilancy not from despaire; as fearing he should omit any thing necessary, not as suspecting he should come short of salvation, when he hath done his utmost to work it out.

This feare is as the needle that makes way for the thread, as physick that makes men sick in order to health. And as privation is reckoned among the principles of generation, as *causa sine qua non*, because till the old forme be removed, there can be no roome for a new. So the spirit of bondage by bondage prepareth for the Spirit of adoption, that we receive the adoption of Sonnes (k). And so, by enmity way is made to attonement, by feare, to love and assurance.

There is no child of God but hath had some experience of that work of the Spirit; although the degrees and symptoms be not in all alike. But no hypocrite ever had or shall have any part in the Spirit, or grace of Adoption, which Christ deriveth only to Sonnes (l). The Spirit of adoption is nothing else but the powerful and sweet operation of the Holy Ghost, revealing and assuring to a true Christian that he is Gods childe and enabling to believe, and cry *Abba father*. Which because it is of great comfort and use, I shall further give you the several differences between the true child of God and the hypocrite, in point of adoption, in several characters next ensuing; wherein the hypocrite comes short of the Christian in four acts of the Spirit of Adoption, which are, witnessing, sealing, comforting, and crying.

Thus, this hypocrite is surprized by the spirit of bondage, as *Agag* by *Samuel*; and so is hewen to peeces (m), even where he expected quarter. The true Christian is as *Hagar*, that at first seeing nothing but present death to her selfe and her son, for want of water, hath afterwards her eyes opened, and God sheweth her a Well to the satisfaction and preservation of both (n): the one is haunted, to his destruction; the other is scared to his rescue and deliverance.

This hypocrite hath no witnesse of his adoption, but his own spirit.

Quod volumus facile credimus. We are willing to believe what we have a mind unto: And to be easily perswaded, we shall have what we long to enjoy. Every man is a self-flatterer, & willing to be lul'd asleep with self-deceiving, as he that plays by himself, wins all, yet in the issue gets nothing: Thus is it with this hypocrite. He gives out that he is Gods childe, takes the name and title upon him, even to God himselfe: wilt thou not from this time cry unto me, my father (o)? But who shall witnesse that he is not a child of fornication, a bastard laid at Gods door? Himself, for, none else will. He saith it, therefore you must believe him: For he knoweth, you cannot prove the contrary by any judgment passed on his heart which

God

a) Job. 1. 6. 4.
b) Job. 16. 12.
c) Jer. 13.

d) Jer. 30. 14.

e) Jam. 2. 19.

f) Rom. 8. 15.

g) Act. 2. 37.

h) Act. 16. 30.

i) Phil. 2. 12.

k) Gal. 4. 6.

l) Gal. 4. 6.

m) Sam. 15. 34.

n) Gen. 21. 19.

Charact. 9.

o) Jer. 3. 4.

God alone searcheth. And if you will take upon you, he will ask you from God, *p* Rom. 14. 14 *who art thou that judgest another mans servant (p)?* And thus, when he hath stop't your mouth, he never takes further care to make out his title unto God.

But if Christ himself, who is truth it self, be content to put himself into the rank of common men in witness-bearing, and ingenuously confesse, *q* John 8. 31. *If I bear witness of my self, my witness is not true (q):* that is, not sufficient to satisfy a Judge or Jury in a judicial way for clearing up a doubt to those that make the doubt, albeit in truth and indeed, as to point of conscience, Christ might say, as at another time he did, *though I have record of my self, yet my record is true, because I know whence I came, and whether I go (r).* Where then shall the hypocrite appear, and who shall give credit to his own single testimony of himself alone?

For albeit he herein strikes in with some Anabaptists, and others of like strain, that pretend to the Spirit, yet it will never be made out to be any other spirit but his own, as may thus appear.

Where the Spirit of God witnesseth, he doth it not by immediate revelation, with out, and beside the Word, but by and upon the evidence that may be made to any rational man out of the Word it self: first, giving the rule of trial. The Spirit himself is received by the bearing of faith (*s*), that is, the Word of faith. Because the Word both testifieth of him, and conveyeth him to the believer. How then can the Spirit of God witness without the Word, that cannot be in the heart without the Word? The Spirit of God spake by me, saith David: and what did he speak: nothing but Gods Word, his Word was in my mouth (*t*). The Spirit cannot speak a word, but the Word of God, either as the rule of trial, or warrant for application: as the rule, thus, he that believeth is Gods child; for, *to as many as believe, to them he gives power to become the sonnes of God (u).* But thou dost believe saith the Spirit, for thy faith is such as purifies thy heart (*w*), and worketh by love (*x*). Therefore I am witness with thee, even to God himself that thou art the child of God. Can the hypocrite find the Holy Ghost bearing him witness that he so believeth? that his faith purgeth him from his filthinesse, in the sight of God, or that it workes by love in the sight of men? where then is his witness?

Again, where the Spirit witnesseth from the Word, the Spirit worketh in man what the Word requireth of him; the Word requireth him to repent and believe the Gospel (*y*) Now, the Spirit of Christ, is a Spirit, of supplication or lamentation (*z*), that is, of repentance unto life (*a*). For, it is such a Spirit, as makes them both pray and mourn (*b*); he also is the Spirit of faith (*c*). because faith is one of his fruits opposed to the works of the flesh (*d*). But in the hypocrite these are not wrought, as we shall hereafter see more at large in the Believing, and in the Repenting hypocrites; therefore the Spirit is no witness for him.

On the Contrary, the true Christian hath the Spirit of God witnessing with his own spirit, that he is Gods child.

He that believeth on the Son of God, hath the witness in himself (*e*): not only to be himself a witness, but as having in him the Spirit of God that wrought that faith to witness with him. And, whereas the Word setteth down, first a general promise, he that believeth in Christ shall be saved (*f*); and then gives an universal command, so to do, *look upon me all ye ends of the earth and be ye saved (g).* And thereupon the Spirit of Christ, that worketh all our works in us, thus proceeds to witness; First, illighting him, so, as to see the truth of the Word, so as to be able to say by his light, *that Jesus is the Lord (h);* so that there is in him, a concurrence of the Spirit; even to Historical faith, or to faith of assent. Then, he affecteth the Christian so, as to desire, long, and thirst after a share in Christ; not only as Balaam, whose mouth watered at the happiness of Gods people, yet it was but as a supper-thirst, quenched with atale, or any other diversion; but the Christian is in good earnest, he panteth after God, as the Hart panteth after the water-brookes (*i*). He must have it, or die for thirst, as Ishmael (*k*). After this, the Spirit worketh (as before was shewed the conditions and tokens of salvation described in the Word. For, God by his

his

his Spirit giveth both faith and repentance, by which the Christian comes to have, a spirit of his own to witnesse for him with the Spirit of God. Then, the Spirit openeth his eyes to see the work of the Spirit, and the truth of grace in him. And for this end he receiveth the Spirit which is of God, whereby he knoweth the things which are truly given him of God (l). He that believeth perceiveth himself to believe, the Spirit enabling him to see and feel it. Not that the Christian alwayes seeth this, even when it is plain enough to be seen. In times of relapses, tentations, and spiritual desertions, it is otherwise with him: but when ever he doth see these, it is the Spirit of God that shewes them to him. Yea, the same Spirit helpeth him to use and improve natural reason in this spiritual Argumentation, and from undeniable evidences and premises to conclude himself to be a son of God. For, in tentations, and spiritual conflicts of conscience, the spirit of a man hath not power of himself to conclude, be the premises never so plain, unlesse it be assisted, and as it were, actuated by the Holy Ghost.

Thus, this hypocrite is like the Jewes labouring to suborne false witnesses to serve their turnes, how void of truth soever. The true Christian is careful that by the mouths of two witnesses at least, by Gods Spirit and his own, every word touching his own estate, should be established: the one would have a lying Spirit, like that against Naboth to be taken for a witnesse to a ly; the other is altogether for the Spirit of truth, who is truth and is noly [m], to bear witnesse with him. 1 Cor. 2. 12
1 John 2. 27

This hypocrites confidence of the Spirit of Adoption is from a bare Writing, without a Charact. 6. seale.

He is confident even unto impudence, that he hath an undoubted title to whatever the Spirit worketh, because he findeth in himself some work of the Spirit: which is, as if a beggar, having a few brasse tokens in his purse, should conclude thence that he hath right to all the gold in the Mint; or, as if a servant should inferre, that, because he finds the Master of the house to provide bread for him as well as for the heire, therefore he hath as good right to the inheritance as the heire, and, that Eliezer of Damascus should be Abrahams heire, because born in his house, although he came not out of Abrahams loines [n]. But, to undeceive this hypocrite, or, at least others, concerning him; It is to be considered that there are two workes, or impressions of the Spirit, both which he worketh, where he is a Spirit of Adoption; the one is Writing, the other is sealing. He writeth, first in the mind, by illumination of the eyes of the understanding, opening that, whereby the truth of the Gospel is made known to the mind. And this cannot be denied to the hypocrite, at least in part, whereby he seeth somewhat of the Mystery of the Gospel, as he that being before blind, by the first touch of his eyes by Christ, saw men walking like trees (o), as Balaam saw Christ from the top of the rocks, and beheld him from the Hills (p), at a distance a very farre off. Thus farre the hypocrite may be once illightened (q); but, as Christ touched that blind man a second time, and made him to look up, and then he was restored. and saw every man clearely (r), so the Spirit of God writeth a second line in the Christian, and that is, written upon his heart (s); whereby he is now the Epistle of Christ, written, not with inke, but with the Spirit of the Living God, not in Tables of Stone, but in fleshy Tables of the heart (t). The hypocrite never had such a writing upon his heart, which is a Table of Stone, and that of Adamant, made so by himself, on purpose, least he should heare the Law, and the words which the Lord hath sent in his Spirit by the Prophets (u). Gen. 15. 2, 3
Mark 8. 13, 14
Numb. 23. 9
Heb. 6. 4
Mark 8. 15
Heb. 10. 16
2 Cor. 3. 3
Zech. 7. 11

The other impression of this spirit, is sealing. And the use of this is to appropriate, confirme, and ratifie to the believer what ever is contained in the Promise, as the seale is commonly used to confirme what is granted in a writing of Indenture. There is a two-fold seal in the Church, the outward seal of Baptisme, under the Gospel, in room of the old Circumcision (w); which is then ratified when there is a stipulation, or answer of a good seal of conscience unto God (x), and the Covenant kept on mans part. The other seale is inward, which is nothing but the impression of the Spirit himself upon the soule, causing a perfect impress of all the fruits of the Spirit that accompany salvation, that as

in water face answereth to face, and as the print in the wax answereth to the seale set upon it, so here is even *grace for grace* appearing in the Christian thus sealed. Unto this, the hypocrite never comes: for this belongeth only to those that are truly believers, and effectually washed in the blood of Christ: as will by and by appeare.

Differ.

On the Contrary, *the true Christian hath the seale as well as the Writing.*

7 Heb. 6. 18

He hath not only the *Law written in his heart*, whereby he answereth and relembleth God, but he hath a confirmation of all that God hath promised to him in whom he hath so written, whereby this *heire of Promise* may be assured of the *immutability of Gods counsel* concerning him, and have strong consolation, having thus fled to God for refuge to lay hold upon the hope set before him (y). For, he is now sealed up as Gods own goods, and Gods mercies in Christ are all sealed up unto him as his own undoubted treasure. A seal that is never set on before saving faith be wrought in the heart, and sets it self on work to believe and rest upon the Promises of the Gospel; as the Apostle tells the believing Ephesians, *In whom after that ye believed, ye were sealed with that Holy Spirit of Promise* [z]. And when this seale is once set on, it is never torn off again, untill all be accomplished that was by this seal confirmed to him: for, he is sealed to the day of Redemption (a), with this inscription, *the Lord knoweth who are his*, on the one side of the seale; and, with this on the other, *let every one that calleth on the Name of the Lord, depart from iniquity* (b).

7 Ephes. 1. 13

8 Ephes. 4. 30

b 2 Tim. 2. 19

6 Ephes. 1. 14

This seale is not only a confirmation of what shall be, but an earnest of the inheritance untill the Redemption of the purchased possession (c). God gives his Spirit as hand-sel, as something in hand, untill more come; not as a pledge or pawn to lie for a time in his hand, and afterwards to be taken home again from the Christian, but as a part of the main inheritance never to be redeemed or taken back. Therefore is the Spirit called an earnest, and first-fruits, to assure us of more to follow; here the hypocrite must hand off. A taste, or a say he may have, as many have, that bargain not. But the earnest, which argueth a plain bargain, is peculiar only to the believer truly regenerated.

Thus, this hypocrite shewes up and down a Writing, and that not truly ingrossed neither, but never had the seale of the Spirit to confirme it: the true believer layes claime to nothing without producing the seale to the Writing perfectly ingrossed: the one produceth either a Counterfeit, or at least imperfect seale, a *seale manual*, as that of Baptisme; the other shewes the great seal, the Spirit of Adoption. The one shewes a seal, but without livery and seisin; the other hath livery and seisin given, so soon as the Writing was sealed; the one pleades a grant, but all is in reversion, the other hath present possession in part conferred on him.

Char. 7.

This hypocrite boasteth much of comfort, but without comfort from the Holy Ghost.

d Mat. 13. 20

e verse 21

f Mark 10. 21

He is over-joyed and transported with comfort upon the first receiving of the glad-tidings of the Gospel, as the *stony ground*, that first receives the Word with joy (d), while the Sun shineth, and faire weather lasteth; but it is otherwise when tribulation or persecution ariseth because of the Word (e). If he must part with any thing, especially with all, he goes away sorrowful, as the *Young man* that came to Christ for direction in the way to heaven, but little dream't of running such a Gant-lop as Christ put him upon, to sell whatsoever he had, and to give it to the poor, and to expect treasure in heaven; and, to take up the Crosse and follow Christ (f).

g 2 Pet. 1. 9

He is bold in running upon comforts, before he see or understand what they be, or upon what termes to be had. He hath some glimmerings of heavenly consolations, as sore eyes that adventuresometimes to open, to behold the light, but forced instantly to shut them again: or as a pur-blind man that seeth somewhat, but knowes not well what to make of it. He is *μωωαζων* (g) He is a Mole, or Want, that useth so much to the earth, that when he workes himself, or is cast by others, above ground, the light dazles him that he cannot see, but he scrabbles and digges, to get into the ground again. Or, he is a pur-blind man that cannot see afar off, the great things of God are too high above his sight: if you describe them, he may say, yes, as consenting to what you say, to save his credit, but, not seeing them as you do, to take real comfort in them.

True

True comfort flowes from a fountaine and abundance of grace, not from a pittance, much lesse from a bare show and shadow of that in which the comfort is pretended to be taken. He that will *abound in hope through the power of the Holy Ghost*, must be filled with all joy and peace in believing (b). This Hypocrite may have a taste of those things which administer comfort; but, it is but as a cook, or carver, that may lick his fingers, but fills not his belly. He may so far taste them, as to commend them highly to others, who take more than a taste of them, but remaineth himself empty; and, with lesse stomach to them, by how much he hath toyled more to dresse, and dish them.

On the contrary, *the true Christian liveth, and walketh in the comforts of the Holy Ghost*. Differ.

He not only seeth and tasteth them, but feeds heartily, and lives upon them. He *sucketh, and is satisfied too with the breasts of consolation, and is delighted with the abundance of the Churches Glory* (i). He knoweth the Comforter, for he dwelleth in him, and shall be in him (k). He hath everlasting consolation and good hope through grace (l). This comfort hath two properties that make it differ *toto cælo*, as farre as the East from the West, from all the comforts of the hypocrite.

True comfort is so apprehended by the Christian, that he *thrives*, and grows by it, not only in joy, but in holinesse. The Church that *walked in the comforts of the Holy Ghost*, had the feare of God joyned with it, and were edified (m) thereby. This effect is promised to the people of God receiving of the comforts of the Church of Christ, *when ye see this, your heart shall rejoyce*; with what manner of rejoycing? with that which will make them to be like the herbs and plants by the influence of the Sunne in the spring, *your bones shall flourish like the herb* (n). No herb grows faster by the heat of the Sunne, than a Christian by his comforts. Whereas the hypocrite by false apprehension of comforts, never groweth by them, even when he seemeth to be fullest of them: Rather they make him idle and secure, and so he grows worse, not better by his consolations, as Herod, notwithstanding his gladnesse in hearing of John.

Another inseparable property of true comfort is, that it gives *a joy that none shall take away* (o). Not that the actual shining of comforts by the Holy Ghost, admits of no intermissions, and interpositions of darker waether. Nothing more frequent, in those especially that are prone to relapses, than to be under clouds of sadnesse, and sometimes of terror, to the *breaking of the bones* (p) of all true comforts and joy. But, the Spirit of Comfort is never taken from him; therefore the ground of comfort continueth, when the act is intermitted; yea, the comforts once given out, are a stock sufficient to live upon till new comforts come. Even he that is so far from present comfort, that the very remembrance of God that was his Comforter, is now a trouble to him, in so much as his *soul refuseth to be comforted* (q). Yet even then, in the close, he acknowledgeth his refusing of comfort, and sad apprehensions of God, was but *his infirmity*, and therefore comforteth himself in remembering the years of the right hand of the most High (r), wherein the power and goodnesse of God poured comforts into his soul, which in the multitude of his amazing thoughts within him, refresh his soule (s). Whereas the comforts of the hypocrites are like the crackling of thornes under a pot, as soon extinct as kindled, like a flash of lightning, as soon gone as come, after which, the remembrance of former felicity now adds to his misery, his former comforts are now ready to thrust him over head and ears into deeper grief and more desperate sorrow.

Thus, this Hypocrite is but a pretender to comfort, without true consolation; the true Christian only enjoys it as his portion, and as being the better for it. The comforts of the one are like the lips of a strange woman, which drop as an honey-comb, but her end is bitter as wormwood (t); the comforts of the other are like the streames of Jordan to Naaman, causing his flesh to come fresh againe, as the flesh of a little child (u). To the one comforts are like strong drink, bitter to them that drink it (w); to the other, they are cordials that support and strengthen the soule.

This hypocrite when he most boldly calls God, Father, is yet tongue-tied in Charact. 8. his heart.

x Jer. 3. 4 In words, and from the teeth outward, none so ready to cry, *my Father, thou art the*
y ver. 3. *guide of my youth (x):* yet is this but the voice of impudence, not of faith; for it
 comes from a whores forehead, that refuseth to be ashamed of any thing (y). It is from
 presumption, not due consideration: which ends in revolt and despaire. For if God
 once comes to challenge him for his sawlness, and require what is due by vertue of such
 a relation, *If I be a Father, where is mine honour (z)?* If God once tell such home
 you have corrupted your selves, your spot, is not the spot of my children, you are a perverse and
 crooked generation (a). Then he begins to change note and countenance, he is crest-fallen
 and heart-fallen too: fearfulness hath surprized the hypocrite: and now all his lay is,
 who among us shall dwell with the devouring fire? who among us shall dwell with the ever-
 lasting burnings (b)? Or, else as the man without the wedding garment, at the very
 voice of him whom before he boasted to be his Father, is altogether speech-
 lesse (c).

Differ. On the contrary, the true child of God is enabled by the Spirit of Adoption to call God
 Father.

He comes not only upon his own account, he hath not only right to call God Father,
 because Adopted and regenerated, but he hath might and boldnesse also, above his
 own, a voice and help of the Spirit of God that cries louder then his own Spirit, *Abba*
d Rom. 8. 15. *Father (d).* He not only cryeth by the Spirit, but the Spirit it selfe in him, cries *Abba*
e Gal. 4. 6. (e). Possibly he may forget his Father for a time, when he forgets himself: but
 when he comes againe to himself, he will then remember he hath a Father to
 go unto, and dares go to him, even when he hath sinned against him, *I will,* saith he,
 arise and go to my father. Not carrying his sins with him, but leaving them behind,
 without any purpose to return to them, and so he is sure to finde mercy (f). Nothing
 can then take away his confidence from him, because he goeth to a God, that being
 once a Father, will never cast him off, but cause him to cast off iniquities, wherupon he
 beates his back-sliding, and loves him freely (g).

When a child of God dares not go to God by himself, the Holy Ghost encoura-
 geth him, and is not only leggs unto him, but is mouth too, and vestureth him with two
 benefits, relation and supplication. He first makes it out that God is still his Father, so
 that he may, after all his own wandrings, when once he returneth, make his claime.
g Hos. 14. 4 Doubtlesse thou art our Father, although Abraham be ignorant of us, and Israel acknow-
 ledgeth us not. Thou O Lord, art our Father (h). And as it enables him thus to go to
 him, so it is a Spirit of supplication also, whereby he pleads with God, and goes bold-
 ly to the throne of grace, that he may obtaine mercy, and find grace to help in time of need
 (i). For he hath good warrant for so doing. God himself calls upon him to do as
 much. *i Heb. 4. 16* Put me in remembrance; let us plead together: declare thou that thou mayest be
 justified (k): that is, by Gods righteousness, although he hath none of his
 own.

Thus, this Hypocrite is like a cheater that claimes acquaintance and kindred with
 God, to get some thing from him; the true Christian makes out his pedigree, that he is
 a sonne, and no bastard: the one saith as the Jewes, *we be not borne of fornication, we*
i John 8. 41. *have one Father, even God (l).* When yet they were the children of the Devil (m), by
m ver. 44. doing of his lusts: the other is enabled by the Holy Ghost, to cry *Abba, Father,* even when
 he must needs confesse against himself, *Father, I have sinned against heaven, and in thy*
n Luk. 15. 21 *sight, and am no more worthy to be called thy Son (n).*

This hypocrite hath nothing to do with the Spirit of sanctification, unlesse to vex, and re-
 sist him.

Charact. 9. If the spirit of holinesse enter into him, he shall find but cold entertainment, matter
 of disquiet and girefe (o), resistance (p), and quenching (q). As the wicked of old,
 that rebelled and vexed the holy Spirit (r). The Spirit it may be in him to restrain and
 repress some corruptions, that, might they be suffered, would prove too mischievous
 to others, as well as to himself; but not to renew and regenerate him: to over-rule
 him, but not to new make him. He hath a Devil still, which this Spirit over-powers, but
 doth not cast out.

Christ knocketh at his door, as well by his Spirit, as by his Word, but he opens
 not

not unto him. He had a good guest at his door, but lost him for want of entertainment. Yea, the Holy Ghost, may breake open the door and come in: How else can he be said to *grieve*, and *quench him*? Therefore it is granted that as he is in all men, as God in the creature, to sustain him; in all within the Church, as a light, to illighten them; in all of eminent parts, to furnish them; so he is often in the hypocrite that hath any good motions, to suggest, and second them, which motions they repel, or stifle, and so grieve and resist him.

On the Contrary, the Holy Ghost is in the true Christian, not only to suggest and propound, but to work saving grace. Differ.

The Holy Ghost enters the Christian to all intents and purposes. To illighten, to direct, to guide him in the right way to work grace, as a workman in his shop, that is never idle. Not only to work grace, but to actuate it, by acting the sons of God as the soule the body (i); working all his workes not only in him, but for him too (u). Not only making him his workmanship, by a new creation (w); but setting him on work being so created (x). He is in the Christian as the Lord in his Temple to fill him with his glory, the Spirit of God and of glory resteth upon him (y), even when most unglorious in the work. He is as the Priest in the Temple, slaying the sacrifice, that is mortifying the deeds of the body (z). Psal. 143. 10
Rom. 8. 14
u Isa. 16. 12
w Ephes. 2. 10
x Phil. 2. 13
y 1 Pet. 4. 14
z Rom. 8. 13

The Holy Ghost is in a Christian as grafting in him the Word of life to bring forth fruit unto life, causing the graft or syen to alter the very nature of the stock, the heart on which he engrafteth. He not only worketh in him but is himself there to cherish and perfect the work. He not only worketh love, but sheds abroad Gods love in his heart: not only faith, repentance, prayer, &c. are grafted on the stock, but himself lies at the root, to give it life, nourishment, and growth, causing him still to go forward unto perfection.

Thus, the hypocrite, if the Holy Ghost come neere him, will entertain him n better than the Sodomites did the Angels, even forcing the Holy Spirit of God, if he can, to serve his base lusts (a); or, as the leud Gibeonites did the Levites concubine, abusing her even unto death (b); the true Christian entertaines the Holy Ghost as Abraham and Lot did the Angels that came unto them, with all service and honour (c). The one hath the Spirit to illighten him; the other to enliven him: the one, to his greater condemnation in the issue, the other, to passe him from death to life in the conclusion.

The Spirit of Regeneration is in the hypocrite, as in a passage or thorough-fare Charact. 10^o only.

As a guest in an Inne, as water in a Conduit-pipe, as gun-powder lighted in the Cannon. He rather shewes what grace is, then worketh what is shewed. He may work some desires after grace, that may make this hypocrite to cheapen it, but not to buy; he may like the commodity, but not the price. There may be in him a muster, a shew of military forces, but no fight that ends in the mastery and victory over his corruptions. The hypocrite may have some conference with the Spirit in his passage, but no abode of the Spirit in his soul; to him the Spirit of God is as a stranger, and as a way-faring man that turneth aside to tarry for a night (d), with whom he can have little converse or commerce, and from whom he can expect little benefit, because he staves no longer.

Contrarily, the true Christian hath the Holy Ghost dwelling in him.

Differ.

The Holy Ghost is in him as an Inhabitant in his own house. He dwelleth in you, and shall be in you (e). A thing so notorious, that the Apostle appeals to the whole body of the Corinthian Church, know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you (f)? This dwelling importeth under it sundry Priviledges, peculiar to the Regenerate, wherein the hypocrite hath neither part nor portion.

Joh. 14. 17

1 Cor. 3. 16

1. Dwelling imports residence. If the Lord choose Zion, and desireth it for his habitation, he presently declares what he meaneth, this is my rest for ever; here will I dwell (g). The Spirit of God therefore ever keepest home in a regenerate soul. He dwelleth in him, and shall be in him; and as himself, so his graces shall still abide: Pl. 132. 7; 14

b 1 John 2. 17 the anointing which ye have received from him abideth in you (*b*). The Comforter shall abide with you for ever (*i*); So shall his comforts too (*k*), although not always alike perceived. But as for the hypocrite it is not so with him. He is said to depart from the Wicked (*l*); not by shifting places, but ceasing to work, and then *morunt* them (*m*). He makes use of such, as Sheriffs of Executioners, for the present occasion only, which being over, he caseth the Instrument, as he did Saul.

n Zeph. 3. 17 2. Dwelling implies Lordship. Where the Holy Ghost dwelleth, he dwells not as a servant, as a son in his minority, or as a sojourner, or other underling, but as a Master of the house. The Lord God in the midst of thee is mighty (*n*). Gods children *ἀπορτα*, they are led by his Spirit (*o*), as a servant by his Lord, as a Souldier by his General, saith Chrysostome. But in the hypocrite, the Prince of the power of the aire is *ἀναρχικός* Supreme Head and Governour (*p*). He is not Master of his own house, of his own soul; but he holds his house as Tiplers hold theirs, at the discretion of unruly guests. Yea, how many slaves command him, whom one Spirit commandeth not! He is a Lacedemonian slave, *maximè servum*, none like him for servitude. He cannot, if he would, cease from sin (*q*).

r 1 Tim. 5. 8 3. Dwelling ever supposeth Provision. He that provideth not for his own, and especially for those of his own house, hath denied the faith, and is worse then an Infidel (*r*). The Spirit therefore dwelling in a Christian stores him plentifully. His divine power gives him all things pertaining to life and godliness (*s*). He is a Sun and a shield, he will give grace and glory, and no good thing will he withhold from them that walk uprightly (*t*). Contrarily, the hypocrite is destitute of all such provision. Surely he is poor (*u*): yea, as wretched and miserable, and blind, and naked, as ever was Laodicea (*w*).

x Ephes. 2. 22 4. Dwelling includes reparations too. A good house-holder repaires, and, if need be, new builds his house: so doth the Spirit, all those in whom he dwelleth, *ye are built up for an habitation of God through the Spirit* (*x*). When the Spirit first seizeth on a man, he findes him a den of wilde beasts, a ruinous house, yea, all spread over with the leprosie of sin, which he must take down to the very foundation; and then builds all a new. But as for the hypocrite he is like the ruines of an old Abbey, without any repair, a Den of Lions and Dragons.

y 1 Pet. 2. 5 5. This Dwelling necessarily comprehends one thing more then all other dwellings: for it imports animation, or the enlivening and quickning of the whole house, every stone in this house is living, as coming to that living stone, in whom is built up a spiritual house (*y*). Such as both lives, and groweth up to an holy Temple in the Lord (*z*). But the hypocrite is still as dead as before, yea twice dead and plucked up by the root (*a*).

b Luke 2. 7 Thus, this hypocrite entertaines the Spirit; as the Berthelemites did Mary and her son, in a stable (*b*), because he can spare him no other room: the true Christian brings him into the soul; not to lodge there for a night, but to dwell therein for ever. The one hath no more hold of the Holy Ghost, than the hypocritical Jewes of Christ, who every day almost, shifted places; the other is possessed of him, and will not let him go. He is in the one, but dwells not, and therefore doth no great matter for him. He dwells in the other, and therefore abideth with him, ruleth over him, provideth for him, new buildeth him, and that as a living house for himselfe to dwell in for ever.

Char. II. Whatever Sanctification appears in this Hypocrite, is but an *Apish* imitation.

Plutarch. As Phantasy in Beasts doth in many things resemble reason, because in sundry acts the Beast is cunning and very artificial in his kind, which hath drawn some to think and affirme that some bruit creatures have the use of reason, although not the faculty of ratiocination. So affectation in an hypocrite makes him so farre to study and practise imitation, that it is hard to discern the difference between him and the sincere Christian in sundry parts and peeces of the new creature. He hath faith, hope, love, repentance, humility; but, all counterfeited: Faith, without workes, which

which is a *dead faith* (c); *Hope without purifying himself* (d); therefore a *false hope* c James 2.10
d 1 John 3.3;
e Job 8.13
f Rom. 11.9 which *shall perish* (e). His *love is with dissimulation* (f), his *repentance false and counterfeit*, like that of *Judas*; yea, much short of it: for, *Judas* acknowledged his sinne, the hypocrite denyeth it. *Judas* was deeply touched with sorrow, this man never knew what sorrow for sin meant. *Judas* returned what he had unjustly gotten, this hypocrite justifyeth all that by fraud or otherwise he hath raked together. He turneth the motions of the Spirit into notions, *idly* into *wisdom*; walking with a right foot, into a method and formality: he hath many good things by rote, but none in his heart.

Yea, as Artificial Birds may be made to do that which a living Bird will hardly be taught to do; so an hypocrite, by education, company, imitation, self-interest, ambition of glory, may in divers outward performances, and in seeming inward affections out-go and out-do the true Christian, in the eye and esteem of man; but not, in his that tyeth the heart, and doth not judge by outward appearances.

And yet neverthelesse, the Holy Ghost, even in all the livelesse and apish motions of the hypocrite may in some sort have an influence. For, as Planets are said to move by Intelligences, as formes assistant, not inherent: or, as some hold obsession of evil spirits without possession, so the hypocrite may in some sense be acted and moved by the Holy Ghost; for although the proper motions of the hypocrite be irregular, yet are they swayed to serve the ends of providence by the power and prudence of the first Mover to the Actions which the hypocrite undertaketh.

On the Contrary, *the true Christian hath the substance of that whereof the other hath but the shadow.*

Differ

He is partaker of true sanctified Reason, which maketh him to be a *living sacrifice* (g), g Rom. 12.1 and his worship of God a *reasonable service*; the body of grace that is in him, may many times be without a shadow in the darknesse of temptation; but, the shadow that is in the hypocrite caused by an unnatural light, is ever without a body. He hath a *price in his hand*, but no heart unto it. He is as a Puppet moved by wires and poyles: A meere Phantasme without a substance, but the true Christian *hath the Spirit of power, of love, and of a sound mind* (h); given unto him of God. *His heart is sound in Gods Statutes* (i). h 2 Tim. 1.7
i Ps 119.30

Thus, the hypocrite seemeth to be what he is not; and to do what he doth not. the true Christian really is what he seemes, and acteth from a real principle of spiritual power within him: the one acteth a part in what he hath no part, the other performes a work whereof he reapes real benefit.

Whatever shew of Sanctification the hypocrite make, it is but partial.

Either his knowledge is without zeal; or, his zeal without knowledge (k). If he wash his head, *his hands are defiled* (l); if his hands be cleansed, his head is not informed. If he have a wise head, he hath a foolish heart: if both head and hands be refined, yet his heart is unpurged (m). If he shew some iustice in his dealing, as the Pharisee did, he wanteth love, mercy, and bowells of compassion. If he be a forward talker, he is all words, and nothing else. If a diligent hearer, he is negligent in his calling, not redeeming time for both, as he ought, and might. Charact. 12
k Rom. 10.2
l James 4.8
m Prov. 30.12

On the Contrary, *the true Christian is entire, and sanctified throughout.*

Differ

He is no matterer, no mungrel, no linsy-woolsie peece. He doth what he doth faithfully, entirely, compleatly. His *workes are full before God*; in the parts at least: He is as a wise Master-builder that carrieth up all the parts of the building together. He is careful that all the building be not only *sightly framed together* (n), but *joined together and compacted* (o). He is *clean every whit* (p); for he cleanseth himself from all filthinesse of flesh and Spirit, and striveth to perfect holinesse in the fear of God (q). n Ephes. 2.21
o Ephes. 4.16
p John 13.10
q 2 Cor. 7.1 He is sanctified wholly in soul, spirit, and body (r); and so preserved blamelesse. He r 1 Thes. 5.23
s 2 Pet. 1.5, &c.
t 1 Cor. 1.7
u 2 Peter 1.8
v Ps 119.6 adds to his faith, vertue, and to vertue, knowledge, &c. (s) yea, every good and perfect gift, that he may not come behind in any grace (t). yea, he is careful not only to have all grace in him, but that he abound in it also (u); He hath not only a respect to all the Commandements (v), but he walketh in them all (x). x Luke 1.6

Thus,

7 Mark 10.21
 8 1 Thel. 4.12

Thus, this hypocrite is as a Monster that is born imperfect, and therefore all his actings are monstrous: the true Christian is truly born again with all his parts and lineaments in due proportion; the one is as the forward young man who pretended to have kept all the commandments from his youth, yet lacked one thing which was more then all the rest (7). The other is entire, *having lack of nothing* (2): the one is a Comet, whose rayes or beard run out all one way, the other is a fixed starre, that sparkleth on every side: The one makes a great glittering, yet is but a slimy slough, that in a short time consumeth: the other is a true starre fixed in the heavens, that being elevated higher makes not alwayes so great a shew, yet still continueth.

CHAP. XXIII.

The Believing Hypocrite,

Defin. Is an Infidel under the vizar of faith.



12 Thel. 3.2
 13 Tit. 1.1

14 Luke 8.13
 15 Heb. 6.9

16 Joh. 3.23. 24
 17 Act. 8.13
 18 James 2.19

FAITH is the *primum vivens*, the first thing that lives in a Christian, as such. And as the natural heat is the general instrument of the reasonable soul to fashion and adorne her house of the body; so is faith the general instrument of the Spirit, to fashion and reforme every part of the new creature. Now, it may be thought, that of all graces, Faith is most peculiar to the truly regenerate; and least communicable to any other; for the Apostle, not only faith, *all men have not faith* (a): but calls this grace, *the faith of Gods Elect* (b), as belonging to none but those of that Corporation. And it is an undoubted truth that true saving faith which justifieth and saveth, is no where found but in them that are truly and actually regenerated.

Notwithstanding, for as much as *Temporaries* are said to *believe for awhile* (c); that he *tasteth of the heavenly gift* (d) (and what more heavenly then faith, that gives heaven upon earth, that is, *peace with God*; and unites unto Christ; who is the way for our poore earth to ascend from earth to heaven?) and, that it is said that many *beleeved on Christ*, upon sight of his *miracles*, to whom he *would not commit himself* (e); that *Simon Magus* also *believed* (f): yea, that *the Devils* themselves, who are enemies to Evangelical truths, and have no part therein, do yet *believe and tremble* (g); it cannot be wholly denied that hypocrites (who are indeed Infidels, as to saving believing) do after a sort believe. Not only as seeming to others, even to Gods dear children who cannot judge of the heart, (as *Simon*, to *Philip*) in the judgment of charity and probability, to partake of faith: but, even to themselves, in the judgment of partiality, to believe. For as they delude others, by their outward conformity in profession, so they most of all, and most dangerously deceive themselves by some of those hand-maids which accompany saving faith as well as theirs.

For this hypocrite doth not lay a false ground as the Worldling doth, *He that hath worldly wealth is in Gods favour*; but, his ground is true enough, *He that believeth on the Son of God shall be saved*. But his error is in the Assumption or application, when he assumeth, or rather presumeth, *But I believe on the Son of God*. Herein other men may be abused, who judge both according to the outward profession they see

see in him, and the charity they have in themselves towards others; and himself also may be much more deluded, he being most willing in his own behalf to be deceived. Only Christ, who knoweth all men, and *what is in man* (b); and, *from the beginning* h John 2. 24, 25 seeth *who they are that believe not* (i): knoweth this man to be an Infidel or unbeliever; i John 6. 64 and will also, early or late, make it known both to his own conscience, and to all the world (k). k 1 Cor. 4. 5

But because it concerneth every man to know his own estate, and not to hood-wink himself through wilful blindness, in a business of such high concernment; untill Satan come at the hour of death, and make him, not only by cleare conviction of his judgment and conscience, but by woful and inevitable experience, to see and find himself to be his prey; and, to the end the common delusion whereby every man is apt to be overtaken and ruined, thinking and presuming that he hath faith, and hath believed in God ever since he could remember, prove not his everlasting confusion; It will be good, yea necessary, for every one to consider what Christ sometimes said to such self-deceivers, that followed him with others for the present, and thought as well of their own faith as any in the company, *there are some of you that believe not* (l). l John 6. 64 And againe, *one of you is a Devil* (m). All seemed to believe, but especially the Twelve. He saith not, *none of you believe* (although at times he found the best of them, to be *some of you &c.* that is, such, who following him, were apt upon occasion to fall from him, and accordingly did; yea, to betray him, although of the Twelve, as Judas (o). n Mar. 8. 26, 16 Such even while they believe are Infidels. They be not the men they take themselves to be, they do not the thing which they suppose they do, as shall anon appear. o Luke 12. 28

On the Contrary, the true Christian, even in his feared infidelity is a Believer. o John 6. 71

Differ.

The true Believer hath his non-age of faith; and, his diseases too, by lapses into sin; and, his weakenings of it, by tentations: in all, which he is in great straites, feares and perplexities. In the non-age of his faith, even while he believeth weakly, (yet so well as he can,) he cries out, *Lord help my unbelief* (p). I confesse I have much infidelity in me, more infidelity then faith, Lord cure me of this: *help my Infidelity*; that is, ease, and rid me of it. p Mark 9. 24

David, and Peter by their great falls, gave great wounds to their faith, inasmuch that they astonied it, that it was not able to move, nor breath; it lay sprawling upon the ground, ready to yield up the Ghost: yet even then, it might be said of their faith as Christ of the Rulers Daughter whom the father, and all the company concluded to be now dead, *give place; the maid is not dead, but sleepeth* (q). Even their faith was not then dead, although cast into a dead sleep. q Mat. 9. 24

I know a Bellarmine, or some other confident Papist, or his younger brother the Arminian, will, for this, serve me, as the Fiddlers did Christ, even *laugh me to scorn*, for so affirming (r): but this is no lesse a truth, for all their laughing. David had still the holy Spirit in him, *untaken from him*, when he was at the worst of his sin, and at the lowest of his sorrow for it. *Take not thy holy Spirit from me* (s). He could never make such a prayer, if the Spirit were wholly departed; for, as yet he had it. And this was the prayer of faith, for he was heard in what he prayed for. And, as for Peter, he was fenced and fortified by the prayer of Christ, who was heard at *wayes* (t), and ever sped at the throne of grace, *I have prayed for thee that thy faith faile not* (u). It failed in the act, but not in the habit: for albeit it was not so strong as to hold out in the High Priests hall; yet it was so true, that upon the first look of Christ towards him after his fall, he got up, *went out, and wept bitterly* (w). ibid. ver. 24

So temptation may prevaile so farre, as to make a Believer to feare, and aske; *will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promise faile for evermore &c?* (x) Yet, after all this, faith (that seemes to be dead, when it lies only hid) breakes out, and tells him the truth; that the mistake is in himself. *This is but his own infirmity* so to think and speak of God:

he hath cause to judge otherwise of God, and would do so too, if he would but look back upon Gods former dealing with him, therefore faith doth put him now upon other work, and instead of complaining of God, to rejoyce and take comfort in him. *I will remember the yeares of the right hand of the Most High (y)*: those times wherein God spake peace to his soule, and assured him to be his God for ever. Thus, he had recourse from feeling to faith, which yet was alive, although so deeply raked up under the ashes of tentation, that he verily thought it had been quite extinct.

Thus, this hypocrite is in the matter of faith, as the wanton woman living in pleasure (z), dead while he liveth; the true Christian is as *Entichus*, sleeping; and, falling down from the third left, is taken up dead, of whom yet it may be said, *trouble not your selves for his life is in him (u)*. The one as *Sardis*, hath a name that he liveth, but is dead (b); the other is as *Abel* in another sense, who being dead, yet speaketh by his faith (c). The one deceiveth others, by a vizar of faith; and afterwards himself, by a conceit of faith, (being loth to question that which he sees so many others to believe,) the other first undeceiveth himself by casting away that vizar, and labouring after the truth of faith; and then undeceiveth others by the fruits of his faith, which before were but counterfeit.

In giving this hypocrites Characters, I shall first give those by which he deceives others in shew, and himself in conceit; and then those by which he deceiveth, whether it be in the matter of *Assents* or of *application*, or of the *inward joys and contentments* which he apprehendeth in himself, as the fruits of that faith to which he is a Pretender.

Charact. 1. This Hypocrite is a counterfeit in the Church, that is, a Church hypocrite.

There are many counterfeits in the world, and all nought: counterfeit fooles, that have wit, and conceale it, the better to make fools of others: counterfeit cripples that have limbs, & use them not, that they may live by loytering; counterfeit trades-men, that either make a shew of wealth, & have it not, or pretend losses, & need not, that they may gaine either more credit by the one, or pity by the other than they deserve. But, as it was said of the veruous woman, that *many daughters have done veruously, but thou excellest them all*; so may it be on the contrary, of this hypocrite, many counterfeits have done cunningly, and wickedly, but thou exceedest them all.

This hypocrite deceiveth the Church, even of the Elect, whom the Devil himself cannot wholly deceive (d), by joyning with them in Church duties. Thus *Ahitophel*, by his walking with others to the house of God in company, deceived *David*; for, even then, *wickednesse was in his dwelling (e)*. Thus, the disciples of Christ were deceived in *Judas*, till his wickednesse brake out, they thought him to be a believer as well as themselves; which made *Peter* to say, in the name of them all, *we believe and are sure that thou art the Christ (f)*, when yet Christ knew one of them to be a Devil. (g). So at another time, he speaketh in the behalfe of all, *we have forsaken all and followed thee, (h) what shall we have?* Thus not only *Philip*, but even the same *Peter*, long afterwards was deceived for a while, in *Simon Magnus*, who gave in his name to Christ, received the seale of baptisme, & not only joynd, but continued with *Philip*, and the rest of the Church (i), among whom he passed for a true Believer, till the nuts were thrown before this ape, the giving of the Holy Ghost, of which he hoped to make a good market, and thereupon would have bought that guist at any price; by which he shewed himself in his colours, and was discovered.

Thus many Church-Papists either by dispensations, or at least by dissimulation, for impunity, credit, preferment, (or haply, for worse and more dangerous ends) appear sometimes in our Assemblies, yet are arrant Romanists still in heart. Many Church-Atheists (who, as 'tis to be feared, make up the greater number in all Church-Assemblies in the world) respecting neither God nor his people (no more then the unjust Judge when by importunity he did justice,) seek to delude both; frequenting the Assemblies of the Saints, joyning in the exercises of prayer, hearing, receiving of Sacraments,

Sacraments ; taking it in scorn not to be accounted good Christians and true Protestants, yet in their hearts despise the power of godliness wherever they finde it.

Such an one will, perhaps, talk of good things, commend the Preacher and (it may be) his Sermon too, professe liking of some special points in it : above all, points of comfort, wherein he seemes to claime a great share. And such an one hath his reward, which is, to be well thought of; and made much of for the time, even of the Saints, which is all he lookes for. But what is he the better for all, or any of this? When not only God, but his own heart also condemneth him within, all the while, and all men shall see, and deride him hereafter?

On the Contrary, *the true Believer is one that answereth his name.*

He is what he is reputed. He knoweth that a good name is not to be despised, but is better then precious ointment (k). Therefore he is desirous both to be, and to deserve to be well thought of among the faithful; yet hating to be well thought of without a cause; and afraid to be better thought of then there is cause; forbearing all boastings, and shewes, that might make any man to think of him above that which he is (l). Therefore he labours to be, and to find at home, what he is thought to be abroad. Am I accounted a believer? It is enough, saith the hypocrite; but, saith the faithful Christian, the more cause have I to look thoroughly into my own heart, and make it out to God and my own conscience that I have faith indeed. For, well he knoweth, that not he who commendeth himself, or is commended of others, is approved, but whom the Lord commendeth (m). And that, he is not a Jew who is outwardly, whatever shew he make of Abraham's faith; but, he is a Jew that is inwardly, with the heart believing unto righteousness * , whose praise is not of men, but of God (n) : not of men, without God; but, of God and men too. Differ.
 Eccles. 7. 1
 1 Cor. 12. 6
 1 Cor. 10. 18
 * Romanes 10. 9
 n Rom. 3. 29

Thus, the one is ready to accept of acclamations and respect from the godly, upon no better termes then the Sorcerer, who for fear he should not be cried up to his desert, gives out himself to be some great one (o); the other is as Andronicus and Junia, who were old disciples, and of note among the Apostles; yet made no such noise by their own cracklings; the one careth to get a good opinion, the other to deserve it: the one resteth in mans judgment, knowing it to be mistaken; the other labours to adde the witness of his own conscience, yea of God himself, that he may not deceive, or be deceived.

This hypocrite is a meere Cheater of himself as well as others.

Char. 2

Somewhat he hath, or rather seemeth to have of faith: and this contents him. The stony ground upon receiving the seed with joy, for awhile believes (p); here is faith supposed, but at most it is but a seeming faith; as appears afterwards, by the taking from him that which he seemeth to have (q). He had not faith indeed, he did but seem to have it. Something of faith appears in him, he hath some illighting, some taste of the heavenly gift (which I take to be faith;) of the good Word of God, and of the powers of the world to come (as Balaam of the happinesse of the righteous after death;) and so farre forth it cannot be denied that he is Partaker of the Holy Ghost (r). Yet neither is this sincere (for then should he never loose it and fall away;) nor sufficient because as yet he believeth not with the heart unto righteousness. Yet, because he neither doth, nor can go further, this contents him: yea, many times, lesse serveth his foolish heart to make this wilde conclusion; I believe, because I professe the same with others that do believe, and because others who are godly and judicious do take me to be a believer. What greater cheat can any man put upon him, then he willingly puts upon himself by this loose kind of arguing?

On the Contrary, *the true Christian is more afraid to be cozened in his faith, then in any thing else.*

Differ.

He knows that not only the Devil will seek either to delude him with a false faith, or rob him of that which is true, which made Paul above all things desirous to be satisfied concerning that (s). That being the godly mans shield wherewith he is able to quench all the fiery darts of the wicked (t); but, that his own heart also is apt to deceive and abuse him, as Peters did when he durst to give it out even to Christ himself, Lord I

u Luke 12. 33 am ready to go with thee both into Prison, and to death' (u). Therefore in the same breath wherein he saith, *I believe*, he cries out, *Lord help my unbelief* (w), lest his heart deceive him. He remembers *Philips* speech to the *Eunuch*, desiring to be baptized, *If thou believest with all thine heart, thou mayest* (x); he contents not himself with some flashings of light darted into his understanding, some taste of faith, or of the Word, or powers of the world to come to make his mouth water only; but he looks after an illightning that illightens the whole soul, as *the day-starre arising*, (and never setting) in his heart (y); as that which doth not only warme him, as the sun a cold wall; but, cause his heart to burne within him (z). He strives to believe not only *animo* in his heart, but *ex animo* with and from the whole heart, got fainedly, or with a double heart; not partly, or with a divided heart; but though imperfectly, yet truly, with a perfect heart. For faith where it once comes, let it enter in at what part of the soule it will, it is like leaven that runneth over the whole heap of meal, it penetrates every part of the soule, and not only takes up a roome there, but acteth in it and by it in every act that true faith truly putteth forth. It is a faith unfained (a), that giveth credit to God in all things; but, to himself in nothing, without God and his Spirit witnessing with his heart.

Thus, this hypocrite is like him that so often tells his ly to others, that at last he comes to believe it himself; the true Christian finding that *all men are lyers* (b); and that the heart is the greatest lyar of all (c), being *deceitful above all things*, he giveth least credit to that of all others: the one is contented to delude his heart with a painted fire, as fearing it would, (if true,) be too hot for his lusts; the other is careful to blow up the coales, that by the heat in all parts of his soul he may experimentally finde and feele his faith to be no counterfeit.

Char. 3 This hypocrite assenteth to some truths of God, but not for God.

We have seen what he seemeth to himself, and others to be, and is not: we come now to see what it is that he hath of faith, and which he taketh for faith: beginning with the first Act of faith, which is *Assent*.

He heareth the Gospel, and is so convinced by his own understanding and reason, that he cannot but yield unto the apparent evidence of it. The *Devils* themselves do as much as this (d): not in honour to God the first Truth that speaketh in his Word, but because by reason and experience their understandings are convinced, that they cannot deny it. Thus may a Papist be said to believe the Scripture, and the matters contained therein; not because God there speaketh, but because the Church so teacheth: which is not to believe God, but man, and to give Assent not to the truth of God upon his own single authority, but to the truths which the Church pleaseth to acknowledge, upon her own usurped liberty. And what greater indignity can be put upon God, then not to believe him upon his own word, but upon the credit of a iurery, too often known to be partial and false? Let such an one but be told by that he calls the Church, that God never taught such a truth, that only faith justifieth; he dares give the lie to God and all the world, that shall go about to perswade him that that is a truth, let the Scripture speak it never so clearly. But, tell him of justification by workes and inherent righteousness; you shall have him assent hereunto even unto obstinacy. For indeed, in all points delivered by his Church, instead of assent he bringeth obstinacy: not that he is perswaded of the truth of what he holds, but is resolved that all the world shall never perswade him to the contrary. Not so much for love of that he maintaineth, (for what love can he have to the doctrine of Justification by inherent righteousness and good workes flowing thence, who is a stranger to good workes and an enemy to all righteousness?) but in hatred of the other side, that desires to depreesse man, and to exalt free grace. Such also, are all Jewes, and most Hereticks.

This Hypocrite, if a Scholar, where he is pleased by being admitted to take the height of Divine truths by his *Jacobs staffe*, Philosophy and force of reason, that is of humane ratiocination, he professeth to be a great Believer; and to give firme Assent. But all this faith is but philosophical, humane, and the childe of discourse. What can be so concluded, he yieldeth unto, in the rest he will

will ^{immediately} suspend his belief: and you must think he deals modestly and friendly ^{* Prius ut con-} that he proceeds no further. But if it were possible so to believe the whole Bible, and ^{fiscar me cog-} the entire Body of Religion contained in it, yet were this not faith, because not ^{nans, quam ut} upon the credit of Gods testimony. This were rather, with the Orator (c) to confesse ^{assentiar.} the truth, then to believe it. ^{Cic. Tuscul. Q. lib. 7.}

On the contrary, the true believer setteth to his scale that God is Differ-
true.

God saith it, therefore he believes it so firmly, that if need be, he will seal it with his blood. He believeth the Creation of the World, and the immortality of the soul, and not some, but all other divine truths contained in the Word, not because the Church teacheth it, or because Saint *Austin*, or any or all of the Fathers have avouched it; but, because *Moses*, *David*, *Solomon*, the Prophets, Evangelists, *Paul*, or other Penmen of the Holy writt have delivered it from God himself: And those not as they were men learned, wise, holy, &c. But, as *Solomon* inspired and infallibly assisted by God himself (e). So saith the Apostle, ^{2 Tim. 3. 16} *we understand that the worlds* ^{2 Pet. 1. 21.} *were framed by the Word of God* (f), that the World was made of nothing. A Christians ^{1 Heb. 11. 2.} understanding is the disciple of faith; and his faith, of God. He crediteth man in the things of man; but, none but God, in the things of God.

Thus, this Hypocrite in assenting is like him that reads his neck-verse, not so much minding what is in the book, as listening after what his ordinary bids him say, the true Christian is as the *Samaritan* after they had heard Christ, who told her that first invited them to come unto him, *now we believe, not because of thy saying, for we have heard him our selves, and know that this indeed is the Christ, the Saviour of the World* (g). The one faith, I believe but knowes not whom; (whether a generall Council, or Pope and Cardinals;) the other faith, *I know whom I have believed* (h). ^{2 John 4. 42.} ^{2 Tim. 1. 12.}

This Hypocrite resteth in a bare assent, without trust.

Char. 4.

He assenteth that God is Holy, Wise, Just, Merciful, Omnipotent, &c. But he trusteth not in him for the fruits of any of these properties, that he will be so and so unto him. He believes him to be Holy, but not as trusting in him to make him so, to be Wise but not to cast himself upon his wisdom: to be Just, but not as to do him justice against his enemies, to be Merciful, but not as shewing mercy to or having mercy in store for him: to be Omnipotent, but not as one that will stir up himself and come and save him: And so, in the rest of his Properties, and Promises. He hath a faith to confesse a judgement, but none to take out execution.

He hath a popish faith, a faith of generalities, but none to cast him upon particular promises with application as having any warrant to cast himself upon God by vertue of those promises. By assent, he layes a foundation, such as it is; but never builds upon it. He makes a proposition right, *He that believeth shall be saved*: but he hath no skill in the assumption, *I do believe*, and therefore can never inferre a comfortable conclusion. Or, if he go some what further, it is but for a fit, a start, some short time: he believeth God for the time, upon some present feeling, or taste of his goodnesse in temporal things, or haply also in spirituals: but it is not upon this account that he casteth himself upon God, but that God casteth all he hath into his lap, of his own good pleasure and bounty. But, as the taste and feeling of such undeserved love and kindnesse soone vanisheth in this hypocrite, so doth his trust in God, so soon as the sense of Divine Goodnesse is over, although the blessings themselves remaine.

On the contrary, The faith of a Christian delights to cast him upon God, as appropriating generals unto himself. Differ.

He looks upon general promises, as made in particular to him, as well as to others, yea, if at first but to one, many hundred years agoe, he will have a share out of it, as all believers are taught by the Apostle to cast themselves upon God, for all necessities, by vertue of that promise, *God hath said, I will never faile thee, nor forsake thee*, (i); which was never made to any one particular; but only to *Josuah*, and that upon an extraordinary occasion (k) which might seem to confine it to a farre narrower compass. And albeit charity delights not to go alone, but to take in all whom it conceives to have

have God for their Father, saying, *Our Father*: but faith shews it self most in particularizing, saying, *I believe*.

Faith looks upon Gods warrant as a command to apply general promises as made particularly to every believer, and to apply them to himself in particular. Remember thy promise unto thy servant wherein thou hast commanded me to put my trust (l). A Christian therefore is not contented with these general propositions, *Christ came into the world to save sinners*, without going further, and saying and believing too, *of whom I am chief (m)*. God is the Saviour of all men, especially of them that believe (n), in whom he professeth himself to trust. He desires God to speak out to him in particular, *say unto my soule I am thy salvation (o)*. He saith with Thomas, *my Lord and my God (p)*; with Paul, *who gave himself for me (q)*. So doth every Christian, not by special revelation, above Scripture, but by the very properties and nature of faith it self which enableth all Saints to comprehend what is the breadth and length and depth and height (r), of all the mysteries of the Gospel in the general promises of God, thereby to know the Love of Christ which passeth knowledge, to every mans own soule in particular.

And this he believeth not only when he actually feeleth, but even when he feeleth not sensibly the love of God towards him, but rather the contrary. For even then he is resolved, *though he slay me, yet will I trust in him (s)*, for his faith (no more than hope) is not grounded upon sense, but upon promise. As the sap is not alwayes in the branch, yet ever in the root: so the sense of spiritual priviledges and comforts by vertue of the promises, is not alwayes in the believer, yet the ground of his consolation is never removed, because that is so firmly laid up in the promise, that when in himself, his soule refuseth to be comforted, yet the Word is a continual spring to refresh him, that when he can find no comfort in his own feeling, he finds it in the Word, and is able to speak in faith, that is *my comfort in my trouble, thy Word hath quickned me (t)*.

Thus this hypocrite is like a Geographer, that coasteth a Country, and can give you an exact map of every nook and creek in it, but brings home nothing for himself out of it: the true believer is as Caleb and Josuah that so discovered Canaan, that themselves meant to go up and possesse it: The one looks upon the Word as not belonging to him, the other layeth hold upon it as his own heritage for ever (u).

This hypocrite assenteth to the truth, but without experimental knowledge.

He speaks of the promises by hear-say, not as tasting them. He discourseth of them, as a man writeth of the warres of such or such a Countrey, who was never in it, or not in the action: or, as he that describeth strange Countries, but never travelled them himselfe. As a blind man discourseth of colours, as a patient, that commends Physick, believes the Physitian in all he writeth, or speaketh, but will make no proof of his art upon himself. Thus the hypocrite believes the Gospel, or at least tels you so, yet never made trial of it, nor means to do. He is as those that would heare Christs words, but never come in to himself, *that they may have life (w)*. It is delightful to read or hear the great works and miracles which Christ did, and upon that account, he readeth the stories of his life in all the Evangelists, but never cares nor seeks to be Evangelized; or to find any of the power and influence of the same Christ upon his soul, according to that power which he exercised upon the bodies or souls of men, in giving them first, faith to believe, and then cure upon their believing. He is no more desirous to feel the power of Christ, and to have experience of him in himself, then the Pharisees, Sadduces, and the rest of the Jewes to whom he preached, and before whom he wrought all his mighty works, were, *to be doers of his Fathers will, that they might know of his doctrine, whether it be of God, or whether Christ spake of himself (x)*. He had rather according to the proverb, believe than try, because he is a spiritual sluggard that is loth to take paines, or a cunning fox that knows the Word will not please him, if he make trial of it: and therefore it pleaseth him better to take that for granted which he never did, nor means to try.

Contrarily, the true believer hath experience of what he believeth.

He never assenteth to any Word upon the Authority of God speaking in it; but, from his own experience, he can after write *probatum est*, upon it. Herein he differs from hypocrites and devils, that whereas they believe not for Gods sake, but their own: he believes first upon the account of God, and then upon trial, further believes from his own experience as the Samaritans did Christ.

Thus Job did not only *heare of God by the hearing of the eare*, and thereby believed, but his eye also saw him (y), which further confirmed his belief. There is great difference between hear-say, and sight, between discourse, and acquaintance, imagination, and sealing to the truth of God (z). y Jobe 42. 5.

An hypocrite may heare what the Spirit saith unto the Churches, but only the Christian knoweth the meaning of the Lord, and the mind of the Spirit, because he only hath the mind of Christ (a). The secret of the Lord is revealed to them that feare him (b); his own conscience and heart is a commentary to him written by the same Spirit, that speaketh in the Word to make him know it. This, to the true believer is a seale to the truth of Scripture to satisfie him fully that it is the truth of God. Which a Papist will not, must not acknowledge: because he takes not his seal from the experience he hath within him, but from the suppository Church without him. Nor indeed can any natural man be capable of such a confirmation. z John. 3. 33
a 1 Cor. 2. 16.
b Psal. 25. 11.

This is that wherein the meanest Christian goeth beyond the greatest Clerks (un-sanctified); yea, beyond Satan himself. Because the Christian hath received not the spirit that is in the World, but the Spirit which is of God, that he might know the things that are freely given him of God (c); which Spirit not only teacheth, who is a child of God, but also beareth witness with his Spirit that he is the child of God (d). So that his experience extendeth to those things that are most spiritual, and most remote from sense. Many taste how good the Lord is in outward things, how good he is to beasts: but, the true believer tasteth how good he is to his children, and among them, to himself. c 1 Cor. 2. 12.
d Rom. 8. 16.

Thus, this hypocrite is as the parents of the blind man, that could tell that he was their sonne, and that he was borne blind, but by what means he now seeth, they knew not (e): He knowes the thing to be true, but that is all: the true believer is as the blind man cured, that not only knew the thing to be true, but had experience of the truth: the one believes the Word, because he cannot gain-say it, the other, because his own trial of it witnesseth on Gods behalf, that it came out from God. The one may commend it as he that commends what he knows not, that he might be thought a man of art and judgment, the other commends it, as he that hath tasted the old wine, and thereupon prefers it before the new (f). e John 9. 10, 21

This hypocrite assenteth to the truth, but not so as to be transformed into it. f Luke 9. 39.
Charact. 6.

He talks much of his faith, but shews nothing of the fruit, especially of this most natural and most proper fruit of it, without which all other fruits are to little purpose. He is, in his soul, for want of true faith, like the three children, in their bodies, in the midst of the fiery furnace, through the strength of faith; on whose bodies the fire had no power, nor was one haire of their head singed, neither were their coates changed, nor the smell of fire had passed on them (g). No more power hath the Word (which this hypocrite assenteth unto) upon his heart. He is not so much altered in the least, unlesse to the worse. As he that is not better, is certainly the worse for his knowledge in the Word. g Dan. 3. 27

Such light of knowledge and such assent may be compared to the light, and influence of the Moon, which shineth, but without heat; hindereth not, but rather encreaseth the cold, stirreth up humours, but allayeth none; worketh upon mens bodies, as upon the Sea, causing a flood of humours that rise high in diseases. His knowledge warmeth not, it is an illumination without vegetation. His cold profane heart is not thawed, but rather frozen harder in the dregs of sin. The more knowledge, the lesse zeal, more coldnesse, more pride and self-love. For such knowledge puffeth up (h). His wisdom and his knowledge perverteth him, so farre is it from transforming him into the same Image. This is all his faith, a bare knowledge: and this knowledge makes a full sea, an *excess* and Paroxysme of sin in him: and is the high-way to the sinne against the Holy Ghost. h 1 Cor. 8. 1.

Con-

Differ.

i Cor. 3. 18

Contrarily, *the true believers faith of assent, not only affecteth, but transforms him.*
 He never by faith looks into the Word, but he beholds in it the lively Portraiture of Christ, and is thereby changed into the same Image from glory to glory (i). Faith never exerciseth it self upon the Word, but it hath this effect, it translates and transforms the believer every day more and more, till Christ be thoroughly formed in him. The Sun is both the husband and physitian of nature, his light both heates and heales, it cleanseth the aire, concocteth humours, dissolveth vapours; so doth the knowledge and faith of Christ in a Christian; it doth beget and reforme him, it brings him to his due shape and proportion. For it brings him to the Sun of righteousness which brings health and cure in his beames, or wings.

k Job 42 5, 6
 l Ps. 119 96

It kindleth in him the fire of love, the flame of zeal; it stampeth and imprinteth goodnesse in his heart; abateth in him the love of the world, and of himself; so that he saith with *Joh. mine eye hath seen thee, therefore I abhorre my self and repent in dust and ashes (k)*: and with *David, I have seen an end of all perfection, but thy Commandment is exceeding broad (l)*. He could never have seen how narrow this world is, and how easily a man go round all the perfection of it, if he had not seen how broad the Word is, and what influence it hath on a believing soul. He never beleeveth the Word, as the truth is in *Jesus*: but he puts off the old man, and puts on the new (m).

m Ephes. 4 22,
 23, 23

Thus, this hypocrite, hath a body or shadow of faith, but without the soul; the true believer hath the life of faith manifested both in his soul and body: the one boasteth of faith without any work of faith upon him, or in him; the other makes out to all the world the truth of his faith by the work of it in him, as well as by those produced by him.

Char. 7.

This hypocrite applyeth the Word, without assent, or knowledge.

Hitherto we have seen his haltings in Assent, we shall now find him as lame in the application, when he claimes a part and a share in the Word of faith, and in all the good things promised in it, as having a portion therein. Before we found him laying a foundation, such as it was, without going on to build an house, he gave some assent, but without application; now, we shall see him raising of an house, but without a foundation; very busie in laying hold on promises, before his assent ever closed with them upon the account of Gods authority, or he ever clearly and distinctly understood what they contain, or what termes to be had: which is a building of Castles in the aire; or at best no better then building upon the Sand.

n Rom. 10. 14

He boasteth of faith, and layeth hold on the promises, but with the faith of ignorant people for the most part, who think they trust God very farre, when they either have no need of him, or are ignorant of him, and lean only upon their own foolish hearts, in stead of trusting in God; the more blind, the more bold; For, *how can they believe in him, of whom they have not heard (n)*, by the care of faith as we have by that of the body? As the mad man at *Athens*, standing on the key with his Tables in his hand, entred all the shipping and goods in the Port as his own: but, without Bill of lading, consignment, or mark of his own. So this hypocrite writes down in his book, not in his heart, all Gods mercies and promises of more; without any warrant, or mark, to enable him to land them and to bring them to his own store-house: or so much as knowing, or looking into them to see what they contain.

Differ.

On the Contrary, *the true believers knowledge goes before his assent, and both before application.*

o 1 John 5. 20
 p 2 Cor. 1. 20
 q 2 Tim. 1. 12
 r cap. 4. 8
 s Ps. 85. 8

He knowes that true faith is *assensus cum notitia*, an assent grounded upon knowledge. He first knowes that the son of God is come, and that he hath given him an understanding to know him that is true (o), and that this is the true God, and eternal life. He knowes that all the Promises of God in him are yea, and in him Amen (p). So that his first care is to know whom he hath trusted (q). then, for what (r), and upon what termes and conditions (s), that if God do speak peace, he must set down this for a firme resolution to returne no more to fey. To all which he fully assenteth, and as firmly assents to the conditions, as to the promises themselves: this being an undeniable conclusion that every one that calleth on the name of the Lord must depart from iniquity (t).

quity (r); and that God speaks to the wicked that dares to apply otherwise, with detestation & terrour, *what hast thou to do to take my Covenant into thy mouth, seeing thou hatest instruction and castest my words behind thee* (u)? 1 Tim. 2.19.
Ps 50.16, 17.

He knoweth more over, and findeth in himself; after this, the seales of God, not only those of the Sacraments, which are outward and generall; but also those more special and privy seales of Adoption and Sanctification: these are his Bills of lading, true consignments, and the marks by which he knoweth the promises, and graces of God in them do truly belong unto him.

Thus, this hypocrite presumes to lay hold upon promises and mercies, as the *Danites* boldly entred *Micahs* house, and took away, *his Ephod, Teraphim, and graven Image* (w) without his leave, even when themselves scarce knew what it meant: The true Believer, as *David* in taking home of the *Ark* (x), he will lay hold on nothing of Gods, without seeking of God, and offering up of peace-offerings before the Lord, for fear he should make too bold with God in so doing; the one layes hold on all without examining his Title, the other makes sure his title before he presume to lay hand on any thing. w Judg. 18.18
x 2 Sam. 6.17

This hypocrite applyeth, by wishing.

Charact. 8.

In this he is *Balaam* up and down, *let me die the death of the righteous*: Oh that when I die I may fare as he! Oh that I might then have a part in his happinesse! Thus, the sluggard lies lazing and stretching out himself wishing for bread, but will rather starve then labour. If wishes would make him rich, who but he? for wealth But the Proverb tells us, what becomes of Wishers and Woulders. The eazy lazy wish slayeth the sluggard, *the desire of the slothful killeth him, because his hands refuse to labour* (y). He coveteth greedily all the day long (z). But hath nothing, because he will do nothing for it. His covetousnesse is not that of the Mammonist that riseth up early, and goeth late to bed, and eateth the bread of carefulnesse, and even over-laying himself with toyle and labour: but it proceedes partly from necessity that cries for suppy, and partly from slothfulnesse that would fain have it with bare wishing, which because it is easily done, he is the more greedy in wishing: and because he is eager upon it, he thinks that will do it, and so he cozens himself till he starve. y Prov. 21.25
z ver. 26

Such is this hypocrite, fain he would have the blessings of grace and glory, if bare wishes would do it. O that Christ were mine! O that I might go to heaven and be saved! O that I had such a mercy, such a blessing! O that I were assured of my salvation! but will do nothing for it, not so much as pray for it, unlesse in a faint, lazy, dull, cold manner, that himself can scarce tell whether he pray, or not. He doth wish but not pray, therefore he coveteth and hath not. To wish, and not take paines in the use of meanes, is not only vain but presumptuous, it is a desire to have a thing besides Gods order, and without his leave. Therefore as the groundless hope perisheth, so the idle wish vanisheth.

On the Contrary, *the true Christian applyeth by apprehending and labouring*:

Differ.

He stretcheth out not only his tongue, but the hand of faith to lay hold on Christ in the Word and Sacraments, if by any meanes he obtain him: He followes on close, he leaves no meanes unassayed if prescribed of God, that so he may apprehend that for which he is apprehended of Christ *Jesus* (a). He as earnestly desires to apprehend, that is, to use all meanes to lay hold upon salvation, as ever Christ laid hold upon him to bestow salvation on him. He doth not only wish he may be saved, but worketh out his own salvation with fear and trembling (b). His faith is energetical and active, it abhorres sloth and idleness. a Phil. 3.12
b Phil. 2.12.

It is true that sometimes the desire of faith in a person regenerate, is faith: but not, in the hypocrite; because in this man, desire is never accompanied with any prosecution of apt meanes to attain the thing desired; but, in the regenerate, it is seconded with labour and diligence, with striving and industry to compass the thing desired, which therefore is not only accepted (c), but seconded and assisted by God, that will surely fulfill the desires of them that fear him, he will hear their cry, and will save them (d). c 2 Cor. 8.18
d Ph 145.19.

For as in journeying desire with travaile, brings a man to the place, or at least sets him forward in his way: so it is in our travaile towards heaven. He that cannot go, creepeth; and he that doth but creep, getteth ground; but he that lieth still, is never like to be neerer. The desire therefore of a childe of God, doth not rest, but prosecute: such desire giveth not only propinquity, but also possession in part, and assured hope of the whole.

Thus, this hypocrite is like *David*, wishing for *some of the Waters of Berthelem* that *was by the gate (e)*, but never thought of adventuring for it, that being then a garrison Town of the *Philistines*: the Christian is as those three *mighty men of David*, that no sooner heard him speak the word, but they presently brake thorough the Host of the enemy, and fetcht it: the one is as the foolish Virgins that faine would have entred after the bride-groom, but were refused, because they through idleneffe and sloth neglected to provide oyl for their lamps in time; the other is like the five wise Virgins, that desiring to enter with the Bride-groom, were admitted, because careful to provide oyle in due season.

Charact. 9. This hypocrite will apply and beleve some things whether God will or no.

None, at sometimes, so great a Courter of God, as this hypocrite, sometimes he will not take so much as God bids him ask: Witnesse *Ahaz*, who being bade to ask a signe to confirme the prophecy for deliverance of himself and his people, in plaine termes refused, saying, *I will not ask, neither will I tempt the Lord (f)*. He would have the Prophet to know that his faith needed not such a confirmation, and that he beleaved him without it: but, hypocrite as he was, he soon shewed plainly that he beleaved him not at all: for he that would not ask a signe from God, to avoid tempting of the Lord, refused it, not as not needing it, but as beleieving that if he had it, it would do no good: for therefore he that did neglect Gods means, set up means of his own in the place of God. For after his pretending so much faith in God to deliver him from *Rezin* the King of *Syria*, and *Pekah* King of *Israel*, as not to trouble him to work a miracle to assure him of these, he presently sent to *Tiglah Pileser* King of *Assyria* to come and help him against those his enemies that arose up against him (g), who came indeed upon the invitation, pretending his aide; but, in the issue, he proved his ruine, as was foretold by the same Prophet (h), upon his refusal of the way that God put him upon for deliverance.

Sometimes he will force himself (as *Saul*, to offer sacrifice) to beleve what God never promised nor spake. He will beleve events without means, miracles without a word, as Papists beleve transubstantiation by miracle contrary to the Word and all right reason: and as the *Jews* by an obstinate and arrogant faith, will needs beleve in a *Messiah* not yet come, although they have found themselves blinded and deluded above one thousand six hundred yeares already; longer than the *Mahumetans* have been abused by their prophet. Such an hypocrite is he that will needs beleve he shall be saved by Christ, although he repent not of his sinnes; that God will be merciful beyond what he hath spoken in his Word, but not so severe as he hath threatned. Whereupon, he is settled upon his lees, and saith in his heart, the Lord will not do good, neither will he do evil (i). He will not trouble himself for every miscarriage of man, but at last will take pity and save him however. He will therefore blesse himself in his heart (let God say what he list to the contrary) saying, *I shall have peace, though I walk in the imagination of mine own heart to adde drunkenesse to thirst (k)*.

i Zeph. 1. 12

k Deut. 29. 19 Differ.

On the contrary, the true beleever dares not promise to himself any thing from God, without a Word for his warrant.

If God say to *David*, *I will build thee an house*, *David* can then boldly presse God in prayer for performance. The Word that thou hast spoken, concerning thy servant, and concerning his house, stablish it for ever, and do as thou hast said (l). Here he can be importunate and never give over till he hath an answer to his full satisfaction. Therefore he goes on to double and trebble the same petition (m). For thou Lord of Hosts, God of *Israel*, hast revealed to thy servant, saying, *I will build thee an house*, therefore

l 2 Sam. 7. 25

m V. 16, 27, &c

hath

hath thy servant found in his heart to pray this prayer unto thee. And, as if this were not enough, he comes over it againe, And now O Lord God (thou art that God, and thy words be true, and thou hast promised this goodnesse unto thy servant.) Therefore now let it please thee to blesse the house of thy servant, that it may continue for ever before thee: for thou, O Lord God hast spoken it, and with thy blessing let the house of thy servant be blessed for ever.

But if God have made no such promise, he then remembers his rule, *Ye shall not tempt the Lord your God as you tempted him at Massah (n).* Not ask what God never promised, to try what God can do, and will do, if you have a minde to put him to it. He will not put God upon the trial whether he be able to do what sinful man craves, and whether he be amongst his people or no (o), and resolve to try it, by putting him upon that which they have a minde to; so that he must do that, or they will conclude that either he is not among them according to promise, or not able to make good what he hath promised. The beleever is of another spirit: He looks for a word, and that he lays hold upon as carefully as Benbadads servants did on the words of the King of Israel, which they diligently observed, and hastily caught (p). Or, as the Church, that so soone as ever those words, *surely I come quickly*, be out of Christs mouth, she hastily catcheth them, saying, *Amen, even so come Lord Jesus (q).*

Thus this hypocrite is like Israel in the Wildernesse, when God will have them to march, they will not; when he forbids them, they are madde to go, and presume to go up against his prohibition, thinking now by their over diligence to make amends for their former disobedience; (r) the true Christian is seriously bent to do that in sincerity, which Balaam spake out of necessity, and much against his will. *If Balack would give me his house full of silver and gold, I cannot go beyond the Word of the Lord my God, to do lesse or more (s).* The one is as he that saith, as they, *to day or to morrow, we will go into such a City, and continue there a year, and buy and sell, and get gain, not knowing what shall be on the morrow (t);* the other is as he that saith, *if the Lord will, we shall live, and do this, or that (u).*

This hypocrite applieth promises, but not threatnings.

He beleeveth the Gospel, wherein he hath no part; but, not the Law, by which he shall be judged. He is willing to trust God for mercy, but not to fear him for his judgements. He is willing to hear of heaven, but not of hell. He likes better to be told that God is merciful, than to hear that he is just; or at least that mercies, not judgements belong to him. For, saith he, what use is there of terrours, but to make men despaire? and, to drive Judas to hell? Therefore he findes great fault with those that preach terrours. What! will ye drive men into desperation? And no marvel, for he would have others preach no otherwise to him, then he preacheth to himselfe. He preacheth not so roughly to himselfe, he prophecietieth smooth things to his own soul, therefore cannot abide that others should prophecy evil to him, though he be as Ahab, a none-such for disobedience, one who hath sold himself to work wickedness (w). Therefore he saith to the Seers, see not; and, to the Prophets, prophecy not right things: *speak unto us smooth things, prophecy deceits (x).*

On the contrary, the true Beleever taketh heed unto, and hold upon every Word of God, as well as any.

He esteemeth all Gods precepts concerning all things to be right (y). He knoweth that no Word of God is in vaine, or fruitlesse, nor shall return unto God void, but shall accomplish that which he pleaseth, and it shall prosper in the thing whereto he sent it (x). He findeth he hath need of that hard hammer, to break the stone of his heart. Even in the finishing of his salvation, it is good, not only to work, but to feare and tremble (a). Yea, when God is doing most for him, he trembleth in himself, that he may rest in the day of trouble (b); as fearing God for the very judgements he executeth upon others; and lest he should provoke God to bring the like upon himself; and lest for want of holy feare and trembling instead of finishing his salvation, he finish his damnation: for they that do not the former, certainly do the other.

c Psalm 2. 11 Thus, in *servi*ng God, he will *serve* the Lord with fear, and rejoyce with trembling (*c*). He will labour after that grace more especially that may quicken him to *serve* God with reverence and godly fear, even in the receiving of a Kingdom that cannot be shaken, as knowing God to be a consuming fire to all that will not so serve him (*d*). There-
d Heb. 12. 28 fore with Paul, he will spur himself up to duty by the terrors of the Lord (*e*); yea,
e 1 Cor. 5. 11 sets a woe before himself, to make him more diligent in preaching the Gospel (*f*). He
f 1 Cor. 9. 16 findeth fear to be the belt Watch-man, and therefore counteth him blessed that fear-
g Prov. 28. 14 eth alwayes (*g*); but, calamitatis seges securitas; the foole rageth, and is confident, which makes him carelesse to his confusion; but, the wise man feareth, and departeth
h Prov. 14. 16 from evil (*h*).

Thus this hypocrite is not as the devils, but worse, for they fear and tremble; where- as he beleeveth a falshood, and presumeth; the true beleever is as the blessed man that feareth alwayes; The one will be his own carver, the other refuseth no- thing that God sets before him: The one trusteth God without feare, till at length he feare God without trusting in him: the other so feareth God in his greatest trust in him, that he is sure to take hold of God in his greatest feares.

Charact. 11. This hypocrite will trust God for heavenly things, but not for the things of this life.

He thinks it safest to cast himself upon God for the greater, but not to trust him too far for lesse matters; for the heavenly inheritance, but not for earthly mainte- nance; as if herein, God had left every man to use his wits and industry to shift for himself. His faith seemes very strong in beleiving his salvation by Christ, but not able to bear him up against temptations to sin in providing for the things of the world. And no marvel both his faith by which he beleeveth is but a fancy, and salvation in hea- ven is in his esteem no better; therefore, there he can make you believe any thing, be- cause he apprehends no danger of miscarriage: for it is not to him a pin to choose, whether he get to heaven or not, however he hath taught himselfe to speak other- wise. But as for the things of this life, he looks upon them as matters of substance in- deed; his fancy-ful faith cannot fasten upon the promises of them, be- cause he sees that no man gets them but by his own wit and industry. And 'tis not promises (in his opinion) that ever made any man rich: therefore he resolves to look to himself, and to take the best course he can to be rich in the world.

If he did indeed equally value heaven with earth: he would be as loth to trust God for that, as for this. He is content to trust him for heavenly things, because he looks upon them as trifles in comparison of earthly; but denyeth him credit in the things of the world, as being of more consequence and value in the hypocrites esteeme. He deales with God, as some wary men do with slippery chap- men, they will trust them for a small parcel, or for some braided wares, or things out of date; but not with any commodities of use, and in present request, which are every mans money.

Differ. On the contrary, the true beleever makes no difference, but equally trusteth God for all.

He knoweth that godlinesse hath the promise of the life that now is, as well as of that to come (*i*). That God is as much engaged to give him daily bread, as pardon of sinne, or glory it self; that the promise for the one, so far as it is good for him to receive it, is as absolute as the other. He doth indeed value heaven before earth; but relieth equally on the promise for both, because the same God promiseth both, and is e- qually engaged for both. Therefore David prayes as confidently for building of his own house (*k*), here, as for the house of his soule, eternal in the heavens. He remem- breth that his heavenly Father knoweth that he hath need of these things (*l*), and that he careth for him; therefore however he will be diligent in obedience to God, to ho- nour him in a lawfull calling, yet he casteth all his care, for the issue, upon God that careth for him (*m*).

He will not take thought for any thing, as mistrusting God will not provide in a law-

lawful way; but is afraid onely of his own heart, that he should dishonour God by stealing, or by any other unlawful course of getting gaine; and so take the Name of his God in vaine (u), by not casting himself wholly upon God for maintenance, when he hath professed before all the world, that he hath trusted in God for this, as well as for heaven. Prov. 30.9

Thus, this hypocrite, in heavenly things pretends to more faith then any wise man would wish him; the true beleever, in earthly things hath no lesse confidence in God, than may keep him in the way of God to procure them. The one is like a mad man that leaps for joy to think in how good case he is, for heaven; the other is a sober friend that pities and laments his condition, when he sees him, notwithstanding his boasting of faith, to take such indirect wayes to the things of the world.

This hypocrite applyeth mercies and promises without conflicts.

He is instantly cock-sure (as we say) of every thing that he layeth hands upon. He is not in the least troubled with fears and doubtings, that they belong not to him. He knows not what doubting meaneth. *The foole believeth every word* (o), not with God, but with man that seekes to cheat him by flattery, speaketh to him. What is more improbable, or impossible, then a man wallowing in all wickednesse and living in impenitency should conclude to himself that he is in the way of salvation, and in a capacity to apply all promises made to beleivers for that purpose; yet this the fool beleeveth, and saith, *I shall have peace* (p), he doubts nothing of it; and wonders any man else should; for, fools cast no perils, nor admit any questioning of their title to what they would have. Thus the fool *flattereth himself in his own eyes, until his iniquity be found to be hateful* (q); until men hate him for this wickednesse of his self-flattery, as well as for the rest of his villany. Charact. 12.
Prov. 14.15
Deut. 29.19
Psalme 36. 1

Indeed he that beleeveth on good ground, is opposed by Satan, and sometimes causelessly conflicted with by his own conscience, so that he knows not what to think of himself and his title to the promises; yea, sometimes God himself hides his face from him, that he cannot tell what to think of Gods meaning towards him; and then he is troubled to purpose (r). But corruption is not offended with presumption, but rather cheriseth it. Neither is Satans Kingdome weakened, nor his conquest lesse by such confidence, but more assured. For, who would desire more of his vassals; yea, of his enemies, then that they should be secure (s)? Psalme 30.7

Contrarily, the true beleivers faith is militant.

As his own condition in this world is not only a wayfare, but a perpetual warfare, engaging him to wrestle not with flesh and blood, but against principality, against powers, (t) &c. So his faith is, and must be alwayes in armes, in conflicts and agonies, not only against infidels abroad, but against infidelity at home, making him sometimes to cry out, *Lord help my unbelief*: yea, not only against devils, but as Jacob against God himself that will try our faith, as a man that tries his own sword by bending it up to the hilts, so that his infidelity flies out sometimes so farre, as to say, *All men* (Prophets and all) *are liars* (u); *I am cast out of thy sight*, &c. Not that hereby it followeth that it is best to doubt of salvation (w); for, the command is, to give diligence to *make it sure* (x). And what God enjoyneth, who shall forbid, or neglect? Luke 11. 21
Differ.
Eph. 6.13
Psalme 116. 11
Psalme 31. 22
1 Peter 1. 10

It were a wilde conclusion, that because we sometimes do doubt, therefore we alwayes must doubt: or that because by reason of sinne dwelling in us, we cannot at sometimes but doubt, therefore it is a part of Christian modesty, yea of duty to doubt alwayes. They deceive themselves who cannot be perswaded that they have infidelity, doubting, yea, some Atheisme to cope with; and they, no lesse, who count doubting a friend. The beleever knoweth by experience that it is not an ingredient into the nature of a faith, but a poison against which faith striveth: nor belonging to the constitution of a Christian, but following him as a disease; and such a disease against which he laboureth (how ever weakly) and not which he ought to feed, all his

dayes. The very doubting of a Beleever tendeth to a resolution; as, when an objection is moved, that it may be removed. He resteth not in doubting as a Sceptick, as knowing that it is neither needlesse, nor impossible, by ordinary diligence, to resolve, and be assured.

Thus, this hypocrite is as *Laiſh*, in which the people dwell carelesse, being quiet and secure, having no businesse with any man (y), and so were easily over-run by the Danites, when they thought of no danger; so is he by his infidelity while he glories in the undisturbednesse of his faith; the true Christian is as the Centinel that is never off his watch-Tower day nor night, bearkening diligently with much heed, and crying a Lion (z), until God make him answer, that the enemy that he feared is fallen, and broken: the one by security is ruined, the other by fears and conflicts is preserved.

Char. 13. This hypocrite conceiteth that he apprehendeth Christ, but is not apprehended of Christ.

He is confident that he hath so surely taken hold of Christ, that Christ and all his benefits are undoubtedly his: He thinks he can, for a need, shew you Christ in his hand; as a Papist can his Crucifix, or mock Christ; and can lay out all the benefits of Christ before you so exactly and methodically, that you shall not call for one of them, but he hath it ready to shew; at least, in a map, or picture; in his head, in his brain. In a discourse he is cunning and nimble at it, as ever Judas, or Alexander the Copper-smith were. And because it is so perfectly at his tongues end, he strongly conceiteth it to be in his heart too, where it never came.

He relieth more on his faith, than on the truth of Christ. Let Christ say what he will to the contrary, yet if this hypocrite have but a strong conceit that he is a partaker of Christ, all that Christ can say, shall never beat this opinion out of his head, which he calls faith in his heart. He resteth more on his own strength, than on Christs power. And is sure he hath Christ, because he thinks so: and, as if he were able to take Christ prisoner at his pleasure, he talks so confidently and freely, what he can put Christ upon and make him at any time do for him, as if he had made him as sure, as the Tyrians, who used to tie their gods with chaines, that they might not forsake them.

But all this while, no signe or shew of Christs apprehending of him: he hath nothing of Christ formed in him, no substantial solid image of Christ, but only a paper-picture appeareth upon him. Where Christ comes he goes presently to work; If any man be in Christ, and Christ in him, he is *καὶν κτίσις*, a new Creation, not only patched up, and painted over in some places; but, old things are passed away, and all things are become new (a). This is to be apprehended of Christ, when Christ so takes hold, as to take possession of the whole man, to new mould and model him, to put on him the whole new man, which, after God is created in righteousness and true holiness (b), to which this hypocrite is altogether a stranger.

Differ. On the contrary, the true beleevers apprehending of Christ is mutual.

He never apprehendeth Christ, but it is for that for which he also is apprehended of Christ (c). Thus the Patriarchs and Fathers of the Old Testament, were said to embrace or to salute the promises (d), they and the promises kissed each other, as the word *αἰματωμένοι*, doth import. The Spouse never comes neer Christ, but he kisseth her with the kisses of his mouth (e); he doth communicate all his graces, of his fulnesse she receiveth grace for grace (f). And this is both the safety and strength of a Christian, that as he hath Christ in his hand, so Christ hath the beleever in his: so that when faith is weak in the beleevers hand, yet the Christian is strong in Christs hand, and enabled upon good ground to say, when I am weak, yet then am I strong (g). For, Christ is mighty to save (h); and well is it for the beleever, who of himself is weak in his greatest strength, so that by his own strength shall no man prevail (i), but he is now held by and in a stronger hand, and kept by the power of God through faith unto salvation (k).

This

This is it that makes him even an omnipotent man; for, *all things are possible to him that believeth (1)*: because Christ holds him fast united in his own hand, that all the power of Satan cannot make him to let go his hold, nor obstruct him in obtaining any thing from God; because he not so much holdeth fast Christ, as he is holden fast by Christ. Therefore it is that even he who one while looking on his own palsy-feeble hand of faith, cries out complaining? *Quis eripiet, &c. who shall deliver me (m)*; another while (relying upon the power of Christ, and on his hand out of which no man is able to pluck him n); he casteth his gauntlet, and with triumph faith, *Quis abripiet? who shall separate me from the love of Christ (o)*? Mark 9. 23
m Rom. 7. 14
n John 10. 28
o Rom. 8. 35

Thus this hypocrite indeed imbraceth (what is fabled of Ixion imbracing a cloud instead of *Imo*) a shadow instead of the substance; an imaginary Christ of his own fancying, instead of him who was the Sonne of God; the true Christian is partaker of him, who so layes hold upon him, that he transformes him into the same image: the one by his imaginary Christ produceth nothing but *Centaurus*, monsters in opinions and practise, of whom that Proverb, *mens non in est Centauris*, is verified, for he can effect nothing that he undertakes; the other is in the hand of Christ, as wood assimilated into the nature of fire when cast into it.

This hypocrites faith is but one handed.

Charact. 14.

And that hand is a left-hand too. He hath an hand to receive, but none to give. And an hand that more gladly receiveth blessings of Gods left-hand (as *Austin* styles them) earthly blessings, rather than those of his right-hands, such as are all *spiritual blessings in heavenly things in Christ (p)*. Or if he seem to desire these; willing he is Christ and all his benefits should belong to him, but he will give nothing for him. He is willing with the young man to *have treasure in heaven*; but, not part with his own treasure upon earth (q). He likes well a bird in hand. If God will *cause all his goodness to passe before (r)*, this hypocrite he likes well of that; but if God will have him *extend any of his goodness to the Saints*, such a request is as welcome to him as that of *David to Nabal (s)*, which he never meant to grant. p Ephes. 1. 3
q Mat. 19. 21, 22
r Exod. 33. 19
s 1 Sam. 25. 10

While God faith, *I give*, his hand is stretched out: but when God faith, *give me*, either thy heart, thy tongue, thy wealth, thy life, &c. he soon draws back not only his hand, but his heart also. He comes unto God to get by him, and not to give to him; and therefore faith in effect, as *Pharaoh (t)*, *Who is the Lord that I should let such or such a thing, my wealth, liberty, life go for him? What is the Almighty that I should serve him?* Is all come to this? I expected great matters from God, and doth God come a begging, or borrowing to me? This is the language of the hypocrites heart, however his tongue be employed. t Exod. 5. 2

Contrarily, the true believer never comes to God without two hands.

Differ.

He never brings an hand to receive Christ, but he with the other gives himself unto God as one that is alive from the dead: yea, there is not a member of his body, but he consecrateth it as holy to the Lord, by laying his hand upon it, and offering it up, as, not only an instrument to work for God, but as a *weapon of righteousness* to fight for God, if need be (u). He never laid hand upon a mercy, but he accounted it as a debt on his part, to offer up the sacrifice of praise; For, although he know Gods grace to be free in respect of money, that is, of merit to procure it, yet he will not let it be so free, as not to returne some duty and service upon the receipt of it. In this sense he follows the Councel of Christ, to buy (w); but, with Gods money, not as deserving the gold he purchaseth, but as performing the homage which he oweth. u Rom. 6. 13
w Revel. 3. 18

He knoweth that God would never admit of a lame, or imperfect sacrifice. If it wanted any thing it must not be offered upon his Altar. He will therefore never offer up a maimed imperfect faith, that hath not an hand to work by love, as well as an hand to receive for necessity. He not only faith with *Abraham*, *Lord what wilt thou give me (x)*? but he resolves with *Abraham*, to offer up his only Son, and that by the same faith wherewith he received him, whensoever God calleth for him (y).

x Gen. 15. 2

y Heb. 11. 17

Thus

† Levit. 16. 21

‡ Acts 10. 35

Char. 15.

Thus, the hypocrite is like the sluggard who pulls one hand out of his bosom, where-with he may receive; but hideth the other in his bosom wherewith he should labour: the true beleever is like Aaron that layeth both his hands upon the head of the goat (z), that he may give as well as receive, the one is as lame in his hands, as Mephibosheth in his feet; and so cannot stirre for God, but as others (whether his pleasures or profits) carry him up and down: the other is dextrous and strenuous in giving as well as receiving as knowing, it to be a more blessed thing to give then to receive (a).

This hypocrite is more affected with terror then with comforts.

We have seen what he is in the matter of Assent, and Application, or trust: we must now trace him further, and consider his feeling, as the effect and fruit of both the former; especially of application. For it is not possible that Application should be without affection. And the affection is according to the objects apprehended, and the manner and measure of mans apprehending of them. The objects of faith most proper for Application, are either threats or promises; answerable whereunto the heart is affected, either with terrors and discomforts; or with peace and joy. In which method, the remaining Characters of this hypocrite are to be carried on.

§ Psalm 50. 11

He seemeth to be much affected with joy upon the Application of promises: but, as the application was but counterfeit, and pretended for his own better grace, so his joys and comforts are but forced and without continuance, as we shall shew anon; but his terrors, upon the apprehension of threatnings, affect him indeed. For these are not fained (as his comforts be) but real, and such as he can neither avoid nor dissemble. The reason is, because the comforts being but from his own straining of promises, applied without warrant, or leave from God; they affect but from the teeth outward; but his terrors arise from another foundation, the setting of his sin in order before him (b), and setting home of threatnings, by God himself: so as now he cannot but be terrified in another manner then before he seemed to be comforted.

¶ Psalm 11. 6.

‡ Esay 33. 14

He was comforted in jest, but is terrified in earnest. In the one he made shew of what he had not, in this he cannot dissemble what really lies heavy upon his heart, this like Pharaohs leane kine devoureth the fat, so that there is no signe or relique of them remaining. The one was but a borrowed thing, but this is the portion of his cup (c). No sinner in Zion so much afraid, as the hypocrite; fearfulness hath not only overtaken, but surprized him (d). It is a thing he lookt not for: and therefore affecteth and amazeth him the more. A Pistol shot off at ones powle, makes the stoutest to tremble, when he would not so much as startle at the going off of a whole Canon, when he seeth the fire given to it.

¶ 1 King. 3. 22.

23.

‡ Act. 14. 16

Every hypocrite having a guilty conscience, must needs when God takes him to do, have an accusing conscience too, especially when the light of the Word shineth upon it, letting him see in what termes he standeth with God his Judge. Now, the Word is to his conscience, as the Sun that shone upon the water early in the morning, causing the water to appeare to the Moabites as red as blood; and then to conclude this is blood (e); and therefore calling upon conscience, to gaul him to purpose, as they to themselves, now Moab to the spoile. Now, even Felix a Judge, trembleth before his prisoner, to hear of a judgement to come (f). For now he seeth that there is a judgement for all, and a hell for the wicked, but chiefly for the hypocrite, and therefore now he knows there is no escaping of devouring fires, and of everlasting burnings. He is therefore now terrified to purpose, whose comforts and joyes were but a pageant for shew.

Differ.

On the Contrary, the true Believer is most affected with Comforts.

Contrarium eadem est ratio. If the hypocrite be most affected with terrors, because these are most properly applicable to him: then the believer must needs be most affected with comforts, because these are not usurped, but properly belonging to him, and shed abroad in his heart by God himself, when once he hath made him capable of them. Time was, while he was yet unregenerate, that he was under a spirit

of

of bondage: and then fear (g) chased him up and down like a smitten Deere till he got fight and hold of Christ by faith: but after faith was once come, he was no longer under that smarting rod, but received the Spirit of Adoption enabling him to call and cry to his formerly-angry Judge, *Abba Father* (h). g Rom. 8. 15.

The proper food, and state of Gods children is Consolation (i): this is the breasts allowed them of God (k). There is indeed an use of terrors belonging unto them, to humble them for sin, and to prepare them for grace; but, terrors are not their proper allowance as they are children, but only as the rod or ferular to keep them in order. Sometimes fire is useful to the living, but clothes are more proper for all times and seasons. Men use to cloath the living, not the dead, to whom, according to the ancient custome of some countries, fire was rather applied, yet sometimes fire was made use of for the benefit of the living. Clothes warme by chenshing and drawing out the natural heat that is within: they never warme a dead body. But fire will heat, yea rost and burne up dead flesh. The clothing of a Believer are the mercies of God in Christ covering him with the robes of righteousness and clothing him with the garments of salvation (l). And, he having in him the inward heat of saving faith, these cloathes do warme and comfort him. But the fire of judgement is more proper for the Reprobate, first not warming, but rather burning him at present with an adventitious and unnatural heat; yet, beginning with cold, as a feaver that begins in shaking, and quivering, and ends in scorching comforts are his cloathing, the fire of terrors, the hypocrites portion. b ver. 16.
i 2 Thes. 1. 16.
k Isa. 66. 11.

Thus, this hypocrite holds forth comforts, as commodities painted upon a cloth without his door, but apprehendeth terrors as a fire in his bones: the true Believer feedes upon comforts as his meat, and upon terrors as his physick: the one makes use of comforts, as a chap-man of his credit, when he knowes, to his grief, that he must shortly shut up, and hide his head; the other hath comfort within when he is at the lowest without, because his faith hath compounded with his creditor, who will again set him up.

This hypocrite feeleth, and beareth terrors unwillingly.

Charact. 16.

Even when he beareth least, he is soon weary, and desireth to be eased: But if God give him his load, he is as a wild Bull in a net (m). He saith not, *hic ure, hic seca*, here lay on the seiring Irons, cut and launce, as sometimes *Austin*; but, as *Pharaoh*, intreat the Lord to take away the Frogs from me (n), these croaking terrors that creep upon me wherever I go. He murmures and repineth at terrors; but labours not to be truly humbled under them, and therefore strives to be rid of them, as *Saul* of his evil spirit. For no man is willingly tormented in that flame which tends to burn him up. Therefore *Felix* being terrified, putteth *Paul* to silence. He will hear no Preacher that shall follow him still with the terrors of the Judgment to come, although they be no other but the terrors of the Lord. No man will endure a corroding smarting plaister, of which he hopes for no good. Thus *Cain* being affrighted, stayed not till God put him away; but, the place and communication being too hot for him, He went out from the presence of the Lord, and dwelt in the Land of Nod (o), that is, in a place of exile, banishing himself in the most remote countrey that he could find. And *Judas* despairing, turnes his back upon Christ, never coming more at him. So this hypocrite looking for no good of his trouble, cares not how soon, or by what meanes he rids himself of it. m Isa. 51. 20.
n Exod. 8. 9.

Gen. 4. 16.

On the Contrary, the true Believer willingly beares the terrors of God, till humbled under them.

Differ.

He knowes that it is good for a man to be sometimes under terrors, that he may thereby take occasion to lay himself low before God: Therefore albeit no affliction be joyous as such for the present, yet he bares this as a man doth a corrosive to eate out proud flesh that hinders the cure of his wound. *David* was under great terrors for his great sinnes, but when he was lowest in the Dungeon we finde him praying for taking away his sinne, purging of his heart, and creating of a clean heart in him, and then, and not till then, to be freed of the Rack that he was upon.

p Hab. 3. 2.

He is content to stoop under the hand and discipline of God, patiently learning by bearing the power of his wrath, that he might after taste a more full draught of his sweetest mercies. He hath ever hope in his greatest tortures, as he that is sick with physick given for his recovery, that his terrours shall end in comfort, his hell in heaven. Therefore in the greatest terrours he runneth not from God, but cleaveth closer to him as a child to his father when most frighted with the rod; *O Lord, saith he, I have heard thy voice, and was afraid.* What then? Did he hide as *Adam*? or, go away from God, as *Cain*? No, but cleaves close unto God by prayer, *revive thy work*, that is, of mercy; *in wrath remember mercy* (p). Yea, so farre is he from desiring to be eased, till he be humbled and bettered, that he rather feares Gods hand will be taken off, and the plaister pluckt off, before his deadly wound be cured.

Thus, this hypocrite makes no other use of the terrours of God seising on him, than the impenitent thief on the crosse, that fell to railing at Christ, because for his sake he sustained such a dolorous death to bear him company; the true Believer is like the other thief, by his torments brought to a more thorough fight of his sinnes, and to justifie God in his proceedings, with rebuking of his fellow, and closing with prayer to receive him to his Kingdome: the one blasphemeth, the other prayeth.

Charact. 17.

This hypocrites peace is without capitulation or parity.

Hitherto we have seen his deportment under terrours, we shall now view him in his supposed peace and comforts.

y Isa. 57. 21.

He would not be thought to be without peace with God, nor much interrogated, when or how made. That he rather would have to be supposed; then fisted. He hath framed to himself a peace with God, but without God. He is fallen into it, and is strongly perswaded of it: but he knowes not how he came by it, or upon what terms. It is not a peace of Gods proclaiming, but of his own devising; God peremptorily bids *Isaiah* to proclaime this to all the world, *There is no peace, saith my God, to the wicked* (q). Therefore when this hypocrite talks loudest of his peace with God, he cares not how little he hath to do with God in it. He will rather have recourse to them that say, *peace, peace, when there is no peace* (r).

y Jer. 6. 14.

s Deut. 29. 19.

s Isa. 28. 15.

u ver. 28.

Thus, he talks of peace as if a Rebel should dream or fancy to himself a peace between him & his Sovereign, without ever treating with, or submitting to his Prince, but still continuing in Armes against him: *I shall have peace*, saith he, *though I walk on in the stubbornesse of mine own hearts to adde drunkennesse to thirst* (s). This is rather a peace with the Devil, a covenant with death and hell (r), not with God; it will never hold, *it shall be dissolved* (u); when God proclaimes warre, the Devil himself will break the league and be the first that shall fly in his face, and take him by the throat. God will not only disclaim, but dissolve it, *His Covenant with death shall be disannulled, and his agreement with hell shall not stand* (u). This peace is no better than for a thief to get a pardon of the Hang-man. This peace will be no discharge, it is but his own forgery. His peace is no other but the suppressing of the clamour of his conscience for the present, by hardening his heart more in that sin for which his conscience sometimes whips him, and winking with his eyes that he may not take a full view of his sin so often as conscience would hold before him the glasse of the Law, till he can no longer stifle the terrours of God within him.

Differ.

On the Contrary, *the true Believer will have his peace with God, from God, or not at all.*

w Psal. 85. 8.

x Pl. 51. 8.

y Pl. 35. 3.

He will have God speak the word: or, he knowes it will do him no good, who ever else proclaimes it. His resolution is, *I will hear what God the Lord will speak: for he will speak peace unto his people, and to his Saints* (w). If he speak it, it is worth accepting: otherwise 'tis not worth the hearkning to. *Cause me to hear the voice of joy and gladnesse, that the bones which thou hast broken may rejoyce* (x). He had rather be in trouble still, then to come out of it without a discharge from God: *say thou unto my soul, I am thy salvation* (y). He values not salvation it self, unless it come from God.

Not that he despiseth the peace of conscience within, if true. He is not ignorant that if conscience rightly informed and duly doing his office is Gods mouth to his soul truly renewed by grace. And therefore, *if his heart*, freed from self-love and partiality, *condemne him not*, then he *hath* or may have confidence towards God (z). Then, and not before, the heart speaketh as God speaketh, that is, from the Word in the mouth of the faithful Minister, to whom the Word of reconciliation is committed (a). The Lord createth the fruit of the lips peace (b). He bindeth and looseth by his Ministers, not as giving away unto man his own authority or infallibility, to bind and loose at his pleasure, but, commissioning him as his Herald, or Ambassador to declare and publish Gods own binding and loosing, as to the rule of either, leaving to man the application of the rule to particular persons. As the Priest that was to view and order a person, or house infected with the plague of Leprosy, first, giving him the symptomes of the spreading, and signes of the abatement of the disease, and then appointing him diligently to view the Patient, and by those symptomes and signes to proceed with him. Thus God absolved, *David* repenting, by the mouth of *Nathan*, the Lord hath put away thy sinne, thou shalt not die (c). But this God doth upon condition too: he will speak peace to his people: but, let them not turne again to folly (d). Never Prince received Rebels to mercy, but under the strongest assurance of future allegiance.

Thus, this hypocrite pretends to peace upon no better termes then Rogues to a Passe which they have made for themselves under an hedge. The true believer never accounts himself at peace with God, till he be justified by faith, and hath gotten his peace through our Lord Jesus Christ (e). The one hath gotten his peace from hell, the other from heaven.

This hypocrites peace with God is without warre with his enemies.

He would have peace with God, and, by his own telling he hath it: but he is loth to espouse Gods quarrels; and to engage in any of the Warres of the Lord, either offensive, or defensive; lest he should thereby have war with some of his neere neighbours and dearest friends and allies, the corruptions within his own breast, with which he resolves to hold all correspondence and peace.

His peace is without purgation; yea, without pacification: for the quarrel on both sides is still maintained. The hypocrite harbours the old Traytor sin, against even the Prince of peace, and God still abhorreth the receiver and abettor of his enemies, as much as he doth the chief Rebel. God comprehendeth none in his peace, but with expresse exception of sinne, and with condition not only to bear armes, but to fight stoutly with the whole Nation of this Amaleck, with whom he hath sworne to have warre unto all generations (f). Or, if he do make some preparation, and muster up his forces against the Amalakites, yet he takes no heed to the charge and order he hath received from God in the prosecution of that warre.

Gods commission and command to *Saul* is, now go and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and asse (g). This hypocrite, as *Saul* will muster up his men, and forme a very great Army and make as if he would not leave so much as one man or beast alive. But what is the issue, the common sort, the lusts that he cares not for, they perhaps are destroyed, his swearing, drunkenness, leud company, &c. are cast off; but *Agag the King* (h), his chief, his capital lust is spared; so also the best of the sheep, oxen, and all that was good, whatever lusts or means of serving and feeding his master lust, only that which is vile and refuse, that will be a disgrace to him among his new company, that he is content to destroy utterly (i). Thus the hypocrite pleaseth himself in deluding of himself and the world for awhile, untill God send *Samuel* to tell him his own, and to let him know that, notwithstanding all his specious pretences of saving of some of the best, for sacrifice, that this was no other then rebellion, which is as bad as the sin of witchcraft, which *Saul* had so sharply punished; nor then stubbornness that ran up as high as the greatest iniquity, even Idolatry it self (k), that God himself would never endure even in those that were neere to him. So that, how ever this hypocrite at present

takes all to be peace between God and him, yet it will not be long ere God send a *Jehu*, his own conscience or somewhat else against him, of whom if he demand, *Is it peace?* he is sure to receive no better answer then *Jehoram* from *Jehu* (1), *what peace so long as thy secret, thy beloved sinnes of whoredome, covetousnesse, pride, &c. are yet so many, and remain unmortified?* In vain then shall it be for him to fly, for *Jehu* will then draw his bow in full strength, and cause the arrow of God entring his back, to go thorough his heart.

Differ. On the Contrary, the Believers peace is a change of war.

His peace with God is his war with sinne. Before he fought against God in behalf of sin: now, he comes over to God, and beares armes against his former Lord. He is engaged in a warre still, and not only dippeth his foot in the blood of his enemies, but causeth the very dogges to lick it up; he mustereth up all his graces, and not only so but all moral vertues too. He is content his members that were formerly weapons of warre, should not be turned into plow-shares or pruning hookes, instruments of peace; but be employed still as weapons: only the war is changed. He will not now give up his members as weapons of unrighteousnesse unto sinne, but of Righteousnesse unto God (m).

He passeth from the worse and weaker, over to the stronger and safer side. As *Jehoram*s messengers turned behind *Jehu*, so he behind *Jesus*. And as *Jezebel*s Eunuchs offered themselves to the service of *Jehu*, even to the casting down of their Mistresse out of the window, so the true Believer approveth his fidelity and love to Christ, in laying hands upon and destroying of that lust, that sinne which before he served. A peace therefore he hath with God, but no security from war in the world. Upon every assault or conspiracy of sinne discovered, the alarme is sounded, he stands to his armes, and goes out to battell upon every insurrection of concupiscence, aid from heaven is demanded, and granted: his life is a continual warfare, even when his peace is at the firmeest with God.

Thus, this hypocrite comes to God for peace, as the *Gibeonites* to *Jeshua*, for a league (n) wilily pretending that he comes from a far Country, meerey upon the fame of the greatnesse of the Name of the Lord: but, the true Christian comes unto him as *Amasai* to *David*, bringing with him the children of Benjamin and Judah, saying, *Thine are we David, and on thy side thou son of Jesse: peace, peace be unto thee and peace be to thy helpers* (o). The one mistakes a truce for a peace, the other makes a sure peace never to be dissolved: the one contents himself with peace in the world, although he have none with God: the other hath peace in Christ, even when he hath tribulation in the world (p).

Charact. 19. This hypocrites joy in believing, is as an hasty birth, or too early spring.

Joy in the Holy Ghost, is the brightest lustre of faith; unspeakably glorious, so that he that truly feelles it cannot expresse it; much lesse comprehend it. To this therefore as well as to peace, this hypocrite layeth claim, but without a Title. He hath a joy, but it shootes up too fast to be right: the hast it makes to get up shewes plainly enough that it growes up out of the Dunghill. A worldly joy, with a false name given it: It is too soon ripe to be good: and therefore proves quickly rotten. His heart is like tindar, it takes fire of joy so soon as it is but stricken upon, not like more solid wood that askes more labour to kindle it. The Temporary is said, *εὐδαιμονία*, immediately to receive the Word with joy (q). The joy is in, as soon as the Word. But this is fancy, not true joy; fancy is quick, consideration is slow: and that fruit which lasteth longest comes up slowest. That Gourd which shot up in a night was as soon destroyed. His joy is as a sudden blaze made with straw, or thornes: not enough to warme him, even when it flames highest.

Contrarily, the true Believers joy takes more leasure.

Differ. He hath sometimes a winters night of heavinesse, before the morning joy appeareth (r). Light is sown for the righteous, and joy for the upright in heart (s)? And they that sow in teares shall reap in joy (t). but, joy is a grain that is long ere it shoot up, and be white to the harvest; the husband-man waiteth for the pretious fruit of the earth, and hath long patience for it (u); and, the more pretious, the longer he waiteth. The good

1 Pl. 30. 5.

3 Pl. 97. 11.

2 Pl. 126. 5.

3 James 5. 7.

good ground brings forth fruit; but, with patience (w). Faith indeed, in some sense maketh hast, to lay hold on the promise, but, maketh not hast (x), to reap it, or to claim performance. Faith maketh hast to make sure of Christ: but doth not make hast as an hungry distrustful creditor, that is ready with a Sargeant to arrest him, even before the day. He can stay for his joy, so he be sure of it at last, not, as undervaluing it; but, as accounting it worth the staying for.

Fancy is very nimble, especially in mad men: but, in sober men, judgment is slow, because mature. Presumption is forward, deliberation is cautious. Presumption catcheth at all probabilities, appearances, possibilities; and so, fisheth all night, and catcheth nothing. But faith pauseth upon the matter, considers difficulties as well as furtherances; and will not adventure to cry *ΕΛΠΙΣ*, I have found it, till it be for some time possessed, that then it may rejoice with joy unspeakable and full of glory (y). It loves not to set foot on any ground of joy, untill it hath made that ground its own. w Luke 8.15.
x Isa. 28.16
y 1 Pet. 1.8.

Thus, this hypocrite is like a flash of lightening, as soon gone as come; the true Believers joy, is as the morning light, that shineth more and more unto the perfect day (z). The joy of the one is as the joy of children at a Bon-fire that doth no body good: the joy of the other is as the joy of harvest, wherein all have their share and portion. z Prov. 4.18

The hypocrites joy never came out of sorrow.

Charact. 20

That which is light sown, & soon up, can have no deep root. The stony ground that wanteth earth will never be able to yield an enduring fruit, for lack of moisture to feed it. There is little hope of harvest, or joy in it, when the former, and the latter raise hath not made way for it. There is no reaping in joy without sowing in sorrow. This it altogether wanting to the hypocrites joy; unlesse perhaps he hath bin under the watering pot of some worldly sorrow, which may keep herbes alive, but will never make them thrive to purpose. Such sorrow will never end in joy, but rather in death (a). For the joy of the hypocrite is but for a moment *; his joy is a triumph without a victory, a trophee without a fight; a Judgment without debate, and hearing of both sides: The Jewes rejoiced in the Bapists light, for a time (b): they were much taken with the newes that the Kingdome of God was so near at hand: but that joy vanished; like beauty that lasteth not long even where it is in greatest perfection (because, but skin-deep;) that they never mourned with him (c): they took no notice of the necessity of repentance which he also preached: nor, of bringing forth the fruits thereof (d). Even Herod was glad to hear him, but not at all humbled for the sinne which John reprov'd. This is a very pleasing delusion to our hypocrite, to comfort himself in the hope of good, without troubling himself to repent of the evil. * 2 Cor. 7.10
a Job. 20.5.
b Joh. 5.35.
c Luk. 7.32.
d Mat. 3.8.

On the Contrary, the Believers joy is the harvest of sorrow.

Differ.

Heaviness is the fore-runner of joy to him that is heavy with godly sorrow; as carnal joy is the inlet to all hellish terrour, where godly sorrow takes it not at the rebound, and makes it fly back to make him mourne that is so full of false joy. Such joy is the ground of sorrow, as godly sorrow is, of spiritual joy. Blessed are they that mourne for they shall be comforted (e). Christs way of giving joy is to give the oile of joy for mourning, and the garment of praise for the Spirit of heaviness (f). He never strowed joy, but where he found the waters of mourning running, and even overflowing the soule, whereby he findes the Believer to have need of some dryer path and some more pleasing steps to walk upon. This, the Believer knowing will go this way, or none, to joy. e Mat. 5.4
f Ua. 61.3.

In him therefore joy succeedeth sorrow, as the thread the needle; he remembering that promise; blessed are ye that weep now, for ye shall laugh (g). It comforteth in sorrow, for he saith, as the Psalmist, upon good experience, in the multitude of my thoughts within me, thy comforts refresh my soule (h). No sickness; no Physick; no wounds, no plaister. And as true joy ariseth from, so it is cherished and encreased by godly sorrow: for, as the sufferings of Christ abound in him, so also his consolations much more abound by Christ (i). g Luk. 6.11.
h Pl. 94.19.
i 2 Cor. 1.6.

Thus, this hypocrites joy is like fire in an oven soon ready to blaze; the true Christians joy is like fire in the Smiths forge, that will never burn kindly, till it be thoroughly sprinkled with water: the one blazeth, the other heateth: the one, the greater it is, the more it scorcheth and burneth; the other, the stronger it is, the more it dissolveth and melteth the mettall that is cast into it.

Char. 21.

This hypocrites joy is only for the present.

He is rather jovial, then truly joyful. Let all things be to his content, and he can be wildly merry: Let any thing crosse him, and he is thunder-smitten. He can with *Jonah* rejoyce in his Gourd while it flourisheth, but be *angry to the death*, if it wither. He is like the Melancholist, all in extreames: transported with joy, or suffering an inundation of sorrow. But his desire is to be joyful, while it will hold. When Christ the Bridegroom is with him, he rejoyceth greatly; because of the Bridegroomers voice (k). He knowes there is now good cheere, musick, and mirth good store present, or at hand, every one can be merry at a wedding; else, he will not come there; Yet it is not so much the presence of Christ, as the good cheere and the mirth of the company that gladdeth this hypocrite: the circumstances of his presence; not the vertues of Christ, but his feast and favours: as many a man is loved and commended for his good-house-keeping, that is little regarded for his justice and piety. If Christ once with-draw himself, this hypocrites joy is lost, not in godly sorrow for his absence, but in discontent at his own losse of the loaves.

John 3.29.

On the Contrary, the true Believers joy is perpetual.

Differ.

1 Joh. 16.22.

m Phil. 4.4.

n Isa. 35.10.

o 1 Thes. 5.16.

p 1 Pet. 1.8.

q Pl. 46.

r Pl. 17.15.

His joy no man shall take from him (l). He lookes on joy not only as a priviledge, but as a duty. The precept is, *rejoyce in the Lord alwayes, and again I say rejoyce* (m). Therefore he studies to be ioyful in his God. He lookes upon the promise too, of *everlasting joy upon the heads of the Redeemed, who shall obtain joy and gladnesse, and sorrow and sighing shall flee away* (n). Therefore he endeavoureth to rejoyce evermore (o), Christ is never absent to faith, therefore faith, even when the eye seeth him not, *believing in him, rejoyceth with joy unspeakable and full of glory* (p). And when Christ is most present, the joy of a true Believer is rather in him then in his gifts. *Lord lift up thou the light of thy countenance upon us* (q). *I will behold thy face in righteousness. I shall be satisfied with thine Image, and, with thy likeness* (r).

s Joh. 16.33.

t Isa. 8.17.

u Mat. 9.15.

He joyeth more in himself, then in his hospitality; in his holinesse, then in his bounty. In his inward presence, then in his outward additaments. Yea, when Christ is absent, the Believer fainteth not: because Christ hath not forsaken him, although he with-draw his presence, he hath taken care for his security whatever happeneth. In the world he may have tribulation, but Christ tells him this for his comfort, *I have overcome the world* (s). He takes care for this, and did it in his own person before he left the world. Therefore with faith (and not without some comfort) faith, *I will wait upon the Lord who hath hid his face from the house of Jacob, and I will look to him* (t).

And although sorrow then be seasonable, for the friends of the Bridegroom is taken from them (u). Yet, this departure leaveth not the Believer without some joy to think of his return. Indeed to rejoyce with Christ in the prosperity of the Gospel is no sure signe of grace; for many rejoyce with the Bridegroom at the marriage feast, yea, and not none that have *not the wedding garment*. But to mourn in absence, and to finde no comfort but in remembrance of his former company, and in hope of his return, this is of the Spirit and of the Bride. *I shall yet praise him who is the healer of my countenance and my God.*

Charact. 22.

This hypocrites joy is but a say, or a taste only.

Many take a say of that they buy not, and taste of that on which they feed not. The Merchant will deny no man a say, or taste of his commodity. Such a taste hath the hypocrite of this heavenly gift; It seemes to him a goodly thing, and worth having to him that would go to the price. And he is willing to subscribe to the blessednesse of Gods Israel: *The Lord his God is with him, and the joyful shout of a King is amongst them* (w). It is good being in their company at such a time, when even the

Num. 23.21

King

King himself shouteth for joy at their company and society. Thus his heart is tickled with the taste and consideration of these things, as in reading of a pleasant story which concerns his fancy more than his interest: or in hearing the description of a pleasant country, whether he hath a moneths minde, but no settled resolution one day to go.

On the contrary, *the true beleevers joy is deeply taken in, not only as present food, but as an earnest of more joy.* Differ.

The bargain is driven and concluded between God and him. Therefore as when a trades-man buyes of the Merchant, after they have bargained, he takes some part of the commodity which he is able to bear, home with him presently, till he can get home the rest of his bargain: so doth the beleever, he carries home joy with him, (as being no burden, yet of much Contentment to him, and this he takes as a beginning and earnest of eternal life. And God speaks unto his heart, when he takes up this joy, as you like this, so shall you finde the rest, and better. So soon as he beleeveeth to purpose, as taking God for his own, *he rejoiceth with joy unspeakable.* He considereth of heaven as a City prepared for him, and of God as his maine portion in it, and of joy as the chief food, he shall there feed upon: therefore he labours to take in as much thereof at present as he can hold, because he looks upon it as his own, with which he may be free, and of which he heareth Christ, the chief authour of it, speaking to all such as he is, *Eat O friends; drink, yea drink abundantly O beloved (x).* He looketh upon heaven as his own, in which his name is written (y), to be one of the possessours of it, as *7 Luke 10. 10* a portion cast out by Gods own lot for him from all eternity, and that as his eternal inheritance for ever to be enjoyed.

According to this interest, is his joy; a sincere, masse, substantial, feeding, nourishing joy; a full joy, even when without outward things wherein the hypocrite rejoiceth most. It is that which gives him not only contentment, but strength. It layeth hold on God even when he is departing, and lives upon him when the beleever cannot live in himself.

Thus, this hypocrite rather makes a shew of joy, then ever took it down: the true beleever takes it down, even when he makes no shew of it at all: the one stoteth upon the face of the water of joy, the other diveth down to the bottome of it: the one likes it, but bargaines not for it, the other selleth all he hath to buy it.

This hypocrites faith throughout is but a spiders web.

Charact. 23.

Take it not only in what it seemeth to be: but, in what it is too in all the parts and effects of it, it is a meer spiders web: curious, but slight; cunningly wrought, but good for nothing; artificial, but not stable, or useful. It is smooth as a bulrush, but not to be leaned upon. Thus God chargeth the hypocrites of old, that thought much he did not save them as in former times; *they weave the spiders web (a); they trust in vanity, and speak lies.* All their faith was but a spiders web, and that is no other but vanity to be trusted in: and while they *speak great swelling words of vanity*, in magnifying this web, this vanity; they *speak but lies*, their own consciences cannot (if they may speak) but tell them that they know all that they speak of it to be lies. And therefore God tells them plainly, *their webs shall not become garments, neither shall they cover themselves with their works (b).* *Elsey 19. 3*

This is the hypocrites chief house, his strongest cittadel, upon which he leaneth, *but it shall not stand; he shall hold it fast, but it shall not endure (c).* He shall hold it, and thinks he needs no better, but it shall not hold him, much lesse hold out with him. It seemeth to be a strong piece, while a man hath no need of it; but if he need a strong Fort, or Bulwark, he will soon finde this to be what *Tobiah* in scorn spake of the Jews building, *even that which he buildeth, if a fox go up he shall even break down the stone wall (d).* If this hypocrite lie down on this bed for pleasure, it may serve for a shift; but if he be conscience-sick, and must lie by it, and trust to the strength of the bed-boards, he will soon finde the weaknesse of his confidence. Every affliction how small so ever, will prove a besseme to sweep down this web (e). But trouble of conscience, will be as the haile of vengeance, that sweepeth away the refuge of *Elsey 14. 13*

f *Isay* 28. 17 of lies: and the terrours of Gods wrath, as the waters that overflow his hiding place (f).

Differ.

g *Psal* 125. 1

b *Matth.* 7. 25.

i *Matth.* 16. 18

k *Prov.* 12. 25

l *Isay* 61. 3

On the contrary, the faith of a true believer is too strong for Hell.

This makes him as Mount Zion, that cannot be removed, but abideth for ever (g). No stormes can overturne it, because built on a rock (h); and on such a rock, that the gates of hell shall not prevaile against (i). This makes the righteous to be an everlasting foundation (k); when the wicked passeth away as a whirl-winde. It makes the beleever to be a tree, well rooted, (because planted of the Lord l) which is not blown down by the strongest winde, but rather more settled, and more deeply moored, or rooted; so is the faith of a true beleever, by the sharpest afflictions. The more affliction, the more assurance. That which blows away the hypocrites trust, and dissipates his joy (as winde doth a bubble) confirms the faith of the Elect, which the more it is pressed, the more it flourisheth, the more it is trodden upon, the more fruit it yeildeth.

m *Rom.* 4. 18

n *Jonah* 2. 1

o *1 Cor.* 15. 32.

p *2 Cor.* 12. 7

q *Verse* 9.

r *Hosea* 12. 3

s *Matth.* 15. 28

Abraham against hope, beleaved in hope (m); against all hope that by course of nature might be expected, he beleaved in hope which by faith he had conceived in the God of nature; and prevailed. *Jonahs* faith failed him not even in the Whales belly; out of the belly of hell I cried, and thou heardst my voice (n), faith *Jonah* to God in the triumph of faith *Paul*, when he fought with men (o), that were indeed but beasts in conditions; wanted not strength; but when he fought with Satan that went to buffets with him (p), his strength was doubled. His faith laid fast hold on Gods strength, as *Jacob* of the Angels, and thereby found his grace sufficient for him, and Gods strength made perfect in mans weaknesse (q).

What say I, with men, or with Satan? when *Jacob* had power with God, and prevailed (r); and the woman of Canaan, with Christ; who gave both the Bell, and the Bucklers to her faith, as we use to speak? The Bell, when he cried out with admiration, and as it were ravished with joy to see it; O woman great is thy faith (s). Great indeed, that from the name of Dog could retort the argument, and out-argue the Lord of reason, and make that a prevailing argument for mercy, which Christ had used against her as his last and strongest reason to deny it, (but such is the nature of true faith, that if God take up the sword, faith gets within his weapon, and in his very bosome sheltreth her self from his blow.) And as he gave her the Bell, for her faith; so he even throws her the bucklers too (which the devil could never wrest out of his hands) as unable to stand out any longer against her; Be it unto thee, even as thou wilt.

Thus, the believing hypocrite hath spun a faire thread of imaginary faith, which if good for any thing, serves only as *Judas* his halter to hang him; but the true believers faith is as the net-work of brasse that encompassed the Altar (t), whereby he is secured against all annoyances: the faith of the one is like *Mephiboseth*, lame of both his feet (u), that it is not able to stir a foot to God upon any occasion; the faith of the other is like the Angel, having one foot upon the sea, and the other upon the earth (w), as being able to encounter and vanquish all difficulties both by sea and land.

t *Exod.* 27. 4

u *2 Sam.* 9. 3

w *Revel.* 10. 2

CHAP. XXIV.

*The Hoping Hypocrite,**Is he that hopeth in God without God.*

As is the mother, so is the daughter, saith the Hebrew Proverb *Defin.*
Ezek. 16. 44
(a). Such as this hypocrites *faith* is, such is his *hope*: the one is a reed shaken with every winde; the other a bladder filled with winde; which we must therefore prick and let out. As *faith* is the *primum vivens*, the first thing that lives, so *hope* is *ultimum moriens*, the last that dieth in a Christian. If it were not for hope, oft-times the heart would break. While there is life, there is hope; and while there is hope, there is life in a Christian. It therefore concernes every one

very neerly, that would enjoy cleane life, as we say, to see carefully to his hope, that he be not cheated, as this hypocrite is, with an imaginary false hope that will perish, when he hath most need to leane upon it, and to be borne up by it.

True it is, that he can no more entitle himself to hope, than unto faith; but he that hath the fore-head to lay claime to the one, will have the impudence to challenge a right in the other. Therefore we often read of the hypocrites *hope*; not that he indeed hath it, but strongly imagineth he hath it. He beleeves so with the best faith he hath: therefore is that often attributed to him, which he so confidently claimeth, that yet neither is, nor can be at all truly found in him. So, we call him the *hoping* hypocrite, not that he truly *hopeth*, but only seemeth so, and would so be esteemed.

A hope he hath, and that (if you beleeve him) is in God; but such, as God never wrought nor owneth. For, true hope is a supernatural grace wrought by God in the heart of a true beleever, whereby he waiteth and expecteth the accomplishment of all the promises which by faith he hath beleaved. God who is the *God of all grace* (b), is particularly stiled the *God of hope* (c), as being the Authour as well as the object of all hope that is true. But how can this hypocrite entitle God to his hope, whom he never knew, but by the hearing of the eare, and whose hope is wholly destitute of all those properties which are in that hope which God worketh in a beleever, as we shall after demonstrate? True hope is also as properly the daughter of faith, as grace is the workmanship of God. Charity therefore is said to *hope all things*, because it *beleeveeth all things* (d). How then can he hope any thing with a supernatural hope, that never was owner of saving faith?

It is not denied that faith differs from hope in sundry things: faith is before hope, and leads it up to the object, hope followeth as faith leadeth; they differ in their objects; faith hath for its object the whole Word of God; hope, only the promises (we beleeve the torments of the wicked, but we do not hope them;) the object of faith be things past, present and to come; but the object of hope is onely something future*; the objects of faith be all things revealed, the object of hope, only good things to come. They differ also in their acts, faith assenteth to, and applieth the promise; hope expects and waits the accomplishment; faith gives interest, hope expects livery and seisin; faith is employed about reconciliation and holiness of life; hope is chiefly taken up about the retired and ravishing thoughts of glorification,

* *Futura sperant quicunque*
Austini.

the end and crown of faith; faith in some part, takes possession of Christ here, hope waits for a more full and glorious possession and fruition of Christ hereafter. But all these differences notwithstanding, there is no parting of these two graces; he that will have one must have both: he that wants the one, cannot be truly possessed of the other. I therefore conclude that what ever this hypocrite boast of his hope, it is but vaine boasting; he will one day finde it so, when God shall unmask him, and give him *the just recompence of reward*, for all his counterfeiting, which he must expect; for, coyners and counterfeiters of the Princes money was never reputed or punished lesse then high treason. And what is the hope of the hypocrite, though he hath gained, when God taketh away his soul (e)? His hope, that is, his boasting of it, might be an inlet to some profit and gain among men; but the taking away of his soule shews what his hope was at the best.

e Job 27.8

Differ. On the contrary, the true Christian never hopeth in God, but he doth it from God.

God first by his Spirit works hope in him, before he presumeth to hope in God. He hath first the habit before the exercise: And when he hath that, yet he sets it not on work without a ground to work upon. He first looks on the promise by the eye of faith, before his hope dares expect the thing promised. Whatsoever God promiseth, hope waiteth for; so that the promise is the ground, as well as object of hope. Faith is the plummet, Hope the Anchor, and love the Cable of the Christian soul. The Anchor must have ground to fasten on, ere it can secure the ship: and the ground must be founded by the plummet of faith, ere the anchor be let down. Abraham had first a promise, of which faith took the depth, and then he sets the anchor of hope, to fasten on it for the accomplishment thereof: and so, *against hope he believed in hope* (f).

f Rom. 4.18

Yea, the promise is so the ground of his hope, that he makes it the only ground. Gods goodnesse, power and faithfulnessse, looked at by some as grounds of hope, are not so to him, without the promise: for, what warrant can he have to hope in Gods goodnesse, faithfulnessse, or power, but by vertue of the promise; and, that promise applied by faith? But, when once he hath made sure the promise, then these are excellent props and pillars to strengthen his hope, even to *rejoycing in hope* (g). He therefore fastens his anchor upon the promise, and the things within it, and upon nothing else.

g Rom. 12.12

h Heb. 11.1

He knoweth indeed that *faith is the ground of things hoped for* (h); and so he makes use of it, not as the object on which hope fasteneth, for that is only the promise; but, as the inlet to hope to fasten on the promise, faith having first laid this foundation, that God is faithful God, and his words are true (i) and he hath made the promise, which faith believeth, applieth, and resteth on; and so layes a good ground for hope to build expectation of accomplishment thereupon. Therefore he saith, *I waite for the Lord, my soul doth waite, in his Word do I hope* (k). His waiting is his hoping; and, Gods Word, that is, his promise, is the ground of his hope even in God himselfe.

i 2 Sam. 7.18

k Psalm 130.5

Thus, this hypocrite, is as she that undertaking to discerne a needle on the top of an house, would still stand in it that she saw the needle, even when by her own confession she could not see the house; for he professeth to hope in God, yet never came so near God as to believe in him, or to know what he is, and what he hath promised. The true Christian is as Abrahams servant, that when meat was set before him, would not eat, until he had told his errand, and had some assurance of speeding in the thing he went for; so the Christian will not feed himselfe with hope, till he see what God hath in store for him, upon which he may fasten. The one hopes in God, in whom he believeth not, the other beleeveeth, and therefore hopeth to purpose.

This Hypocrite will hope, what he neither doth, nor dares believe.

Charact. 1.

We have seen in his description, how preposterous he is, to hope before he have faith: here we shall finde him superstitiously modest, in not daring to believe what he professeth to hope for. It is presumption, faith he, to make too sure of my part in heaven

heaven by a certainty of faith, faith must go no further than generals. Christ came to save sinners; of which number I hope to be one, but I dare not absolutely believe it. I shall never desire more then a certainty of hope, leaving certainty of faith to presumptuous ones that dare be so bold with God. Thus he divideth hope and faith, which like hypocrites twihs are never asunder.

Hereby he declareth plainly what his hope is, when he neither knoweth the Scriptures nor the power of God. For, if *faith be the ground of things hoped for*, what can he hope for that by faith he believes not? He can look upon *rem verbi*, the thing promised, by hope, before he beholds *verbum rei*, the Word of promise, by faith? Faith looketh on the evidence and assurance which is the promise, in regard whereof the thing promised is *present to faith*, which is the evidence of things not seen (1). Hope looks on the inheritance and performance, in respect whereof the promise is expected. And what more absurd, than that hope should have any certainty at all without faith. any more then an anchor should have any stay without ground to fasten upon. *Hope is the anchor of the soul (m)*, and faith must go before to sound the ground or hope cannot do its office. No marvel then if this hypocrites hope be as the *house of spiders (n)*; for such is his *vaine* waiting for heaven without faith, who because cannot believe (not finding in himself the conditions and effects of faith), will yet pretend to hope to do himself a pleasure, but by no means to believe, because that is too much: as he accounts every thing else, which he seeth in others and cannot reach himself.

On the contrary, *the Christians hope is subordinate unto faith, what he dares not believe, he dares not hope.*

He looks not upon hope as a natural prop to stay up mens hearts that have to do with men, whom he cannot well tell what they be, or what they intend. Sometimes their countenance, words and carriage promise faire, but without any positive and certaine engagement by word or writing: sometimes, they are more severe and reserved: and sometimes when they promise, it is but a mans promise, and nothing more sure than this, that *men of low degree are vanity, and men of high degree are a lie, to be laid in the ballance they are altogether lighter than vanity (o)*; therefore here many times, let him be as strict an observer of man as he can, and by the judgement of charity judge of him as honourably as he can, yet he knows not well what to believe, to be sure of it; therefore he dares not be over confident: many things fall out between the cup and the lip; and how many have broken promise that yet have been counted very honest and just of their words? He will therefore not be over confident: only because he seeth all things have a promising aspect, he will hope well. And further than this he dares not go. This is humane hope in man; and yet this is all the hypocrite hath in God.

But the true Christian hath to do with a God that liveth for ever; and changeth not (p), nor is there in his nature so much as the *least variableness or shadow of turning (q)*. He knoweth whom he hath beleaved, and his hope is of a more sublime and divine extract, and given him immediately by the *God of consolation (r)*; therefore here keeps to the nature and rules of this hope, which is as inseparable from faith as heat from fire. If he *rejoyce under hope*, it is because *he hath access by faith (s)*; and never dares to expect performance by hope, till he first give glory to God in believing the *promise*. And then against all discouragements of humane hope, he believeth in divine hope (t); he believeth so as to be in hope and assurance of the performance *. He knows that the God of hope must not only give him some joy and peace, but fill him with all joy and peace in believing, ere he can abound in hope (u). And that hope so built and bottom'd will never make ashamed (v).

Thus, this hypocrite pretending modesty betrayes his ignorance and infidelity both at once; his ignorance of the true nature of hope to which he pretendeth; and his infidelity, in not believing God upon his Word; the true Christian declares his true modesty and faith too in not daring to own any hope towards God, but that which springs out of faith; the one plays with the word hope, without the

1 Heb. 11. 1.

m Heb. 6. 19.

n Job 8. 13.

Differ.

o Psalme 62. 9.

p Mal. 3. 6.

q James 1. 17.

r 2 Thef. 2. 16.

s Rom. 5. 2.

t Rom. 4. 18.

* C. edidit in spe gratia contra spem naturam, Austin.

u Rom. 15. 13.

v Rom. 5. 5.

thing; the other improves the thing to the utmost, because he hath both word and thing in him.

Charact. 2. This hypocrites hope is carnal.

It favours more of the dunghil, not only for the pedigree and extract, but for the use and exercise of it. For, how ever this hypocrite will sometimes seeme very eager after the things above, as David longed much after some of the waters of *Bethlehem*; yet, as David would not drink it, but poured it out upon the ground (x), when brought unto him, so this hypocrite is not inwardly so hasty or thirsty after the things of heaven, when God even thrusteth them into his bosome, and stretcheth out his hand all the day long, to perswade and draw him to accept thereof; he will rather pour out this water of life upon the ground, or cast it behinde him; and, when Christ again and again, yea, very often would have gathered him in for himself, as an hen her chickens under her wing, he would not come at him (z): But he runs yapping or chirping after any meat thrown by any other hand before him, or rather lieth scraping in a dunghil, till the Kite make him his prey.

7 Rom. 10. 21

4 Mat. 23. 37

So that, if you mark him strictly, you shall see him for one wish for true grace, to put out ten for a large estate, peace and freedome from trouble in the world, for towards children, and good portions for them; for honour, preferment; his hopes runne most naturally and strongly this way. O that I could once get such or such a thing done! then were I made for ever (perhaps, undone for ever:) but as for heaven, and for giving you an account of his hopes that way, and of the reason of that hope which he vaunts to be very high in him: you shall seldome or never hear him that way inclined, unlesse when he is casually asked the question: and then commonly he gives such an answer as tends more to commend himselfe, than to give glory to God, unlesse from the teeth outward: rather to save his credit, than to comfort his soule from any solid ground of consolation laid up in him.

Differ. 2. On the Contrary, the true Christians hope is heavenly.

He labours not so much strengthen his hope touching the things of this life, as to get assurance of better, that is, of heavenly and everlasting consolations and of good hope through grace. He neglecteth not the meanest promise for the meanest blessing of this life, no more then he relecth in the greatest. He looks higher, he never resteth satisfied, till he get the hope laid up for him in heaven (a), and hope for it with full assurance unto the end (b). His hope is as the needle truly toucht with the load-stone, that never stands still, till it directly point to the North-pole; it never resteth and fixeth on any thing below heaven. Yea, heaven it self is too little to satisfie his hope, unlesse God himself may be had and enjoyed too, *Whom have I in heaven but thee, and there is none on earth that I desire beside thee* (c). Here his hope is in his element: here would he dwell, till he enjoy his hopes.

a Col. 1. 5.

b Heb. 6. 11.

c Psalm 73. 25:

d Col. 3. 2.

e Rev. 12. 1.

Charact. 3.

Charact. 1.

This hypocrites hope is Popish hope.

This hath been in part made out before *. But that is not all nor the worst; for he that dares not be assured of God by an assurance of faith, dares hope in himself, as believing there is cause. He beleeveth he hath good works enow to warrant his hope in God; yea he believes it to be no better than presumption to hope without merit. Thus with the Pharisee, he delights to tell God a story of his own good works. But he thinks to save all with this, that he placeth no confidence in works done by strength of nature, or before regeneration and justification, but such as the fruits of the grace of God in his heart. And did the Pharisee do lesse? He begins his story with God, *I thank thee I am not as other men* (f). He attributes to God and his grace, his being better than others: so that a Pharisee, a Papist, and this hypocrite

f Luke 18. 11.

all agree in this one conclusion that their hope must be grounded in part at least upon their own works and merits, or they offend in hoping; which offers an high affront to the free grace of God, as if his grace without concurrence of mans merit were not ground sufficient to hope in God, notwithstanding all his promises in Christ.

On the contrary, *the true Christians hope is a despairing hope.*

Not in the sense of the hypocrite who despaireth of God unlesse he finde somewhat in himself to eek out his hope; but in *David's* sense, *I will not trust in my bowe, neither shall my sword save me (g)*. He despaires of any thing of his own, that he may hope only in God, as he had before expressed himselfe, *through thee will we push down our enemies; through thy Name will we tread them under that rise up against us (h)*. In the same instant wherein he begins to hope for heaven, he utterly despaires of all meanes and merits of his own to bring him thither, and cordially joyneth with the people of God in that just confession; *We are all as an unclean thing, and all our righteousnesses are as filthy rags, we all fade as a leaf, and our iniquities, like the wind, have taken us away (i)*; and therefore he wholly relieth upon the free grace, and undeserved mercy of God in Christ, as that self-condemned Jesuite*, after all his wranglings and forced concludings against it, is even compelled to conclude this to be the safest way.

Thus, this hypocrite is a *prond man that transgresseth by the wine (k)* of pride, which *the mother of harlots and abominations of the earth (l)*, hath caroused to him, and put to his nose to make him drunk also (m). He will not so much as hope for heaven, unlesse he may, in part at least, earne it at his fingers ends: the true Christian when he looks upon himselfe, is as the *Publican*, smiting upon (if not his breast, yet) his heart, and saying, *God be merciful unto me a sinner (n)*; and when he looks upon God, he saith, *In God we boast all the day long (o)*; the one will not trust in God without some hope of himselfe, the other cannot hope in God, until he despaire of himselfe.

This hypocrites hope is a lazy loytering hope.

He saine would have heaven, and hopes for it; but he makes no hast towards it, or to make sure of it. Counterfeit hope is in shew very modest, because in truth but a counterfeit, and knows well that she shall come short of what she hopes for, and therefore no hast, to be made ashamed. Shame will come fast enough upon her, although she make no haste towards it. Few people after sentence, make haste to the whipping post, or gallows. This hypocrite knows his hope must perish, therefore he will hold it up, and himselfe in it, so long as he can. Hence he will tell you, he is not so hasty to be gone out of the world, as some pretend to be; he can stay for heaven, till his work be done on earth. And, if God will let him live to *Methusalems* age, before he take him out of the world, he shall be very well contented: not because he can hope for any great content here, but because he hath lesse hope of any when departed hence.

And, as for those things which strike terrour to the wicked, and are as daggers to his heart, death and judgement: he is so far from hoping for either of those dayes, that he heartily wisheth they may never come, and trembles to hear and think that they will come, as not only *Felix* an Heathen, not yet admitted within the pales of the Church, did at the very mention of the judgement to come (p); but even the *sinners in Zion* are afraid; and among them none like the hypocrite, who is nothing but trembling all over, to consider how ill he shall be able to dwell with devouring fire, and everlasting burnings (q). Thus, the hope of the hypocrite is not so earnest or hasty, it can very well stay, and the longer the better.

On the Contrary, *the hope of a Christian is earnest for the thing hoped for.*

When once he is in hope of the thing believed, his hope makes him earnest for the possession of it. Hence *Paul* calls his hope his earnest expectation. Yea, the expectation that is in all creatures to be delivered from the vanity and bondage of corruption to which they are subject by mans sinne, until the dissolution of the world, is called a

Differ.

g Psalme 44.6.

b Verie 5.

i Esay 64.6.

** Bellarm. Titulus est. 62.*

k Hab. 2.5.

l Rev. 17.5.

m Hab. 2.15.

n Luke 18. 13.

o Psalme 44.8.

Charact. 4.

p Acts 24. 25.

q Esay 33. 14

Differ.

r Phil 1. 20.

s Rom. 8. 22

groaning and travailling in paines (s), even as a woman in travaile longs to be delivered, and thinks even the shortest time long, till she be over that work. There is nothing that looks like hope, but it is very earnest, much more then is true hope earnest, not in shew only, but in deed. He saith as David, *my soul waiteth for the Lord, more then they that watch for the morning*; and lest men should think he had watched so long that he spake this between sleeping and waking, not well knowing what he said (no more then Peter, on Mount Tabor) he repeats it againe, *I say, more then they that watch for the morning* (t). Look how a poor watchman, that hath sate up and been abroad in a cold night (whiles others hath been taking their rest and sleep in their warme beds) doth watch for the first break of day, that he be discharged and take some rest also; so earnest is a Christian after God, when once he truly hopeth in him. Neither is true hope dulled or discouraged, but rather whetted and made more earnest, by delays. As Gregory the Great hath well observed. *Cuncta desideria dilacione crescent; si non, desideria non fuerunt*. All desires are increased by delay: if not, they were never true desires: wishes they may be, hope they are not.

s Psalm 130. 6.

u Phil. 1. 23.

w Rev. 22. 20.

x 2 Cor. 5. 11

y Rom. 8. 23.

z 2 Pet. 3. 12.

a Gen. 19. 16

b Rev. 22. 17.

Charact. 5.

c Esay 58. 3.

d 2 King. 6. 33.

Differ.

Yea, hope is so earnest, that it is earnest by grace, for that which is to nature most terrible. What more terrible than death? yet the Christian desireth to depart and to be with Christ (u); he hath in him *πικνὴ ἐπιθυμία*, a lusting, a longing after it. What so dreadful, as the last day? yet even the Christian (who in many things sinneth every day) can no sooner hear a message from Christ, *surely, I come quickly*: but the Christian catcheth it as hastily as ever Benhadads servants did the word of Ahab, to save their masters life, and takes him at his word, Amen. *Even so come Lord Jesus* (w). Not that such a day can be without terror, even to a Paul (x), in regard of the expectation of nature: but yet it is otherwise to grace, and to this grace of hope; for, this makes them, *who have received the first fruits of the Spirit*, *συναγωνίζονται*, to groane (or sigh even with tears) *waiting for the Adoption, to wit, the Redemption of their bodies* (y); and still to be looking for, and hastening to the coming of the day of God (z).

Thus, this hypocrite pretending hope of heaven, makes no more haste out of the world, than Lot out of Sodom (a): the true Christian hearing of Christs coming, is as the Spirit and the Bride, that saith come (b). The one talks much of heaven, but likes well to stay upon earth; the other is so full of his hope, that he looks upon his body as fetters, and on the world as his faile.

This hypocrites hope in some things is very impatient.

He is not so patient and well contented, to stay for heaven and the day of judgement, but he is on the other side as eager, earnest, and impatient after the enjoying of his hopes on earth. Here he must be serv'd presently, or God shall hear of him, and the world shall ring of him. If he do but hold up his finger to heaven, he thinks God must attend him presently, and that he should be with him at a whistle. But, if he not only pray, but fast too, and God do not presently answer and gratifie him, although it be but in some sinful request to enable him to commit more wickednesse, he presently arraignes God, at the hypocrites own barre, *Wherefore have we fasted, saith he, and thou seest not? wherefore have we afflicted our souls, and thou takest no knowledge* (c)?

If any evils befall him, or others, and he hath waited some time for their removal, but sees them continued: he flees out into a rage, yea breaks out into blasphemy, *this evil is of the Lord, what should I wait for the Lord any longer* (d). He thinks he may justifie any impatency and malapert carriage towards God, if God make him wait but an houre beyond the time that this hypocrite sets him. If God crosse him in his hopes of outward things: then, hope and waite who will: for his part he will take another course: he hath not the patience to *tarry the Lords leisure*: he will not longer follow providence, but either lead it, or leave it.

On the contrary, the hope of a Christian is a patient hope.

He can be as earnest as another for heavenly things truly hoped for; but he can with all wait the Lords leisure for any things of this life. Therefore as hope is an

expectation, so it is a waiting too; for if we hope for that we see not, we do with patience wait for it (e). Hence the Christian when he hopeth, saith, *I wait for the Lord, my soul doth wait, in his Word do I hope* (f); then he hopeth in the Lord, when he waiteth patiently for him (g). True hope makes a Christian patient till God satisfy his hopes; therefore patience is called *the patience of hope* (h), as being no lesse requisite to hope then water to blood in the veins. For he findeth that things hoped for are not visible, unless to faith: *hope that is seen as present to the eye, is no hope; for what a man seeth, why doth he yet hope for?* He also considereth that the chiefest things hoped for, are furthest off. It will or may be a long time before he be in full possession of heaven, and of God in glory. He must go to heaven through the grave, where his flesh also must rest in hope (k), and there it must stay and rot, and dissolve to dust, ere it be raised and possessed of its hope. Yea, there is one thing more that will exercise patience to purpose, and that is, the flouts and scoffs of hopelesse wretches in the world, that mock and persecute him as *Ishmael did Isaac* (l), and as the wretched Jewes did Christ upon the crosse (m), for his very hope. Thus Paul found it to befall him and his fellows. *Therefore we suffer reproach, because we trust in the living God* (n). In all which respects the Christian is well aware that he hath need of patience (and accordingly armes himself with it), *that when he hath done the will of God, he may receive the promise* (o).

Thus, this hypocrite discovereth his hope to be counterfeit in expecting heavenly things by this, that there he can be content to stay long enough; while in the mean time he is so impatient in earthly things hoped for, that he will not tarry the Lords time and leisure to receive them; the true Christian declares his hope to be right in that it can both hope and quietly wait for the salvation of the Lord (p), till the Lords time come; and that although it tarry, yet he waits for it, till at the end it speaks (q), the one is as *Saul* that will not tarry till *Samuel* comes, although *Samuel* delayeth not a day set for his coming (r), the other, is as the husbandman that waiteth for the precious fruit of the earth, and hath long patience for it (t).

The hypocrites hope is a dull melancholick hope.

He talks of hope, but so sadly and dully as if his heart were fuller of sadness and fear, than of hope; his hope in God breeds no cheerfulness in him: he is like *David* under a cloud, the act of whose hope is intermitted; his soul is cast down and disquieted within him (u), not because he hoped, but because at present he did not hope in God, which *David* calls upon his soul to do. But it was never so with *David*, when he actually exercised his hope: for, even then, when he hoped not, he could tell his soule, that if she would but hope in God, he should soon turne his mourning into joy: *hope in God, for I shall yet praise him who is the health of my countenance, and my God* (w); and this he could not apprehend, but he must needs praise him with joyful lips (x). But the hypocrite is all amort and lumpish at heart, even when he talks most of his hopes. *Even in laughter his heart is sorrowful, and the end of his mirth is heaviness* (y), because his hope must perish (z).

He may sometimes force a mirth upon himself, and be thereby merry at heart too for a while. But he is never the merrier for his hope; his mirth is from some other cause, either wealth flows in upon him, he hath had the better of his adversary, he swims in pleasure, or he is naturally cheerful, but the joy of the wicked is but short, and the rejoicing of the hypocrite is but for a moment (a). God will unmask him, and turn his inside outward, wherein every man may read written upon his heart, lamentations, and mourning, and woe (b).

On the contrary, the Christians hope is a merry hope:

Not merry, like *Nabals* when he was drunk (c), but as the people, feasted by *Solomon* at the Dedication of the Altar, who were glad and merry in heart for the goodness of the Lord (d). He rejoiceth in hope (e); sometimes joy in believing goes before and makes way for hope (f). As *David*, when he speaks of his hope; he makes joy the prologue, my heart is glad, my tongue rejoiceth, and then addes, *My flesh also shall rest in hope* (g). Here joy is the inlet to hope. But hope is never without true joy as the result of it, because hope expects, and makes sure of the chiefest object of the greatest joy.

Some-

e Rom. 8. 25

f Psalm 130. 5.

g 1 Cor. 13. 7.

h 1 Thes. 1. 3.

i Rom. 8. 24

k Psalm 16. 9.

l Gal. 4. 29

m Mat. 27. 43

n 1 Tim. 4. 10.

o Heb. 10. 36

p Lam. 3. 26

q Hab. 2. 3

r 1 Sam. 13. 9

s Verie 10.

t James 5. 7.

u Charact. 6.

v Psalm 43. 3

w Psalm 43. 5.

x Psalm 63. 5

y Prov. 14. 13

z Job 8. 13

a Prov. 4. 13.

b Ezek. 2. 10. 22

upon Ezekiel

rowl

Differ.

c 1 Sam. 35. 36

d 2 Chro. 7. 10.

e Rom. 12. 12

f Rom. 15. 13

g Psalm 16. 9.

Sometimes *hope deferred* proves the fainting of the heart; *making the heart sick* (b); but this is humane, not true supernatural hope, the hope of the hypocrite, not of the Christian; for he can wait when the hypocrite will not, and is sure, that early or late, in Gods good time, *the desire*, that is, the thing hoped for, *cometh* to him, and shall be to him as *a tree of life*. And albeit the object of *hope* be some good not yet enjoyed, while the object of joy is present good in possession, yet the Christian looks at two things at once in his hope, the one is, the assurance of the thing promised and by faith believed, and this causeth expectation and waiting; the other is the excellency of the thing assured, and this causeth joy; for if glory be promised, and hoped for, he will *rejoyce under the hope of the glory of God* (i). And to speak properly and truly, there is no joy but in hope (except joy in believing) for what joy can any man take in the things of this life, if he seriously consider that he hath no hope of a better? *If in this life only we have hope, even in Christ himself, we are of all men most miserable* (k). Can a man rejoyce, when he indeed considereth that he lieth under the greatest misery? It is only for a fool to go laughing to the stocks; and for a beast to go leaping and skipping to the shambles (l).

Thus, as *Caine* had his countenance cast down, notwithstanding his sacrifice (m); so this hypocrite hath a sad heart in the midst of all his most glorious pretences to very high hopes: the true Christian is as *Abraham*, laughing for joy at the news of a Sonne, when he had given so much glory to God (o), as to believe and hope it, how improbable and impossible soever the performance of that promise was to flesh and blood, in the ordinary course of nature: the one derogates more from God by his dumpish sadness, then he gives him honor by his hope; the other honoureth God both in his hope that is true, and in his joy that is full.

Charact. 7. The hypocrites hope is a loose and unclean hope.

His hope hath no cleansing property in it, it suffers him to be as leud, filthy, and secure in his leudnesse as the Atheistical Epicure in *Manander*, *Let us eat and drink for to morrow we shall die* (p). He talks much of his hopes to go to heaven, but he never provides for it by cleansing himself from that filthinesse which is in him, and will lie as a barin his way. His hope is at full tide, yet cannot spare one tear for sin, he hath no hand for the poor, nor for any good work. He hath no stomach to endure fasting, no knees for praying, no time for humiliation, for *washing his hands*, or for *purifying his heart* (q). He knows God is merciful, and therefore he will take the more liberty in sinne. If God should, saith he, deal with me according to justice, then I confesse I am gone and undone. But God, he hopes, will be more merciful then so, there be thousands in the same case, which, God forbid, should go to hell. Wherefore serves Christ but to keep him and them thence? Many such roaring hoppers there are in the world, that talk this out aloud; and if God will accept of him upon these termes, well and good; if not, he will runne the hazard. But, this hypocrite is of a more demure and austere deportment: he professeth hope with his lips, and doth keep in from open and professed debauchednesse; yet in his heart he so carries his confidence, that he concludes, he *shall have peace* howsoever: to all such may justly be applyed that of the Prophet, (r) *The Lord hath rejected your confidences, ye shall not prosper in them.*

Differ. Contrarily, true hope is a purging hope.

Hope is to the Christian under Christ, *a refiners fire*, and *fullers sope* (s), it will separate the drosse from the gold, it will purge out all that filth, and those spots that ordinary water cannot cleanse. *He that hath this hope purgeth himself even as God is pure* (t). What hope, but that of being made like unto God in a more glorious manner then now we are capable of, when we shall in glory see him as he is (u)? He that hath those promises that God *will be his Father*, and he shall be his sonne, will *purge himself from all filthinesse of flesh and spirit, and perfect holinesse in the feare of God* (w). For well he knoweth, that this God requires of all that desire and expect him to be a Father. *Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you* (x); he therefore mortifieth his earthly members, fornication, &c. upon this very account and hope, that *when Christ, who*

is our life, shall appeare, then shall we appear with him in glory (j). He that is most in hope is most employed in mortification and holiness of life; his hope is like a careful governour that stirreth him up to all duty; upon expectation of a full reward. Because he is assured, that though the Gates of heaven stand open to him and for him day and night, yet there shall in no wise enter into it any thing that defileth, or worketh abomination, or maketh a lie (z).

Col. 3. 4. 5

2 Rev. 21. 27.

Thus, as the four Lepers that being put out of the gates of Samaria, fell to the Host of the Syrians (a), minded their bellies more then their cure; so this hypocrite, if he can but compass what he hopes for, let others look out for holiness that will, but the true Christian is as the Leper that is first healed of his leprosie by Christ, before he wil presse into the presence of God to shew himself to the Priest (b); the one presseth into the marriage-feast without a wedding garment, and so is cast out with disgrace and confusion: the other is as the Lambs wife that makes her self ready for the marriage, by being arrayed in fine linnen clean and white (c), and so she is married to the Lord for ever (d).

2 King. 7. 3. 4

b Mat. 8. 4

c Rev. 19. 7. 8

d Hof. 3. 19

Charact. 8.

This hypocrites hope is uncertain and doubtful.

If he be not carelesse altogether, but looks a little about him, he knows his hope to be of so base an original, and so meere a phantasme that well may he doubt, not as one of little faith, but as having none at all. Therefore he is alwayes wavering, floating like a wave of the sea. Now in some hope, by and by concluding there is no hope (e); And because he knows that if it be once taken for granted, that hope gives assurance, then he is gone: therefore seeing he cannot hope to get assurance himself, he will do his best (or rather his worst) to drive all others from assurance too, that all may fare alike.

e Jer. 2. 25

Hence, he calls assurance of salvation an unhappy security, presumption and a faithlesse persuasion*; and so it must needs be in him that is so void of faith.

* Rhem. Annot.

in 1 Cor. 7. 27,

On the contrary, the hope of a Christian gives full assurance of the thing hoped for.

Differ.

I deny not but some who have true hope may be without assurance, as he that is truly living may be without health. But where hope hath her perfect work, it worketh assurance, as naturally as life produceth not only motion, but a good state of health that the body may move with more vivacity and activity. As faith begets a plerophory of faith; so hope, a full assurance of hope to the end (f). Hence hope is compared to an Anchor, and is called the Anchor of the soul, which hath these two properties, to be both sure and stedfast (g); now an Anchor must take not only true hold, but fast hold, or it can never secure the ship. If it take fast hold the ship is safe, unlesse the ground be loose and uncertaine: but here is no fear of that, because this Anchor enters into that which is within the veile, which is no other then Christ himself now in heaven, and there appearing in the presence of God for us.

f Heb. 6. 12

g verse 19

Yea, such assurance doth hope give to a Christian (unlesse when extraordinarily assaulted by some violent tentation) that it makes him (having a promise believed by faith) to hope, as Abraham, not only for things difficult, but even impossible in nature, and contrary to all humane reason: as he did for a sonne long after Sarah was past child-bearing. And even the troubled conscience, when most tossed on the waves of tentation, dares not let go his hold to cast off all hopes of heaven, when it sees nothing but hell before him, but resolves thus, though he slay me, yet will I trust in him (h), and is of his minde, qui nihil potest sperare desperet nihil. He that cannot hope at all, let him not despaire; for though he hath nothing in himself to ground hope upon, yet when he looks upon the promise, there is hold enough for his anchor.

b Job 13. 19

Seneca.

Thus, this hypocrite is as the adversaries of Judah, that when they could not be permitted to build with Gods people, hired Counsellors to hinder the work (i); so he sets Jesuites and others to plead against that assurance, which he cannot get: the true Christian is as Zerubbabel, bringing forth the head-stone thereof with shouting, crying, grace unto it (k); the one disgraceth the assurance

i Ezra 3. 4. 5

k Zech. 4. 7.

of hope, because not acquainted with it, the other gives her her just due, as having experience of it.

Charact. 9. This hypocrites hope is a presumptuous hope.

He is ever in extremes, without taking hold on the mean. Either he is all for doubting, or all for presumption. If he be not for controversie, to dispute against hope, he is for impudence to abuse the name of hope while he goes on in wickednes. Either he bears himself out upon his hope, even when he knows and confesseth that he walloweth in all iniquity without so much as ever thinking to do otherwise, in hope God will be kinder then he threatens to be (*l*); or at least makes bold at the present to go on in sin, taking day to repent hereafter, presuming he shall live to that day, and have grace at command, to repent, as the fool that having gotten wealth, thinks of nothing but of enlarging his barns, and gives his soul her glut of pleasure for many years, when he had not one day more to live (*m*). Or he builds upon his external formal profession of Religion, and from thence concludes an assured hope of salvation, when he cannot be ignorant that his heart is like the inside of the Pharisees pot, filthy throughout, how fair soever the outside be, to whom Christ denounceth a woe, & denyeth salvation (*n*).

*Mat. 23. 25
Differ.*

On the Contrary, the true Christians hope is humble, and coupled with feare.

Heb. 4. 1

He never looks with hope upon the promise of entering into Gods rest, but he fears lest he should through unbelief, impenitency, or other miscarriage, even seem to come short of it (*o*). He will so manage his hope, and his hope will so qualifie him, that he will be so circumspect and diligent in all his walking, as not only not to fall short of heaven, but not so much as give any occasion to himself or others, as to seeme come

p Eph. 5. 15

q Heb. 12. 15

r Phil. 2. 12

short of it. He will walk exactly, accurately (*p*), and look diligently lest he faile of the grace of God (*q*); lest by any carelesnesse, earthly mindednesse, or other lust he abate or cool, or blunt the edge and activity of any grace of God within him; working out that salvation which he thus hoped for, with fear and trembling (*r*), not as doubting the issue of his diligence, but as fearing, yea, trembling at the very thoughts of giving way to negligence; lest that happen to him which befel Esau, who for one morsel of meat sold his birth-right, and afterwards when he would have inherited the blessing, was rejected, though (when it was too late) he sought it carefully with tears (*s*).

s Heb. 12. 16, 17

Thus, this hypocrite takes that counsel of the Devil, which Christ with indignation refused, casting himself head-long from the highest pinnacle of presumption, hoping for some good Angel to save him from destruction; the true Christian hath learned of his Master, not so to tempt the Lord his God (*t*); the one abuseth his hope to his irrecoverable ruine, the other improveth it to his everlasting salvation.

t Mat. 4. 7.

CHAP. XXV.

*The Fauning Hypocrite, or feigned Lover.**Is he that, in loving, loveth not.*

Among those glorious Stars, *Faith, Hope, and Charity*. *Charity* ^{Defin.} is of the first magnitude; *the greatest of these is Charity* (a), ^{1 Cor. 13. 13} *Faith and Hope* have their use, but *Love* is transcendent. *Faith and Hope* are wrought by God, yet are not in him: but, God is *Love*. *Faith and Hope* bring us unto God, but *Love* shall be turned into union with him in heaven; they bring us to heaven, but this shall abide in heaven. Among the elements, fire is most eminent; among mettals, gold is most resplendent; among the starres, the Sunne is most resplendent; and among graces, love is supereminent.

Therefore the hypocrite will be tampering with this grace above all other. As we have therefore traced him in his walkes and attempts upon *Faith* and *Hope*; so we must now enquire into his arts and disguises in the matter of his *love*.

All graces have need to beware of being alloyed by the leaven of hypocrisie; but, most of all, *love* the bond of perfection (b); which, being more familiar, and communicative, is most apt to be counterfeited and abused: *Philosophers* make *Justice* the summe of all vertues, but God makes *love* the comprehensive grace that contains in it all duties, even to the fulfilling of his own whole Law (c). Therefore *Christi-* ^{Col. 3. 14} *anity* setteth *love* in the first place, like the chief of the first three, among *David's* ^{Rom. 13. 10} *worthies* (d); being the mother of *Justice* her self, and giving forme unto her. A just ^{1 Sam. 23.} action not done out of love, is not justice. All duties proceed from love, and love is a duty that is owing to all. He loveth not, that performeth not every duty out of love. He payeth not his debts, that rendreth not love: this is a debt that grows due faster then it can be paid, and must be alwayes paying, when all other debts are discharged. A man must not only give; but in giving love, saith the *Philosopher*, he may leave giving, but not loving. Among spiritual graces (which are all *Kings* daughters, of the blood-royal coming down from the Father of lights) love as the principal Lady of honour, holds up the traine of faith in the wedding solemnity, and is given with her, as *Bilhab* with *Rachel* to beare fruit for her unto *Christ*.

This makes love to be so often counterfeited, where true love is wanting. Many that are farre from love, yet being ashamed to professe hatred, cover their hatred by deceit, till their wickednesse can be hid no longer, but showed before the whole Congregation (e). Simulation and love are incompatible. He that loves, cannot feigne, ^{Prov. 26. 16} and he that feignes, cannot love. He therefore that counterfeits love, is worse then he that coyneeth counterfeit money. The Devil began his legerdemaine, he first invented, and practised this Art upon our first parents; "pretending more love to man; than God himself; he having even then seven abominations in his heart to blow up all mankind at a blast.

Ever since, he hath kept a School of deceivers, wherein he hath trained up many cunning Scholars, but none like the religious hypocrite: nor in any age hath he brought forth so many Crafts-masters in this trade, as in this: never more shew, never so little love. He that hateth, dissembleth with his lips, and layeth up deceit within him (f). ^{f Prov. 26. 24}

They speak vanity every man to his neighbour, with flattering lips, and with a double heart do they speak (g).

g Psalm 12.2.

But this hypocrite exceeds the ordinary sort and size of dissemblers with men; for he carries his dissembling up as high as God himself, and seeks to put as great a cheat upon heaven, as upon earth; being grown so cunning, as those cut-purses and pick-pockets that will use their Art, not only in the face of the Court, or at the very time and place of execution of some of their fellows: but, will pick the pocket of the Judge himself. God may say to him, as *Dalilah* to *Sampson* *, *How canst thou say I love thee, when thy heart is not with me?* All is but lip-love. He flattereth him with his mouth, and lyeth unto him with his tongue (x). Pity it is, that so excellent a virtue as love, should be so embased. Indeed, he many times dissembles with an ill grace, as he that carries a long sword unker a short cloak; and sometimes he is taken in the manner. But yet he will adventure again, and force his endeavour beyond his Art, delighting in no trade so much as to be a *Jacob* to supplant his brother, or, a *Judas*, to betray his Master; or, a Devil, to out-face his Maker. He covereth hatred with a cloak of love, in dealing both with God and man. He will put his skill to the venture, though loath to bring it to the trial. He ever returns hatred for love, and ever makes shew of most love when he intendeth greatest hatred: not that he alwayes means so, or hath it in heart to think so; howbeit in the issue it always proves so. For he that maketh shew of love without real intention of good, doth really hate, although at present he intendeth no ill.

Differ.

On the contrary, the true Christians love is real, it is, what it seems to be.

b 1 John 3.18

i verse 19

u Rom. 12.9

He keeps to his rule, and therefore loves not in word, or in tongue only, but in deed and in truth (h). For well he knoweth that this is made by God himself a most distinguishing character between those that are made up of guile, and those that savour of sincerity, to dare to look God in the face; for, hereby we know that we are of the truth, and shall assure our hearts before him (i). The deed witnesseth our love, and the truth sanctifies it: or rather, the deed witnesseth it before men; and the truth, before God to our own consciences. He knows that among others, love, and true love are for the most part two things; but, in himself he would have them an Identity, because he would have his love to be (as it is required) *ἀνυπόκριτον*, without dissimulation (u).

w 1 Pet. 1.22

x 1 Tim. 1.5

y 2 Cor. 8.8

z 1 Pet. 1.22, 23

a John 15.12

It is true, that love is no love, unlesse it be true, no more then the picture of a man is truly a man. Nevertheless, he that seeks for love in the world, shall meet with more pictures of it, than substance; and those pictures, to bear away the name of love from that which is love indeed. The Christian that he may not deceive with a shew, purifieth himself to the unfeigned love of the brethren (w): because the end of the Commandment is charity out of a pure heart, and of a good conscience, and faith unfeigned (x); he strives therefore to demonstrate *γνῶναι τὴν ἀγαπῆν*, the naturalness, that is, the sincerity of his love in all things (y). He loveth naturally, that is, as borne with it (in his regeneration) in his heart, loving with a pure heart fervently, being born againe, &c. (z) striving so to love, as Christ hath loved him (a).

b 1 Sam. 15.4, 5

c John 16.26

Thus, this hypocrites love is more in shew then in substance; the true Christians love is more in substance then in shew; the one pretends love, as *Abolom* did justice, when he meant to be most injurious; and, kissed those whom he meant to draw into rebellion (b); the other hath learnt of Christ, to do more then he will promise; the one makes a shew of what he never meant, the other truly intendeth what he sheweth forth both to God and man.

Charact. 1.

This hypocrite loveth God, but not for God.

We will take a view of his fawning first upon God, then upon man; and, in both discover him to be but a feigned lover.

d John 6.26

e Psalm 78.36

f Acts 19.25

He would be thought not only a lover of God, from his cradle; but, to go beyond all others in love, yet never went so far as to love him truly. He loveth God, but, for his own ends (d); as a flatterer (e), not as a friend; to gaine by him (f), not to bring honour to him. He loves himself in God; not God for himself. He loves

God,

God to serve his own turne, not to serve God. As God, he *hates* him; as omnipotent, he fears him: but, loves him only to serve himself of him. He makes use of God that he may enjoy the world, rather than use the world so, that he may enjoy God; If he may be sure of wages, he will serve God for a while; but, God and he are of two such crosse and contrary dispositions, that he cannot heartily love him, even while he serveth him. And therefore when he hath received his wages that he served for, he oft-times leaves his service, without giving him lawful warning. He loveth God, if you will believe him, but, *hateth his brother* made in the image of God, and therefore is not to be believed (g). His love is mercenary, as the *Switzers* g 1 John 4. 20 souldiery for the *sould*, or pay, whatever the cause be. As the hireling loves his Master, not for himself, but for his wages.

On the contrary, the true lover, loveth God for himself.

Differ.

He loveth God, not only for what he doth; but, for what he is. He hath reason to love him for his love. But findes cause to love him more for himself. The object of love is some excellency in the thing love fasteneth upon. If it love more for somewhat in that object which feedeth the lovers humor, and suits best with his disposition, this is lust, not love: for he loveth him in hope to enjoy what himself hath a minde unto, rather than for what the party in himself truly is, without reflection upon himself. And this love is mercenary, if not fornicatory. *Ille mercenarius, &c.* He is a mercenary that hath his eye upon the wages more then upon the work. And he is no better then a fornicator, who loves God meerly to enjoy his own pleasure. But the true Christian loves God better then al the world, yea, better then heaven itself, *Whom have I in heaven but thee (h)?* he loves him for himself. He cares not for heaven, were it not for God. Nay, heaven is no heaven to him without God. b Psalm 73. 25

Not that it is unlawful to love God for what he doth for those that love him; but, that it is more noble and genuine, to love him for what he is in himself. We cannot be without the former, therefore good reason we should love him for the supply he affordeth. *I love the Lord, because he hath heard my voice, and my (supplication) (i),* saith he that was no feigned lover, but yet, because that is a truth in Divinity as well as in Philosophy, *Quod efficit tale, est magis tale*, that which makes good in the effect, is much more good in the cause. Therefore, every man that rightly understands the worth of the effect, must needs know the cause and fountaine whence that effect issued, to be worth much more: and that, if any thing in the effect requireth love, the goodnesse of the cause commandeth it much more: So that the Christian is then most rational, when he most passionately loves God for himself. The infinite wisdom, goodnesse, power, holinesse, love, mercy that is in God, as in the Ocean, must needs attract more love from a wise and considerate lover, than those streames that issue thence. Herein the Christian takes pattern from God. God loves for his own sake; therefore a true lover loves God chiefly for God, as he is in himself. For he that loveth God because God loved him first (k), and duely considereth that God did thus not for his sake that now loves God: but, for his own, who was first in the love: he cannot but make that the chief ground and object of his love in God, which God himself made to be his own in loving man. i Psalm 116. 1 k 1 John 4. 19

Thus, the hypocrites love to God is like that of *Amnon to Tamar* *, he was first sick for her; and then having satished his lust, was upon all other accounts more sick of her; the true Christian is as *Ruth* that loved *Naomi*, even when she had no more *sonnes in her womb*, of which, *Ruth* might hope to choose another husband (l); the one loveth God to make God his servant: the other loveth God to be his servarit; the one loveth God as a King that can advance him; the other as the fountain of holines that doth delight him. * 2 Sam. 13. 2 and 17. l Ruth 1. 11

This hypocrite loveth God, but not in Christ.

Charact. 2.

He loves him as a God able to help him in his need; but not as a father, out of pure natural affection. He may love him as a *Jupiter*, an helping father; but not as a Father in Christ by Covenant (m). He loves him as *Lions* and other beasts of the wilderness, who seek their meat from God (n), but not as a child going to a father for bread. He loves him for a blessing upon his land, for the precious things of heaven, that m Job. 30. 17 n Cor. 6. 18 n Psalm 104. 21

is, for the dew of heaven, and for the deep that coucheth beneath; and for the precious fruits brought forth by the Sunne, and for the precious things put forth by the Moone, and for the precious things of the earth, and the fulnesse thereof (o), rather then for the good will of him that dwelt in the bush (p), upon his soul: or, for those rich and precious promises whereby he might partake of the divine nature, and escape the corruptions that are in the world through lust (q). He looks up to Gods providence, more than to his promise; as a Creator, rather then as a Father in Christ; as his creature, rather then as a childe accepted in the beloved (r). He desires rather thriving children, than an heavenly Father: a barne well filled, than a God of grace: a good flock of sheep, rather than the good shepherd, a good teeme of Oxen, rather then a strong God, as his by Covenant (s). He hath good skill in the blessing, as Herams servants had in hewing timber to make an house for the God which they knew not; but, little of Solomons knowledge of the true God for whom the house was built; or, of the interest his people have in him. He never looks after a Christ; but when he is dropping into hell: or as roaring boyes that never mention him, nor think of him, but when they sweare by him. Let him have the blessing, and let others dispute the title, or his interest in it. He that loves not God for Gods sake, will not much look after Christ, so he may have what he loveth better then either.

Differ. On the contrary, *The true Christian never thinks of loving God without Christ.*

2 Cor. 5. 19 He considereth that God was in Christ reconciling the world unto himself (t); that therefore there is no loving of God, but in the same Christ; naturally man hateth God, and must be reconciled, ere he can love him. He then in whom he is reconciled, must be the person, the medium, in which he meeteth God to love him. Yea, he knoweth that there is no coming at God but by Christ. He must be Christs before he be Gods: and even then, no man comes to the Father, but by him (u). And the Father blisseth him with all spiritual blessings in Christ (w). So that as we come not at God but in and by Christ, so neither doth God come at us, but in and by the same Christ. He must therefore love God in Christ, or not at all.

Nor doth he love God in Christ as the way unto him only; but, as in the relation of a sonne to his father. He loves him with a filial love, as made a sonne in Christ, accepted in the beloved (x), and as expecting such love from God as becomes his adoption, more than as fitted to his present necessities as his creature and servant. He looks not for ordinary things only which every servant in the family may expect; but he expects a love due to an heire; and, in that capacity, loves him, not only as his strength (y), but as his Father that hath given him his Sonne; and, with him all things (z); as, all things are his, and as he is Christs, and Christ is Gods (i). His love can no more reach God without Christ, then he can reach the Sun with his hand.

Thus, this hypocrites love is like that of the whore-monger that pretends great love to his neighbours wife; but, not for her husbands sake, or with his privacy; the true Christian is as the chaste Spouse, who loves her husband in, and for God, that hath set them into Covenant; the one loves God without Christ, and so loves neither; the other loves God in Christ, and so performs his duty to both.

Charact. 3. This hypocrites love to God is grounded upon expectation.

He hath ever respect to some future benefit: upon this account he is a soothing fauning suitor, not unlike of the young men, who professe great love to old widows, or deformed creatures, if very rich, in hope once to be fingering of their bags. He loves with palpation, as feeling after what he hath in his eye; but not with palpitation of heart, as thirsting after God for himself, or for mercies received. Benefits past are with him swallowed up, and forgotten. He loveth God, not for that he hath, but for what he would have further from God. While there is any hope of any good to be further gotten by courting of God, this hypocrite will be a diligent waiter, an obsequious Parasite (a). But if he once finde that God, for his secret wickednesse and hypocrisie, begins to hedge his way with thornes (b); to crosse him in his designs

a Hof. 11. 12.
b Hof. 2. 6

and hopes of gaine, or deliverance out of those briars he hath by his sinnes cast himself into; then, he throws off all attendance upon God, and discovers plainly for what he had all the former while made love unto God; namely, *not for miracles*, or ought else past; but, in hope of more loaves, whereof he had before eaten and been filled (b). b Joh. 6. 26.

He can, with the *Israelites* (c), flatter God in extremity, and court him in hope of deliverance. In his perplexity, he will with *Pharaoh*, confesse the Lord is righteous (d), but not depart from his own unrighteousnesse, a great point of hypocrisie; when a man makes use of love, or of the name of love to traffique and trade with it for gaining of some commodity; which being obtained, the love is presently cooled, or perhaps turned into hatred. For an unthankful man never loves him to whom he is most beholden. There is indeed a proud thankfulness, when men ashamed, professedly to brag, use thanks as an usher to their pride: *I thank God I am a better man than he*, &c. c Psalm 78. 36.
d Exod. 9. 27.

Contrariwise, the true Christians love is grounded upon experience.

This worketh in him both thankfulness for what is past, and assurance of supply in time to come. He boasteth not what, but acknowledgeth whence he received, that it may appear God is a gracious giver, and himself an happy begger. He is *duplex* ☉, a lover of God, because, *deus meus*, beloved of God. He loveth much, because much is forgiven him. *Quid retribuam? What shall I render to the Lord for all his benefits?* is his Motto. He is to be loved exceedingly, by whom he is, lives, and is made wise. The loadstone of love is love. They easily love more, who finde themselves to be more beloved. He therefore carefully keepeth a faithful record of all the Lords mercies: among which special and spiritual mercies have as it were a Dominical letter set upon them to bring them more readily to minde. If he owe himself to God over and over for giving him his own being, how much is he in debt for God himself! God gave me, saith he, to my self by Creation, he restored me to my self by redemption. I owe my self twice over for my self: what shall I render to God for himself!

Differ.

Thus, this hypocrites love is like the shadow of him that goeth from the Sunne, it leadeth the way to the benefit aimed at, which being obtained, the shadow still runnes forward after more, and the man still following, leaves the benefit received behind him, without returning to give thanks; the true Christian is like the shadow upon the Dial that numbers the degrees of favours received; the one loveth for the bird in the bush; the other is glad and thankful for any thing in hand, which he looks upon as an earnest of more.

This hypocrite loveth God with a secondary love.

He cutteth out the Lord an hard penny-worth of love, such as he can afford with respect to his profit, his pleasure. When his own turne is served, he will think of God: But his turne is never served, that sets his heart on any thing save the Lord; Other objects do but *irritare amorem*, provoke appetite, but never satisfie desire, or warrant the lover from being miserable. These last days abound with such miserable lovers, who having a form of godlinesse, are yet lovers of pleasures more then lovers of God (e). Charact. 4.
e 1 Tim. 3. 4.

This hypocrite can borrow from Gods day, and from his service, for his own affaires; but in no case from himself, to bestow upon the Lord. His own six dayes will not serve the turne: but, as *David* must have *Uriahs* one sheep, so must he have Gods one day who hath reserved no more unto himself. If a feast (though not unlawful in due time and manner) or a pastime come in the way, so that one must yeild, either no Prayer, Sermon, or no pastime, God must be the loser. He is not early and forward in holy exercises, but driveth off, till the time grow too short. So God hath either no service, or to no purpose.

Delay is a degree of denial. To let an honourable friend stand knocking and dauncing attendance till we be at leisure, and all our own businesse done, were great incivility. But men answer God so, as he forbiddeth them to answer one another. *Go, and come againe, and to morrow I will give thee* (f). It was f. Prov. 3. 28 the

g Cant. 5. 2, 3
b Ver. 5, 6, 7

the Churches fault that she opened not readily unto Christ (g), and she paid dear for it (b). In the mean time this is the best of the hypocrites service, in whom self-love driveth into streights the love, not only of man, but of God. Where in the first place, love and honour are due, it is a wrong to put Christ our husband and Prince to take the second. To honour him with a secondary honour is treason; as, to love him with a secondary love is adultery.

Differ.

Contrarily, *The true Christian giveth God every way the prime of his love.*

l Psal. 119. 148
k Verse 62
l Esay 26. 9

True lovers are the only Larks, the only Nitingales; they are early and late, day and night expressing love. *David prevented the night watches (i).* He thought on God by night, yea at midnight (k); *With my soul have I desired thee in the night, and with my spirit within me will I seek thee in the morning (l).* The morning prayers and meditations do sweeten and sanctifie the day. Evening prayer is a sweet close of the day-light, and haply of our life. Therefore a Christian goeth to his bed, as he would to his grave, and riseth in the morning with a taste of the resurrection. He seeketh first the Kingdom of God and his righteousness. If any love be too proud to come behind that love, he giveth it a bill of divorce. *Tuas res tibi habe*, take thine own, and be packing. Out of doores with the bond-woman and her sonne; else were he not fit to follow Christ as a Disciple, or a true lover, but must heare that sharp reproof uttered with indignation, *Get thee behinde me*

m Mat. 16. 23

Satan (m).

n Mat. 19. 27

Thus, this hypocrite is as a woman that promiseth marriage, but she must first marry, and bury another husband; but the Christian contracteth with the Lord in *verbis de presenti*, to be presently his, only his, and that for ever; the one will follow Christ when he hath first done his own business which he mindes more, and loves better, the other, as *Peter* and his fellows, *forsake all to follow Christ (n)*, without indenting, or preferring ought before him, whom he loves more than himselfe.

Char. 5.

This hypocrites love is soon cooled.

Fond lovers are soone on, and soon off: their love is soon kindled, soon quenched; like children, won with an apple, lost with a nut. So this hypocrite loves God before he knows him, and flies in his face, or flies off, so soon as he feels him in the least, contrary to expectation. Although he want nothing, yet he is angry for any good another receiveth, for any love expressed to another. He is a murmurer as the *Israelites* of old, upon every occasion is hard to be pleased, but never seeks to please; he must have all the love, although he shew none; which argues not only a weak faith, but a wavering love. He is up in armes, and at defiance with God every day for one trifle or another, for bread, for water, for quails, which shewes him to be but an humorous peevish lover, whose love is too dearly bought, and more hardly kept. He is such a lover, as will soon turn enemy, and blaspheme the Lord to his face, if he want his will, or fail of his carnal desires.

Differ.

On the contrary, *the true Christians love will take no check.*

o Cant. 8. 7.

Many waters cannot quench his love, neither can the floods drown it; if a man would give all the substance of his house for this love, it would utterly be contemned (o). Lovers, the longer acquainted, the more loth to part, and the more desirous to meet again. Their dayes of absence, and of want of full fruition, is a life of longing and sighing. Sometimes they are joyful, sometimes sorrowful: now, a breath; then a reconciliation, and thereby a re-inforcement of love. Then, the love-tokens walk; so it is with the Christian. His love to God may be disturbed by temptation; but, it is not extinguished by infidelity, or put out of the course of obedience by violence of passion or despaire. For, *seeing all things work together for good to them that love God (p)*, therefore a resolved Christian (as *Job q*) is thankful even for afflictions.

p Rom. 8. 28.
q Job 1. 21.

He considereth that the change which appeareth in Gods dealings towards him, is occasioned not on Gods part, but on his own, whose heart is started aside from God, and become out of frame. All is kindly taken by the truly loving soule, because

assu-

assured of the fidelity of God, and of the reality of his love. He acknowledgeth the same love, though he finde not the same effect. For when the case differeth on mans part, the course on Gods part, must needs vary, yet without variation of his love. In health, food; yea, a feast: in sicknesse a bitter potion, and purgation proceeds from the same love. Wherefore the true Christian can cast himself upon the love of God, though God should think fit to kill him out-right (r). As those that sailed with *Paul*, must needs keep the ship, as the only means of safety, so a Christians safety, in the midst of the greatest storme, is to continue in the love of Christ, which giveth him footing, as it were, on dry land, in the midst of the sea of this world. Job. 13. 15.

Thus, this hypocrite is in and out with God, as God pleaseth to dispense outward blessings or crosses to him, as thinking himselfe to deserve better; the true Christians heart is fixed, and cleaves to him what ever befalls him, acknowledging the worst that befalls him to be lesse then his desert; and the least that is bestowed, to be beyond his merit: the one falleth out with God, for his skinn, if but touched; the other had rather God should scourge him with whips of Scorpions, while he loves him, then let him alone in his sins to perish by them, rather then displease him.

This Hypocrite, even when he saith he loves God, doth not like Char. 6.
God.

He is ever and anon apt to finde fault with Gods dealing, as not sufficiently requited for his love. Against providence he excepteth, that it is too partial; that others have too much, and he too little. He excepteth against the Law, as being too strict. What? saith he, may I take no liberty on the Lords day? no pleasure or satisfaction, by taking revenge? *no thought for the flesh*, to gratifie and satisfie some lust thereof (s)? Who can love truly, and yet abhor to be like him whom he loveth? who can love his Prince, and mislike his justice? who can love his image, that hateth his person? Nay, where there is dislike, upon unlikenesse, there can be no love. Affection cannot subsist, and be constant without judgement; nor love, without conformity. Rom. 13. 14.

Contrarily, the Christians love honoureth, and justifieth God in all things. Differ.

He loveth advisedly, because he liketh; and liketh the more, because he loveth upon choise. Love is the palate of the soul to taste how sweet the Lord is. Because he likes God, he cannot but love him; and loving him, he affecteth to be like him, even to be transformed into the same image (t). What he cannot attain unto, he misliketh not, but admireth. However the world chargeth the Lord, he seeth no unrighteousnesse (u), no imperfection in him. He hath none but honourable thoughts of God. If he cannot presently assoile all objections or doubts, yet he pronounceth God righteous, and himself a beast. He subscribeth to providence, and is content with whatsoever portion God setteth out for him in outward things. His conclusion is not, *God loveth me not, because he giveth me no more*: but this, *he giveth me no more, because he loveth me wisely, and for my good*. He approveth whatsoever God speaketh; yea, if God threaten him with sharp judgements, *good is the Word of the Lord* (w). He liketh well whatever the Law commandeth, or forbiddeth. *The Law, saith he, is holy, and the Commandment is holy, and just, and good* (x): but I am carnal, sold under sinne (y). He saith not, the Law is too strict, but I am too loose. 2 Cor. 3. 18.
Psal. 92. 15.
Ila. 39. 8.
Rom. 7. 12.
ver. 14.

Thus, this hypocrite is like a woman married to an husband, whom she never loved, nor liked, nor can scarce afford him a good look, or good word; the true Christian is so much taken with the love of Christ, that he will hold up his honour against all gain-sayers; the one is like a scoulding wife, that will never be pleased: the other is like the virtuous woman that is a Crown to her husband *, and whose works praise her in the gates *. Prov. 12. 4.
Prov. 31. 31

This hypocrites love is unactive and idle.

He loveth God, but will do nothing for him. That he loveth God, must be supposed

posed, or you wrong him: for he must be thought to love him, even when he can not expresse it. It is in mine heart, saith he; but, examine it not by my actions. The greatest injury that can be done him, is to call in question his love to God; because he is never able, (if you put him to it) to prove it by any thing done for God. He is content to afford the Lord a parcel of good words, *my God we know thee (z); my Father, thou art the guide of my youth (a)*. But he casteth off the thing that is good (b), and doth evil more and more. He would have Gods love towards him to be fruitful in blessings; but, his love to God is barren of obedience; God-maylowe liberally, and reap nothing: but he would reap all, and sowe nothing; *unlesse, to the flesh*, of which he can in reason expect nothing, but *to reap corruption (c)*. He would drink in the dew of heaven, but never let truth bud out of the earth. But such barren and unprofitable earth is nigh unto cursing, whose end is to be burned (d).

Contrariwise, *The Christians love of God is diligent and operative.*

The Apostle ascribeth work, and labour unto love (e), because love refuseth no paines. It will spend and be spent, even where there is least love returned for most expended (f). Much more will it lay it self out for God whose commandments are not grievous (g); nay, love is glad of any command, *what wilt thou have me to do?* saith he unto God, even before the command is gone forth (h). Love is a diligent affection, and the fountain of diligence. We may well derive *diligentiam a diligendo*, diligence from dilection or loving; the things are conjugate no lesse then the names. A part of that diligence is in word and profession. Love is no mute, but rather a Blab. It must tell the Lord how well it loveth him. I love thee, O Lord my strength, saith David (i). And againe, I love the Lord, because he hath heard my voice (k). But it stayeth not there; it proceedeth to action. He is mindful of that of his blessed Saviour; *If ye love me, keep my Commandments (l)*: and that, to Peter, *lovest thou me? feed my sheep (m)*; as well knowing that love is the fulfilling of the Law (n).

Nay, his love resteth not in action, but cheerefully carryeth him on to suffering. No paines, no hardship night or day, heat or cold will be thought too much for him, whom his soule loveth: no taske seemeth hard. I account not my life dear unto me (p); saith the Apostle. No condition is refused, that may bring him to the presence and fruition of Christ his dear and loving Spouse, though it be by death, yea by martyrdome. There is no one thing he desireth more, or so much, in this world; as that *Christ may be magnified in his mortal body, whether it be by life, or by death (q)*. Which he accounts so great a joy to him, that he calls upon others to *rejoyce with him for it (r)*.

Thus, this hypocrite in his love to God, is like Ezechiels hearers, who *with their mouths shewed much love (s)*, but in his actions, like the Sluggard, that hideth his hand in his bosome, it grieveth him to bring it again unto his mouth (t): the true Christian is like Jacob, that will serve seven, and seven yeares for Rachel, rather then go without her (u), even when in the day she draught consumed him, and she freest by night, and his sleep departed from his eyes (w): The one thinkes to deale by God, as the Harlot, that with much faire speech caused one of the simpletons to yield to her inticement, meerey to fleece him, and make him her prey (x). the other, is like the venomous woman in whom the heart of her husband may safely trust, so that he shall have no need of spoile (y); for, *she will do him good, and not evil all the dayes of her life (z)*.

This hypocrite loveth man, without God, and out of God.

We have seen what counterfeit wares this hypocrite serveth God withall. It cannot therefore well be expected that his love should be better to man, either in the grounds, kindes, or exercise of it, which we shall now look into.

First, his grounds be rotten, the structure therefore cannot answer expectation. He loves not in God; and indeed, how can he? *In Deo diligere non potest, qui Deum non diligit **; he cannot love in God, that loveth not God. This is the great Error of his

^a Hof. 8. 2.

^a Jer. 3. 4.

^b Hof. 8. 3.

^c Gal. 6. 8.

^d Heb. 6. 8.

Differ.

^e Heb. 6. 10.

^f 2 Cor. 12. 15.

^g 1 Joh. 5. 3.

^h Aa. 9. 6.

ⁱ Psal. 18. 1.

^k Ps. 116. 1.

^l Joh. 14. 25.

^m Joh. 21. 16.

ⁿ Rom. 13. 10.

^p Aa. 20. 24.

^q Phil. 1. 20.

^r Cap. 2. 17, 18

^s Ezek. 33. 31

^t Prov. 26. 15.

^u Gen. 29. 20, &

ver. 30

^w Gen. 31. 40.

^x Prov. 7. 21.

^y Prov. 30. 11.

^z ver. 12.

Char. 8.

* Bernard.

his love, that he loveth not with conscience of Gods commandment, or respect of his Image, especially of the New man in him he loveth. Love is not in him, *the end of the Commandment* (b), but love without it; not an evidence of his faith, but of his humour. Let God commend to him the care of his neighbour, and it is no more regarded by him than by *Cain*, who being demanded what he had done with his brother rudely and saucily answered; *am I my brothers keeper* (c)? He thinkes it an unreasonable question, because he never loved his brother upon any such account, as to be accountable to God, for his brother; or his carriage towards him.

This hypocrite then may call that profession he maketh to his brother, by the name of love, if he please: but, very Heathens can tell him, that only vertue on both sides is the bond of love, that all other combinations are but a conspiracy, and all other professions of love, but hypocrisie. Indeed, Heathens could not go so farre as to say, love of God is the ground of vertue, as vertue is the ground of love. They could not love a man, because God made him; much lesse, because God hath new made and redeemed him. But this hypocrite who professeth so much of the knowledge of God, and love unto him, cannot but be taught so much of God as to love one another (d); and that for his sake: and because this is not onely the great Commandment of the Law (e), but the special command of Christ; *this is my Commandment that ye love one another, as I have loved you* (f). His love therefore is farre from true and spiritual love: especially where under colour of love he drawes another, man or woman, into sinne. It is rather a knot, then love, hatred, then good will: a rebellion against the Peace and Crown of Christ, a brother-hood in evil, as between *Siméon* and *Levi*, a combination in mischief against God, as that of *Herod* and *Pilate* against Christ.

Sometimes Gods own are overtaken, to love whom they should not; at least, not so farre as they engage; as, *Jehoshaphat* a good man, and of a sweet disposition, loved both Father and son, *Ahab* and *Jehoram*, too well, and too farre. So that he was charged with *helping of the ungodly, and loving them that hate the Lord* (g). Yet this was not in hypocrisie, although without warrant from God. But the hypocrite never loves, but he playes the hypocrite with man, as well as he transgresseth against God. Sometimes also love is begun for vertue, and then by being transported with the person, men love the personage more then the vertue, the Case in stead of the Jewel: and this, however the godly fall into it, yet they do not dissemble in the reality of love, but onely mistake in the Object. This they do without God, and out of God, in regard of warrant; but not in regard of the substance of their love.

But the hypocrite not only loves without God, but contrary unto God, counterfeiting love, even when he placeth it not on a wrong Object, as *Akitophel* in pretending love to *David*; or, calling that love, which is but lust, or a Pander to it, as that of *Jonadab*, *David*s brother, to *Amnon* his Nephew, putting him into a way to satisfie his lust on his half-sister *Tamar*, which *Amnon* thought hard for him to accomplish, till he was taught that wile (h). A trusty friend to his lustful Cofin, contrary to the Law of God and nature, the dignity of the Prince, and the honour of his Neece.

Contrarily, a true Christian lover loveth all, in God, and for God.

Differ.

In God, not without him: for God, by vertue of his command: and. to his honour. His love is as that between *Jonathan* and *David*, the knot of friendship was the oath of God (i), as the ground of it was the feare of God, not to joyne in, or to be privy to the conspiracy of *Saul* against innocent blood on the one hand; or, to the corruption of nature in *David* against *Jonathan*, to support his own greatnesse, or to revenge *Saul*s unworthy dealing with him, when he came to the Kingdome. True love saith St. *Augustine*; *is motus animi ad fruendum Deo propter Ipsum; se, & proximum, propter Deum*. A motion of the soul to the enjoying of God for himself, and himself and his neighbour, for Gods sake, by loving God, all cleaveth to one, by loving one another, all become one.

Wherefore as God is the Saviour of all men, but especially of those that believe (k).
 k 1 Tim. 4. 10. So a Christian loveth all men, but especially those of the household of Faith (l). He
 l Gal. 6. 10. loveth all, as made by God, in his image, capable of blessednesse, and of the same
 blood with himself (m), with true natural love: but especially he loveth those that
 m Act. 17. 16. are sanctified, in whom there is yet another Image of God, the new creature; with true
 Christian love; as Regeneration brings in a new consanguinity, which Christian-love
 n 1 Joh. 5. 1. acknowledgeth: for, every one that loveth him that begat, loveth him also that is be-
 gotten of him (n). And this he doth as being a better Argument of true goodnesse,
 then his believing. For, if the question be, whether a man be good, it
 is not demanded, (saith Augustine) what he believeth, but what he lo-
 veth.

It is true, that where there are more relations of kindred, neighbourhood, coheirship
 of grace, and the like; there love admitteth of multiplication and encrease: but this
 draweth not the lover from God, or from his way of loving, who is Author of those
 relations, and the rule of love. The Christian here hath a larger field for his love to
 walk in, but still his love is both grounded and bounded in, upon, for, and by the God of
 love.

Thus, this hypocrite loveth as the unjust Judge did justice to the Widow; not out
 o Luk. 18. 4. 5. of fear of God, or regard to man (o); the true Christian in loving man, hath his eyes
 p Pl. 3. 2. 2. upon God, as the eyes of a maid to the hand of her Mistressse (p): the one loveth, not
 truly, considering why, nor how: the other, is as careful of the ground and end of loving
 as he is to love.

Charact. 9. This hypocrite loveth for his own sake.

His main care is to look to himself, and to advantage himself, or his lusts by his
 loving of others. If nothing be likely to be returned, he will hardly adventure any
 great matter out. He loveth others as wicked men love some that are godly; not for
 their vertue or goodnesse, but for the good they receive by them; as Laban loved
 q Gen. 30. 27. Jacob (q), as Potipher (r), and Pharaoh loved Joseph (s); as Belshazzar (t), did
 r Gen. 39. 3. 4. Daniel. Or, he loveth them as children love their parents for maintenance, or pa-
 s Cap. 41. 40. rents their children, for their neerenesse to them, being a part of themselves, for
 t Dan. 5. 29. their wit, feature, or serviceablenesse, little caring to plant vertue or knowledge in
 them to make them amiable in the eyes of God and man. Sometimes, he loveth o-
 thers that are like him in age, in condition, or perhaps in vice, as one
 drunkard or idle person loves another: but, never for his sake, whom he pretends to
 love.

Differ. Contrarily, the true Christian-lover respecteth himself least, and in the last
 place.

The Object of his love is not himself, but his brother: and that is not for what he
 will do for him, but what he is in himself. The load-stone of love is vertue and good-
 nesse in the Object. This draweth out his affection; not, to serve himself, but his
 u Gal. 5. 13. brother through love (u). He principally loveth for Gods sake, in whom he loves
 him: and next for his sake whom he loveth, as intending his good more then his own, in
 loving of him.

He observeth that precept, to love his neighbour as himself. He knoweth what is
 good for himself; and thence concludeth, if health, credit, justice, mercy, know-
 ledge, holiness be good for me, then are they good for him also, and he will do
 what he can to procure them. For, he makes conscience of his Masters
 Rule, whatsoever ye would that men should do to you, doe ye even so to
 w Mat. 7. 12; them (w).

It is not denied, but a man in loving another, may have some respect to himself;
 if he be learned, wise, judicious, to learn of him; if humble, loving, gracious to imitate
 him: if any way profitable, to be a gainer by him, in a way of God, not of lust,
 or of the world. But this is not the maine, nor the first thing for which the Christian
 loveth another, but as the result, not as the moving cause, but as the reward of love,
 as man and wife, by shewing more love to one another for loves sake, do reap more
 love from each other. No man can love God with the purest and most abstracted
 love

love that is most refined from all self-love and mercenary baseness, but he hath some aim at the chiefest happiness, in loving of the greatest good: not making a mans own happiness the first ground, but the last motive to love him best, whom we love most for himself. So, in proportion, a Christian loveth his Christian friend; not most, or in the first place, for himself.

Thus, this hypocrite loves his brother as *Hamor* and *Shechem* taught the *Shechemites* to love *Jacob*, and his family (*shall not their Cattle, and their substance, and every beast of theirs be ours? x*) the true Christian loveth his neighbour, as *Abraham* loved the *King of Sodom* and his people, when for his Nephew *Lot*s sake, he refused the prey from the Kings that had swept all away, not taking so much as a thread or shoe-latchet to himself (*y*), of ought that was theirs: the love of the one beginneth and endeth in himself; the love of the other beginneth in God, extendeth to his brother, and endeth in the mutual comfort and rejoicing of both: not so much for the good received, as bestowed.

This hypocrite loveth not out of judgment, or discerning of worth.

He loveth not out of choice, but chance; not as discerning the worth of the party loved, but out of humour, or at a blind venture: and then fancieth some worth in it; not to quicken his love, but to save his credit, and to prevent the disparagement of his judgment; as a man that sometimes marryeth a crooked peece, for her mony, and then must imagine something else to be the ground of his love. He first pleaseth his fancy, and then his affection must act, let the Object be what it will. If he be loving, he cares not whom he loves. To him godly, or ungodly are much at one. He makes no difference between the household of faith, and the fraternity of carnal men. They that best suit with his humour and palate, have most place in his heart. Although God make a difference between *Jacob* and *Esau* (*z*), he will make none. He is as one of those *sons of God* that seeing the daughters of men to be fair, took them wives of all they liked best for their beauty, without respect to their goodness (*a*). He considers not who is best deserving, but most pleasing; and usually they please him best that do least please God. For indeed an hypocrite can take no great delight in an exact Christian, whose true piety and fire of zeal will too much discover and eclipse his hypocrisy and painted fire.

On the Contrary, the true Christian loveth out of sound judgment and deliberate choice.

He loveth, because he discerneth worth in the party. And although, he will carry himself lovingly to all, yet he will be very wary and circumspect in the choice of a friend. *David* behaved himself wisely, and so got the love and praise of all in *Saul*s Court. But he chose none but *Jonathan* to be his beloved friend and companion. And he that was so loving to all his people, that he accounted them his brethren and companions (*b*), yet he hated the congregation of evil-doers, and would not sit with the wicked (*c*). Yea, he would not sit with vaine persons (such as are all carnal men) nor go in with dissemblers (*d*), such as this hypocrite: He professeth himself a companion of all that fear God and keep his precepts (*e*). And therefore prayeth unto God, Let those that fear thee turn in unto me, and those that have known thy testimonies (*f*). Therefore his goodness is extended to the Saints; in them is all his delight, and that because they are the excellent (*g*).

Where there is liberty of Election, at least in loving, a Christian laboureth to make his child, ally, friend, such as may be lovely and acceptable. True love ever findeth worth, or maketh it. Or rather, the natural love prepareth the beloved for that love which he beareth to vertue. To love a man first, and then to endeavour to make him honourable, is a proceeding from nature to vertue. Nature of herself honoureth a man, because she loveth him: but vertue either loveth, or desires to love, because she honoureth him for the worth she findes in him: love growing from honour being a better Argument of worth; then honour from love.

Thus, this hypocrite setteth on the roof, and then thinkes of laying the foundation; or rather, cares not much whether there be any foundation at all: the true Christian

maketh sure of the foundation first, and then buildeth thereupon: The one putteth on love as a false Spectacle, and thereby every thing seemes fairer and greater than it is in his beloved: the other, endeavours to see without Spectacles, the true shape and worth of the party that he would love, before he let out his affection.

This hypocrites love is mental and kept secret.

Charact. 11.

Men use sometimes, speaking jestingly, to say, *you shall never know what I will do for you.* Such is the love of this hypocrite. He sheweth little love in the fruits, even while he professeth much; and, to maintain his profession of love, tells you, you little think what he intends to do for you; that, by such hints, that do you no good, nor him hurt; he may hold up your expectation, and his own reputation. He means to do nothing, but he would not have you to know so. He will make you to believe he meanes well; but, forbears to speak it out, that you may not grow too bold up on him for his promise: This is the construction he would have you to make of his present silence, and close-handednesse. If you make other, he quarrelleth.

b Prov. 17. 5.

Open rebuke, saith Solomon, is better then secret love (h). Open rebuke ministrerth occasion and means of bettering, at least of the exercise of patience where the rebuke is not deserved, or the manner uncomely: But secret love that is no way manifested, no man was ever the better for. Such an hypocrite (to stop your mouth from pressing him to shew more love) will tell you, *wise men must not be too fond, but love with discretion.* But, too much discretion rebates the edge of affection, whereas, in love, if the Object be right and warrantable, God alloweth a little wandring (i); especially in the husband to the wife, who is bidden to erre * *alwayes in her love.* Here, better ere on the right hand, then on the left.

i Prov. 5. 19.
חשנה

Differ.

On the Contrary, *the true Christians love is discernable, and manifest.*

k Heb. 6. 10.

l Jam. 3. 17.

His love is a *labouring love (k)*, a love that is very neere of kin to that *wisdom which is from above*, that is, *full of mercy and good fruites (l).* He loveth the mean, but yet in love, he is more afraid of the defect, than of the excesse. He is afraid if he should be too precise in paying but just so much love, as is in exactnesse due, he should give under measure, therefore he chooseth rather to give *good measure, pressed downe and shaken together, and running over (m).* He so loveth, that he measureth love by it self, and reduceth it to the first love, and highest measure, that he can bring it unto. He is careful to adde not only reality to profession, but plenty of love to the sincerity of it.

n Joh. 14. 12.

o Joh. 15. 13.

Rom. 5. 8.

He propounds to himself no lower patterne then Christ himself, who hath commanded him *to love others*, as Christ hath *loved him (n).* Now he knowes that Christs love neither would, nor could be concealed; nor stinted with the bounds and limits of the highest love among men (o). Not that he will starve himself to feed others, (for charity begins at home) but he will reduce himself to the lowest scantling, rather then suffer any member of Christ to famish. He will in no office of love within his power come short, but *even beyond his power he is willing to shew his love (p).*

p 2 Cor. 8. 3.

q Col. 3. 14.

Thus, this hypocrite loves to play with love, but not to love: the true Christian *puts on charity (q)*, as a garment, and as that which he accounts not his burden, but his perfection: the one, puts love under lock and key, like holy-day cloathes, that are more worne out in the chest, then on the back; the others love is *unto him*, what the *curse* is to a wicked man; as the *garment which covereth him*, and for a *girdle wherewith he is girded continually (r).*

r Pl. 109. 19.

Charact. 12.

This Hypocrites love is Verball; rather in wishing, then supplying.

He hath words at will; Oyle and Butter enough in his mouth to supply all: but, he keeps all to himself: he will spare none of it to his neighbour, whatever his need be; or at least so little, as will do him little good; too little to supply his necessities. He gives as good words as need to be: *Depart in peace, be warmed, and filled: but*

gives

gives him not *those things that are needful* (s). He may freeze for cold, and starve for hunger for all this parcel of good words. Thus he deales with his brother, as many that will say to a younger brother of a good family, *I would you had been the heire, or, as some others, I would you had such a living, such a seat, &c.* for which he gets, *I thank you, Sir, for nothing.* s Jam. 2. 16.

He that bewailes another mans misery, and putteth not to his helping hand, is, saith Saint *Augustine*, like a Spectator in a Tragedy, that mournes much to see some sad story acted, but lets the Play go on: Whereas if true pity were seated in his heart, it would expresse it self as well by the hand, as by the eye, or tongue.

Contrarily, *the true Christians love is helpful.*

Otherwise, it is not real. According to his power his heart joynes with his tongue and his hand with his heart. His wishes are not idle or handlelesse: he is as ready to do good, as to wish well. If he cannot do all he would, yet he will do what he can: and where he can do no more, he will turn wishes into prayers, and from prayer conclude for those that are godly: *My God shall supply all your need, according to his riches in glory by Christ Jesus* (t). If I cannot help you my self, yet I will move my friend, even the Lord Jesus Christ, who is able to do this and more both for me and you. One way or other, his love will help: at least will shew a *willing mind* to do, as well as to talk. And this makes a man accepted, even of God himself; according to what he hath, and not according to that he hath not (u). God rejects him not for what he hath not, but accepts him for that he hath. Differ.
t Phil. 4. 19.
u 2 Cor. 8. 12.

Thus, this hypocrite is like a man of clouts, that may skare birds, but not relieve men: the true Christian is like one of *Dauids* Worthies, that though he cannot reach the first three, yet he will do his part, as *Benaiah* and others (w) to be of the thirty: the one, hath tongue at will, but no hand; the others hand is longer, at least busier, then his tongue. w 1 Sam. 23. 23.

This hypocrites love is in promise, not in performance.

He is as *Antigonus* (by a sarcasme, nick-named *Antow.*) alwayes about to give, but never giveth. He hath perfectly learned the merchandise of words and traffique of promise: but breakes, when it comes to performance. He gives nothing at present, when not only your necessity, but relation may expect present supply; but to salve the matter, he tells you seriously, *I will put you in my will*: perhaps, as he did whose legacy to his friend, was an halter to hang him. He boasteth of a *false gift*, and therefore is no better then *clouds and wind without rain* (x). Charact. 13.
x Prov. 25. 14.

It is he that hath holpen the world to that proverbial speech; *Ampulla verborum*, which if it import not a *bubble in the water*, yet surely comprehends no more but a *pot with an empty belly*, an Apothecaries box, faire written on the outside giving you notice of some rare drug or liquor contained in it, but hath nothing within answerable to the gaudy title. It is like *Absolems* low-belling of the people that had no more wisdom than to hearken to him. *O that I were a Judge in the land, that every man that hath any suit or cause, might come unto me, and I would do him justice* (y): but he meant nothing lesse; *So, fair words make fooles fond.* y 2 Sam. 15. 4
Differ.

On the Contrary, *the Christians performance overtakes his promise, if not goes beyond it.*

His word is his bond, yea his oath: therefore he will performe, although to his own hindrance, or hurt (z). An oath with him is sacred, so is his promise, although not so bound. For, he makes not a promise without God, as his witnesse, as well as his warrant. And he will not forfeit himself to such a witnesse who must be also his Judge. God tyes him where man cannot binde him. Therefore he is careful, if it may be, to prevent his word, by doing the deed sooner then he promised, (as lightnings appeares before the thunder be heard:) partly lest the benefit should lose of its grace by coming loyteringly after the promise, and be sued out as a debt, rather then accepted as a gift, and partly lest himself, being a man, should after be tempted to alter his own word, or prove (if not false, or unkind, yet) unable to performe.

With

With him, it is an undoubted and indelible maxime, *better give and not promise, than promise and not give*. Yet in cases of extremity, where expectation it self may be some stay and comfort, he refuseth not the bond of promise. But then, he entrencheth into another bond to his own heart, not to faile in that promise, whatever detriment happen to himself by performance. He is willing to help every way: by actual giving, where he hath it in his hand, and present necessity presseth; or, by a faithful promise to give so soon as he hath it, and the other needeth it.

Thus, this hypocrite is as *Saul*, who thought he might take liberty to break Articles and engagements with the *Gibeonites* (a), who had abused *Ioshua* many hundred yeares before: the true Christian is as *Ioshuah*, that having once engaged will not be worse than his word, even to dissembling and cheating *Gibeonites* (b). The one hath his excuse, that the parties to whom the promise was made are unworthy, yet for breach is plagued: the other, lookes more to his duty than to the others unworthinesse, and therefore performeth, for which he receives a blessing from God.

Charact. 14. *This hypocrites love consisteth in counselling, not in ayding.*

If, by Gods hand, a man be cast into great straits, not by any wilful negligence, profuseness or building Castles in the aire, but it may be to try, and humble him, and to drive him closer up to God; and he, in such a case, make his moan to this hypocrite, who is able to help him: the hypocrite will give him good counsel, because counsel is cheap. *Agree Sir, with your Creditors, pay every man his own, buy what ye lack*. Thus he will afford him counsel, but not a penny to help him. He is (as too many else are) ready to look angrily and frowningly upon a man upon whom God hath frowned, and tells him, *this you should do*, when he sees that he cannot do it: *this you should have done*, when now it is too late to do it, but helps him not in the least. For he could have and perhaps hath, told himself as much as this, without going to this hypocrite. He came to him for advice that is practicable, that might do him good, whereas all his counsel, is onely to upbraid and vex him in his greatest grief and necessity. To whom the poore man might reply as he in the Epigram, *quod peto, da mihi; non peto consilium*: give me what I come for, or keep your counsel to your self.

Yea, there are not none of these hypocrites, who finding a friend, in necessity, instead of counsel for the good of his friend, *counselleth eis iaudiv, for himself* (c), making use of his necessities, infirmities, passions, for ends of his own. Are you in want, sell such or such an house or Land, *I will give you money for it*: when perhaps he hath by usury hastened and encreased his wants, not without purpose to work upon his necessities when he hath him fast in his net; for then he resolves to have his land (at his own price,) or his bones. If he see him engaged in law-suits, he claps him on the back, and upon good security lends him money to wage law, that he may at once gain by the others losse, and be revenged by the hand and at the cost of his friend, upon one that is more his enemy than his friend: or, he helps him, to engage with him in some faction, or for other ends of his own, saying, as his friend saith, or rather adding to it. Dost thou tell him thou art angry, with such an one? he bids thee hang him, and shewes thee perhaps a way to do it. Dost thou covet such a mans house, or field? he bids thee never give over till either by foule means or fair, he be forced to sell it to thee. Art thou afraid of some mischief? he bids thee fly, and leave what thou hast with him. Dost thou suspect such an one that pretendeth friendship, to be false to thee? he bids thee beleve it, and trust him no longer. Thus thou shalt never want counsel to do thee mischief: nor finde aid, that may do thee good.

Differ. Contrarily, the true Christian counselleth from the heart, and to the heart.

He will give counsel that is practicable, and profitable to his friend. Counsel that is sweet, like ointment or perfume that cheereth his heart. Hearty counsel, or counsel of the soule, proceeding not from a crafty head to over-reach or deceive, but from a faithful heart that studies his good, ready no lesse to aid, then to advise: nor less willing

willing to put to his hand than his tongue. He disdaineth to be of those counsellours, that knowing before hand what use thou hast of him, will seeme to counsel thee, but counselleth for himself; and, instead of helping thee, *cast the lot upon thee* (d); he encourageth thee in thy way which thou propoundest to him; telling thee, *thy way is good*; and afterwards standeth on the other side, to see what will befall thee (e). d Eccles. 37. 8

Nay, he will rather dissuade thee, then encourage, if he doubt any danger; as he that said to his friend that would needs have his approbation in a way that was not good, *thou canst not have me a friend and a flatterer*. If he see thee to mistake thy way, and to ask advice of those that will abuse, not help thee: he will give thee faire warning what Counsellours to avoid, and bid thee, *not to consult one that suspecteth thee, but to hide thy counsel from him that envieth thee* (f); even as no wise man would consult with a woman touching her whom she is jealous of, nor with a coward in matters of warre, nor with a Merchant concerning exchange, nor with a buyer of selling, nor with an envious man of thankfulnesse, nor with the slothful of work, nor with an hireling for a yeare, of finishing work sooner; nor with an idle servant of much businesse (g). But he will advise thee to be continually with a godly man, that thou knowest to keep the Commandments of the Lord, whose minde is according to thy heart, and will sorrow with thee, if thou shalt miscarry (h). f verse 10
g verse 11
h verse 12

Thus, this hypocrite is like *Rehoboams young Counsellors*, that counselled so as that they might dominere over those whom he should oppresse; the true Christian is like that Kings *old Counsellors*, that counselled for his good, not their own ends (k). The one is as the Pope that gives way to incestuous marriages, in shew to gratifie a Prince that desires it; but, in truth to oblige and enslave that family to himself for justifying their incestuous brood: the other will give way to nothing that may in the least wrong his friend. He will be a co-worker with him, not a competitor, much lesse a conspirator: he will partake with him in suffering evil, but not in doing any. i 1 King. 12. 10
k verse 6, 7

This hypocrites love consisteth in praising, not in profiting.

Sometimes he prevents a suit that he spies to be making to him, by commending somewhat in the suitor, and confidently avowing that he hath great plenty of it, that so he may stop his mouth, or answer his suit, by telling him he hath more of that already, then he to whom he makes the suit hath for himself: as many a man coming to borrow money is sent away with a confident assertion that he is very rich, and hath no need. This hypocrite by his mouth one way or other destroyeth his neighbour (l); nothing more currant coyne than flattery, which yet all know to be counterfeit. Char. 15.
l Prov. 11. 9

He blesteth his friend with a loud verse, which is no better then a curse unto him (m). For he that flattereth his neighbour, spreadeth a net for his feet, he makes him a sure prey. If his feet be entangled, he is fast enough for running away. He is very courteous in his complements; but the kisses of an enemy (and such is every hypocrite) are deceitful, giving opportunity to this Serpent to infuse his poyson more surely, and with lesse notice. He meanes no good faith in them, no more then Judas when he kist his Master. He healeth with sweet words that wound which should be searched with reproofs; claps on a healing plaister upon a festered sore. He will praise in evil as well as in that which is good; as Ahab's Prophets flattered their Master to his destruction (n). Thus the Princes of Judah, after the death of Jehoiada, did great obeysance to Joash, meerly to flatter him into idolatry (p); as the Princes of Israel made their Kings glad with their lies (q); and as Herod flattered the people by the slaughter of James, and the persecution of Peter (r), for which they gratified him with a flattery again, by an acclamation not short of blaspemy, which cost him his life (s). m Prov. 27. 14
n Prov. 29. 5
o 1 King. 20
p 2 Chr. 24. 17, 18
q Hol. 7. 3
r Acts 12. 3
s verse 12, 23

Yea, this hypocrite will not only flatter with his lips; but, in imitation too, imitating the defects of great men, as if they were rather commendable, then blemishes; as they who imitated Alexander in wrying of the neck, when none but Pirrhus will follow

follow him in his valour and prowess. And by his good will he will have none shall escape his flattery, unlesse in such things wherein his flattery cannot prevaile. This makes many proud and unuseful, that otherwise might by diligence have deserved true praise; as *Carneades* observed in the sonnes of Princes, who could indeed learn nothing deserving honour, but horsemanship; for, in all other things their teachers would flatter them, by commending without cause; and so keeping them from labouring after the truth of those excellencies for which they falsely praised them; but the horse will be sure to shew them no favour, if they sit not fast; and therefore there they must learn and excel, or hazard their necks.

Differ. On the contrary, *The true Christian friend will rather wound, then not heale.*

He is no sound friend that alwayes praiseth, no more then he can be a sweet friend, who alwayes reproveth. Therefore the Christian duly considereth the state and necessity of his friend. If he deserve praise, he shall have it, not with a loud voice, rising early in the morning (1); but modestly, sparingly, and rather any where then to his face; teaching him by his praising him to love, more to deserve then to heare commendations; that his commendations may be the debt of his worth that is praised, not the froth of a false heart, to make his friend vain or mad that was foolish enough before, and too apt to entertaine flatterers, as false-witnesses of his self-conceited worth; yea, teaching others, how to flatter and come within him.

He is so wise as to remember that his friend consisteth of *an old man*, and a *new man*; and so joyneth himself to him to counsel, encourage, and aid that part which is reasonable, or rather regenerate, helping him to see and amend his errors, loving not so much the ease, as the credit; nor the credit, as the conscience of his friend. If gentler reproofs will do it, he tries their strength first, gently telling him, you were too blame, too much transported with passion, intemperance with the world, &c. Reduce your self to your grounds, set limits and bounds to your appetite, your passions, &c.

If this will not do, he then woundeth that he may cure; because he knoweth that faithful are the wounds of a friend (u); yea, that open rebuke is better then secret love (w). He woundeth, but, as a Chirurgeon, not as an enemy. It is no other wound then his friend, if he be so wise as he should be, will rather desire than decline. His lay is, let the righteous smite me (x). Therefore the Christian never fears such breaking of his friends head, but goes on with his love and his work. One while he imbraceth, another while he draweth blood: And as a loving Physician, one while he entertaines his friend with a feast, and at another time presents him with bitter pills, or a strong potion.

u Prov. 27. 6
w Ver. 5

x Psalm 141. 5

Thus, this hypocrite is as he that praiseth his friend with a loud voice, and brings on him a curse: the true Christian is as a wise Physician that considereth his patients needs, and gives him not that which may please, but that which may profit him: the one like the horse-leech, sticks close to his friend; but it is to fill himselfe with the blood of his friend; the other is as the Pellicane that is content to let himself blood to feed his friend.

Charall. 16. This hypocrites love is complement, courtesies, affected phrases, nothing but words and gossamers.

He turnes love into a complement mercy into a Ceremony. If you come to his table, perhaps furnished with dainty dishes, although he be a very churle: yet at his table, he makes great protestations of hearty welcome, and bids you eat and drink, but his heart is not with you (y). Rather as *Nabal* he is ready to die to think of his cost. If he meet you in the way, where you stick fast in the mire, or are able to go no further, either he wisheth you some of his help at home, or, tells you of some body at hand coming after him that will help you, but never puts finger of his own to the work. He is your servant, and at your command, he kisseth your hand, or the hem of your garment, but with the kisse of a *Joab*, or a *Judas*. If words and complements will do, he will soone shew himself better bred than *Nabal*, yet not better

y Prov. 23. 7

better affected than *Laban* who is all one with *Nabal*, in name spelled backward, and in his heart, spelled by his actions (z).

2 Gen 31.41

If he meet any man in the street or market, you would take him to be a *Damon* met with *Pythias*, ready to creep into the others bosome, or to lie at his feet; but, no sooner is his back turned, but he is ready to look over the shoulder in derision, and to traduce him to the next he meets, and perhaps to boast how exquisitely he complemented and dissembled with him. And so he is not content onely to carry two faces under one hood; but he will pull off the mask and shew them to any that will be troubled to take a view of them.

On the contrary, *the true Christian is little in circumstances, but strives to abound in the substance of love.*

Differ.

David and *Jonathan* contended together in weeping (a), not in crying your servant, Sir, in discovery of treacheries, not in ceremonies, in real friendship, not in empty words. It is not denied but some ceremonies, that is outward expressions in the very gestures and countenances of friends will thrust in with true love: not so much for the loves sake, as for respect the witnesse and acknowledgement of desert which is the ground, nurse, and guardian of love; therefore love makes no difference between affected complements, and down-right rudenesse, but shunneth both alike, that it may neither waste complements, nor neglect that respect which civility, modesty, and Religion require as a part of the debt of love. But to be a Master of the art of Ceremonies, and to assert such a necessity of them as to exceed in their use, as it favours not of a simple, sincere, ingenuous spirit, so it sets the teeth of true love on edge. The Christians maine care is to love, not in word, or in tongue, but in deed, and in truth (b).

b 1 John 3.18

Thus, this hypocrite is as *Hushai* to *Absalom* (whom he meant to supplant) when he cried, *God save the King, God save the King* (c); not naming what King, yet, would be understood as speaking of *Absalom* (d); the true Christian is as *Jonathan* to *David*, as faithful in his absence as in his presence; the one by complements, justles out love, the other by some respects shewed, maintaineth the substance of love.

c 2 Sam. 16.16

d ver. 18, 19.

This hypocrite, if he really do a work of Charity, it is for pomp and ostentation.

Charact. 17.

We have hitherto traced him in his verbal charity, wherein he gives only words instead of Works. But he, knowing he must needs give more than a sound of words; else, he should be judged of all to be but as *sounding brasce, or a tinkling cymbal* (e); He will therefore do somewhat more; he will adde deeds to his words; but such as argue him no lesse hypocrite then before. And his deeds are of two sorts; the one respecting the poore, so farre below him as to need his almes; the other, of an higher rank, to whom he professeth friendship; but, in both, an hypocrite, the Ape of Gods children, no childe of God.

e 1 Cor. 13.1

In his almes, he many wayes discovers himselfe: but, in nothing more grossely, then in the manner of doing them. If he doth it not with sound of trumpet, he doth it as ill, with beat of drumme. He will do it in the *Sinagogues*, where the Assemblies are fullest; or, at least in the streets where most meet, that he may have glory of men (f). He will draw spectatours, or not draw his purse. He will give only at his doors, for that requires the least care, and makes the most noise, though that which is given be given at a venture, as the *Roman Sportula*, to all comers and clients. He can do nothing without store of witnesses; for, otherwise he doubts his conscience will scarce witnesse it for him another day; and, God may forget it, unlesse to punish his hypocrisie in it.

f Mat. 6.2.

Contrariwise, *The true Christian is best pleased with secrecy in his almes.*

Differ.

He will especially in giving private almes to particular men, take care so neere as he can, that his left hand shall not know what his right hand doth (g); his left hand of ostentation shall not be privy to what he doth with the right hand of commiseration; as knowing that his secrecy in duty will be so farre from being an obstruction

g Mat. 6.3

to his reward, that the more secret his almes, the more publick shall be Gods remuneration. *His Father which seeth in secret, will reward him openly.* He that turneth his eyes from the hypocrite giving private almes in publick, fixeth them upon the Christians secret almes, that he may publickly declare the great difference he puts between them.

Secrecy in private almes, is a great signe of sincerity; as the calling in of witnesses is an argument that a man dares not trust God without them. Therefore, *pure Religion visiteth the fatherlesse and widow in their affliction (h)*; to see how it is with them at home before they come abroad to complaine; or, having been abroad, remain unrelieved. This, 'tis better at a dead list when none eye pitieth, no hand relieveth, because then the guilt is double welcome, and the giver lesse tempted to vanity and pride. The true Christian *considereth the poore (i)*; that is, wisely casteth about where is most need and desert, and there he laies out most, where least can be expected from man by way of reward, because he looks for none, but from God himself; not doing it to merit, but to perform a duty, to be a gainer, not to his purse, but to his peace.

He is not against publick almes in a publick way; he disliketh not, but forwardeth, by his hand and tongue, necessary collections in the Assemblies. How else should the Churches *light shine before men (k)*? such almes were enjoined in all the Churches *(l)*. Almes must not so shunne the light, as to be ashamed to be seen, but sometime shew themselves that men may see charity is not barren, but fruitful with a witnesse. Not doing them, to make other mens observing them the chiefe motive or end of giving them. Where-ever the poore brethren are in want, they are to be relieved when occasion and opportunity call for it. If it be moved in publick, although but for a private person, even in publick, charity may and must be publickly expressed as a part of the obedience of faith *(m)*. Not to do an almes, unlesse it may be seen to account it lost, if it be not seen; or, not to do any almes at all but what is publickly seen, he leaves to the hypocrite. The true Christian hath in some almes many witnesses, for the glory of God, and for the incitements of others to more liberality; yet, in some, only the receiver, without any other, in some, only God, not the receiver, knoweth the benefactor.

Thus, this hypocrite manageth his almes, as *Jeſhu* did his zeal: *Jeſhu* cared not for God, but for the Kingdome; he pull'd down *Ahab* and his family, not to exalt God but to make way for himself to the Throne: zeal was the pretension, the Crown was the meaning; the good of the poore is pretended in the almes, but his own glory who is the Almner is intended: The true Christian is as *Josephs Steward* that so secretly conveyed his brethrens money into their sacks, that they could not tell how it came there. *We cannot tell*, say they, *who put our money into our sacks (n)*. The one will give nothing but in publick; the other giveth in publick when called upon, yet so as not to hold his hand in secret.

Charact. 18. This hypocrites charity is unjust.

One vertue is enough for him at one time. If he be just, he thinks he may well be excused from giving almes. If he must give almes, he must be excused from justice, not as confessing injustice, but as pleading a warrant of his rigour for the enabling of him to give almes. He pulls from him upon pretence of debt, when he should rather feed and cloath him. If asked why? He saith, I take but mine own, and so I hope I do no man wrong. Let me first be paid what is owing, and then I can think of charity afterwards. Extremity of justice is the extremity of injury, and that is no other, to exact the utmost where nothing is to be had, but with the utter ruine and starving of those, that if we feed not, must starve, although we take nothing from them. *Charity seeketh not her own* in such cases *(o)*. It is therefore uncharitable justice, which is injustice to ruine a man upon an account of justice, that we may after exercise our charity towards him.

He that took his fellow by the throat, saying, *pay me that thou owest (p)*, never used such a word as, *pay that thou owest not*; yet for that which he both did and said, His

His Lord condemned him as a *wicked servant* (q), for not shewing the same pity to q Ver. 32
his fellow-servant in forgiving him, as his Lord had shewed to him. Rules of justice
may be strained so high as to *turn judgement into gall*, and the *fruit of righteousness*
into hemlock (r), this is no good foundation to build charity upon, first to de- r Amos 6. 12
stroy a man with a shew of justice, and then to relieve him with a shew
of charity; the justice is uncharitable, and the charity is no cha-
ritie.

It may be he relieveth some, which deserve punishment before relief, and this
is a wrong to others; as, to give to rogues and vagrants, without punishing them
first as malefactors, this is lawlesse charity, being a contempt of the Laws, and an
injury to others who better deserving his charity are hereby beguiled of it. To re-
lieve a malefactor in his place, that is the prison, where he is *sub lege*, under the pu-
nishment of the Law; or when he is in some extremity and danger of life, humanity
teacheth first to relieve, and then to enquire; but else, first enquire, and punish, then,
relieve, is the rule of true charity as well as justice; to do otherwise is hatred under
the mask of love (s) s Lev. 19. 17

Or, this hypocrite seemes a very charitable man to some to whom he owes lesse;
while he is uncharitable and unjust to them to whom he owes more. He cares not
what he giveth to, or wasteth upon strangers, while his own friends, kindred, chil-
dren, the wife of his bosome are neglected, and such as have deserved farre better of
him, are not requited; pity it is, that charity should come under the lash, yet this man
with his false charity, causeth true charity to hear ill, because his pretended charity is so
far from doing well.

Or, perhaps he hath another humour, which is not to make an heire, but to settle
a perpetuity in some corporation that will finde some way to lick their own fingers,
or to pervert it; yet this pleaseth him (although he might easily have foreseene the
abuse) and this he will do, that his charity may bear his name like an *Abshaloms Pillar*,
and all other offices of kindneses and retribution, and doing good to others who
more need it, and may better challenge it, are swallowed up and buried under that
one *Pillar*. Thus that he may make a noise in the world, and seem to go beyond other
Christians, he falls short of very *Infidels* (t). *Dat, ne reddat*; to do what he is not
bound to, he omitteth that to which he is bound; and, to be at liberty in gi-
ving, he casteth off the duty of paying, like some who give largely to a Lectu-
rer, but deceive their Pastour. This is not charity, but humour and vain-glory; yea, in-
justice. t 1 Tim. 5. 8

On the contrary, *the true Christians charity succeedeth justice.*

Differ.

Charity is just as well as kinde; orderly as well as compassionate. It is no time
with him to do works of charity, till debts and duty be discharged. As our Law
ordereth first, debts to be paid, then legacies; so charity it self ordereth him, so to be
charitable, as none shall have just cause to complaine of his wilful omission of any o-
ther necessary duty; or, of Gods order in the performance. Not that a man should
give no almes at all, while he owes any money to others: for then, many men
should seldome finde times wherein to give; but that no man should be so large, or
profuse, as to disable himself to pay his just debts, and to provide for those of his fa-
mily; or to give away any considerable summes whereby any creditour should
be unpaid at the time of payment, unlesse with his consent. For he that so
doth, doth not give his own, but another mans, which is not charity, but ro-
bery.

He will therefore take pattern, not of *Ahitophel*, who set his house in order, (of
whom we read nothing of paying any debts;) but, of *Zachens* who first divided his
goods, that he might make restitution with over-plus, and then gave to the poor (u). u Luke 19. 8
It is the undoubted Character of a truly charitable Christian to begin with justice in
paying debts, that is, all duties to which he is bound, before he proceed to voluntary
enlargements of his charity, where he is free; and, to do duties freely, and fully, be-
tokeneth love and care of humane society, to which all particular and more private acts
of an arbitrary charity must give place.

Thus, this hypocrite deals by justice and charity, as *Paul* in a different case, by the *Pharisees* and *Sadducees* (w), setting them together by the eares, that he might sooner be quit of both; the true Christian, is as *Hezekiah* that not only gave order for the Passover to be kept, but appointed the courses of the *Priests* and *Levites*, e-
 wActs 23.6 x1Chron. 31.2 very man according to his course and service (x). His charity directeth his bounty, as well as it puts him on to be bountiful. The one begins where he should end, not unlike the self-justifying *Pharisee* in being very busie about tything of *mint*, *rut* and *cummin*, but neglecting the weightier matters of the Law which were first to be done; the other as the spider in weaving of her web, begins at her bowels, so he begins at the center of duty, and after extendeth himself to the circumference of charity.

Charact. 19. This hypocrites charity is superfluity.

He is like those that out of their abundance or superfluity cast much into the treasury, yet were out-done by the poore widow that cast in but two mites *. He doth it not for use, but for ostentation; to shew his magnificence rather than his charity, or wisdom: a charity, to walls and buildings, rather then to men; a charity, rather to the bellies and luts of those who inhabit them, then to the soules of those who erect them. The charity of superstitious persons and times, wherein not for want of ignorance, they were at charge to beggar their own families, to enrich those who made merchandise of their soules, and then perswaded them to buy them again at very dear rates, and even therein meerly cheated them too. A mad charity, that striveth to exceed the pomp of Princes in their Palaces (if his purse can reach it) in erecting Hospitals to lodge beggars; and, Monasteries, to be sties for God-bellie beasts: nay, which is worse, to endow them with revenues like Dukes and Princes, who pretend the devoting themselves to voluntary poverty; yea, which is worse, a charity (piety they call it) to images of stocks and stones, to maintain their Lady in the fashion, and a new gown against every good time, after the example of the old *Israelites*, who out-vied one another in giving their ear-rings of gold, to make a calf (y).

yExod. 32.3

Differ.

On the contrary, the true Christian maintaineth good works for necessary uses.

zTit. 3.14

aJames 1.17

bJob 31.16.17

cVer. 19.20

dVeric 32

His heart is large, but his hand is better guided then the hand of the hypocrite. He observeth the Apostles rule (z), not the practises of vain-glorious men, whose charity oft-times occasions the carrying of many more to hell than to heaven. His charity is to the fatherlesse and widow in their affliction (a); not causing the eye of the widow to fail, or eating his morsel alone, but letting the fatherlesse to have a share thereof (b). He will not see any to perish for want of clothing, nor any poore for lack of covering; but cause their loynes to besse him, by being warmed with the fleece of his sheep (c). He will not suffer the stranger to lodge in the street, but openeth his doors to the traveller (d).

ePhil. 4.17

fEcclief. 11.1

gVerse 2

hCal. 6.10.

iHilem. 7

k2Cor. 9.12.

And albeit he knoweth that every fruit of his charity, shall abound to his own account (e). Yet he makes not merchandise of it, to lay it where it may be most seen, best remembred, and himself most praised and applauded. He considereth where is most need, most desert, where he may do most good, and bring in greatest glory to God, there he layeth out most although there be little probability that he shall ever heare more of it: yet he will cast his bread upon the waters (f), which carry it down the streame, so as there is little likelihood that he shall ever see it againe. He will give a portion to seven, and also to eight, because he knoweth not what evil shall be upon the earth (g); what mischiefs may befall himself ere he die, and therefore will take the present opportunity; His wealth may be all swept away as *Jobs* was, and he perhaps may be forced to beg himself; therefore he is resolved to take that counsel, while he hath opportunity, to do good unto all, especially unto them who are of the household of faith (h). He will take pattern by *Philemon*, by whom the bowels of the Saints were refreshed (i). He is for any thing, whereby not only the want of the Saints may be supplied, but most thanksgivings also may be given unto God (k).

Thus, this hypocrite goes about works of charity, as *Nebuchadnezzar* about the

the building of Babylon, for the house of the Kingdom, by the might of his power, and for the honour of his Majesty (l); the true Christian is as that better King, who sent his servants into the high-ways, and to bid as many as they could finde to his marriage Supper (m). The one gives rather out of hope, or flattery, as men who give gifts to their betters; the other is as Gaius (the famous Host of the Church n) that doth faithfully, whatsoever he doth to the brethren, and to strangers (o), although he never see them more.

1 Dan. 4. 30.

m Mar. 22. 9

n Rom. 16. 23

o 3 John 5

Charact. 20.

This hypocrite giveth of goods that are not his own.

He first makes many beggars by oppression and fraud, and then builds an Alms-house with ill-gotten goods to feed a few poor people, perhaps not a twentieth man of those he hath impoverished, like him that first robbeth, and then offers part in sacrifice, which the Lord hateth (p). He doth as they who built Abbies and Monasteries in times of Popery, by his rapine and spoiles wickedly committed before; and gives almes as those Abbots, who kept great houses to feed loyterers out of impropriate tythes, which will one day bring in a sad reckoning to those that so pervert them, and do little good to those that are so fed by them.

p Esay 61. 8

Or, he doth it of goods ill spared, like him to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul (that is his lust) of all that he desireth, yet God hath not given him power to eat thereof, but a stranger eateth it (q). He defraudeth himself and his family, not only of comforts, but of necessary maintenance, choosing rather to live miserably, then not to die rich and give much away.

q Eccles. 6. 3

Contrarily, The Christians charity is of his own well-gotten goods.

Differ.

He casteth his own bread, not another mans, upon the waters; all duties discharged both to himself and to those that belong to him. He knoweth that it is good and comely, to eat and to drink (with moderation and sobriety) and to enjoy the good of all his labour, that he taketh under the Sunne all the dayes of his life, which God giveth him, for this is his portion here; and, that every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoyce in his labour, this is the gift of God (r). Therefore he will at convenient times, eat the fat, and drink the sweet, and send portions to them for whom nothing is provided (s).

r Eccles. 5. 18, 19

s Neh. 8. 10

And if herein he have unworthily failed, he hath defrauded himself. Therefore as restitution is necessary before charity, to others, so also is it to himself; for as he that defraudeth others, eateth or giveth bread which is not his own: so he that defraudeth himself in not eating his own bread is bound to make restitution; God requires justice to our selves as well as to others. And although more offend by intemperance than by parsimony and miserableness, yet no temperance warranteth any man to deny himselfe Gods own allowance; yea, there may be intemperance in denying too much, as well as in granting more then is meet.

Thus, this hypocrites charity is like his devotion that bringeth the hire of a whore, or the price of a dog into the house of the Lord (t). The true Christian is as David that would not offer sacrifice of that which was but the gift of another, and not bought with his money, that he might truly call it his own (u): the one first robbeth, before he giveth; the other before he give, will see that all have their due

t Deut. 23. 18

u 2 Sam. 24. 24

This hypocrites charity is a churlish charity.

Charact. 21.

He giveth against his will, with a *neq bene vortat*, or, the devil take him. His bread that he gives is greety, and doth him little good that receiveth it. It is given against the haire, it is drawn from him like drops of blood, of which there is no comfort to the receiver, nor thanks to the giver. It is given even with cursing; as that of old churlish Demas *, who cursed that which his brother Titus gave to his own son * Terentius. *Eschimus, profundat, perdat, pereat*, let him squander and lavish it out, yea let him destroy himself and perish with it. He wisheth him more mischief then good by it.

* Terentius

Adelp.

Such

Such give, not milk, but wormwood; not bread but stones; not pottage but poison. He must needs give a churlish and gracelesse benefit, that gives it rather out of force then out of affection; out of humour, rather then out of charity or any vertue. This hypocrite is so farre without natural affection and compassion, that he readily subscribeth to *Zeno's* opinion, who reckon'd *commiseration* among the diseases of the soul. Such a giver, and such a gift must needs want the true condiment of liberality, which is bounty, sweetnesse and cheerefulnesse in giving.

Yea, sometimes he gives an almes in despight, either to disgrace the receiver afterwards, by blazing it abroad, that he hath been faine to relieve him; and had it not been for him, he might have starved; this is upbraiding charity; or, (which is as bad) when he gives to a poor man that is to have a collection; or, to any more publick charitable use, he first enquireth what such an one (who perhaps is richer then himself, or above him in rank, and whom he envieth and hateth) hath given to that work; and, being told what, he giveth more than the other, not out of love to the work, but to shame the other, that it may be proclaimed of him that he hath given below himself, because out-done by him that was lesse able, and from whom lesse was expected.

Differ.

w Rom. 12. 8

x 2 Cor. 8. 11

y 2 Cor. 9. 7

On the contrary, the true Christian giveth with cheerefulnesse (w).

There is in him, first, a readinesse to will; then a performance also out of that which he hath (x). And, according as he purposeth in his heart, so he giveth, not grudgingly, or of necessity, because God loveth a cheereful giver (y). He not only giveth, but loveth to give, and loveth him to whom he giveth, even upon this very account, that God hath made him the object of his charity, wherein he so much delights. He not only relieveth, but pitieth and condoleth, that his very compassion and bowels refresh more than his gift, and double his alms.

z Rom. 12. 15

a Jer. 41. 6

b John 11. 35

c verse 36

d Rom. 12. 10

He weepeth with them that weep (z); not shedding the tears of a Crocodile, as *Ishmael* the sonne of *Nethaniah* (a); but rather of his Saviour, who not only raised *Lazarus*, but also wept over him (b), to make it appear how he loved him (c). He is *οὐδὲν ὀνείδων*, a man of much natural affection, and therefore *οὐδὲν δειλόν*, kindly affectioned with brotherly love (d). For well he understandeth that where there are no bowels of compassion, there can be no love either of man, or of God; and, that tendernesse of heart, and gentlenesse of disposition are two indelible Characters of a Christian (e).

e Col. 3. 12

f 1 Sam. 25. 36

g verse 11.

h Judge 19. 16

i verse 19

k verse 20

Thus, this hypocrite is to the poore, as *Nabal* to *David*, desiring some refreshing from him at a time, when he held a feast like a King (f); shall I take my bread and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they be (g)? the true Christian is as the old man of *Ephraim*, sojourning in *Gibeah* of *Benjamin*, who though not so rich, (for he was faine to work all the day in the field h) yet, seeing a wayfaring man in the street, without entertainment, that wanted nothing but a room to lodge in (i); cheerefully took him in, with this friendly welcome. Peace be unto thee, let all thy wants lie upon me, &c. (k) The one gives as if he meant to strike; the other heales by his giving more then he supplyeth by his gift; the one saves as if he meant to kill; the other addes another life by his manner of saving one.

Charact. 22.

l Prov. 12. 10

This hypocrite when he seems compassionate, his compassions are cruel.

His tender mercies (or bowels) are cruel (l). That which perhaps he accounts mercy, because lesse then he could inflict, or more then by the Law of man he is bound to, being lesse then his brothers necessity craveth, and God requireth, is no lesse, no better, then cruelty in the account of God. It is like that of *Adoni-bezek*, who caused the thumbs and great toes of threescore and ten Kings to be cut off, and after that, to make them eat meat under his Table (m); he took this to be mercy, for he might have taken their lives, instead of their thumbs and toes. Or it is like that of the Jews, who five several times whipt *Paul*, but gave him but nine and thirty stripes at a time, which was one lesse then God allowed. God limited stripes to fourty, but they gave one under. O what compassion! He will add to af-

m Judge 1. 7

affliction, and be a miserable comforter, under pretence of taking Gods part, as *Jobs* friends in visiting him, vexed his soul, and broke him in pieces with words (u), persecuting him as God, and were not satisfied with his flesh (o). Or he sheweth the compassion and clemency of usurpers, giving life, but taking away livelihood. He is pitiful where God would have him severe, as *Saul* to *Agag*; and cruel, where God commands to shew compassion, as he that would abate nothing to his fellow-servant (p). When he is kind to one, he is cruel to others, as *Saul* to the Priests of God, slaying eighty five of them (q), upon a bare suggestion of one *Doeg*, a fawning Parasite to *Saul*, and a profest enemy to the Priests, because an *Edomite*; when yet he was over-kinde to *Agag* whom the Lord commanded him to destroy (r); or as *Ahab* who had compassion on *Benhadad* (s), but cruel to *Naboth* (t). He will where he list be more compassionate than God, that at another time he may be more cruel then a Tigar.

Contrarily, *The Christians charity, and mercy, is the kindnesse of God* (u). Differ. u 2 Sam. 9.3

As stars lend light in the absence of the Sunne, so Christians out of love lend comfort and counsel to those whom God hath humbled. If it be but any of the house of *Saul*, his implacable enemy, he will shew him the kindnesse of God for *Jonathans* sake (w). He loves to shew kindnesse, but loves also to see God go before him to shew him the way. Will God, saith he, have me relieve this man in this case? I will do it. He learneth of God, to make choice of the object, time, end, manner, and measure of his charity. And, as he is careful not to go before God, or without him, so he will be sure to follow his standard, and patterne, and make himselfe a willing instrument of that good which he seeth to be intended of God.

Nor is his charity to one, mixed with cruelty to others in the same heart. He is not partly a Lamb, and partly a bear robbed of her whelps. His bowels of compassion take up all the room in his heart, leaving no place for cruelty. He may perhaps refuse to relieve some, where God forbids him; as the giving to disorderly Christians, that will not work (x), but make their profession a shelter for idlenesse, that they may live upon the sweat of other mens brows, whom they account (and perhaps call) the wicked of the earth. But he will never be cruel to any; unlesse to their lusts, by reclaiming them from sinne, and reducing them to duty, which is the best charity, the greatest mercy; for, he converteth a sinner from the error of his way, and saveth a soul from death (y). He is well satisfied that, as zeal, so, clemency and bounty without discretion and rule, be not vertues, but vices; and, are vertues, not so much in their nature, as in their use.

Thus, this hypocrites charity is like that of *Ahab* to *Micajah*, if he allow him bread, (as he did to the rest of the Prophets) it shall be the bread of affliction, and the water of affliction, and that in a prison too (z); and glad may he be, that he escapes so; the true Christian is as the converted *Taylor*, that took *Paul* and *Silas* out of the dungeon, washed their stripes, brought them into his own house, and set meat before them with rejoycing (a). The one is a tyrant in mercy, the other is merciful in severity.

This Hypocrites charity is rather to the body, and belly, then to the soule. Chara. Et. 23.

He glorieth in keeping a noble house, in the entertaining of all commers to his Table, to his Cellars, till they be drunk, and reele, and spew again: and perhaps either himself, or some servant (which he keeps more for that quality then for any better) will do their utmost to put the cup to his nose, to make him drunk that comes to eat with him. And so he fills his panch, but destroyeth his soule. He accounts it no disparagement, but a mark of his love, to be, as *Nabal*, drunk with his guests, especially if he can make them as drunk as himself (b).

And so for the poor to whom he gives almes, he will feed, but not reforme them of what he knoweth and seeth in them. Idle vagrants, wandring beggars that will

will not work, idle droanes, drunken swearing unclean beasts, that live in the neighbour-hood, scarce ever out of the Ale-house, while their poore wives and children starve, or beg, through his wickednesse, are welcome to his door, he never does so much as the Laws of man, much more what the Law of God requireth (c), for their reformation; he feeds them, and perhaps cloaths them too, that he may have the name of a good house-keeper, and of a very charitable and merciful man to the poor, while in the mean time he is most unmerciful and cruel to their souls (d). He affordeth hospitality, but denieth instruction.

Yea, this is too often found even in too many Ministers, who getting into the richest and highest preferments of the Church, under the name of maintaining hospitality, maintaine more disorders, and riot then any others of their estates round about them. Hence, like people, like Priest; nay, worfe Priest then people. He is first in the riot. *Come, saith he, I will fetch wine, and we will fill our selves with strong drink, and to morrow shall be as this day, and much more abundant (e).* Thus, both are better fed then taught; both have fat bodies, but lean soules.

Nor is this hypocrite better to his family, or to the children of his loynes. He provideth well for their backs and their bellies, feeds them to the full till they kick with the heele, at him that feedeth them; he cloatheth them with garments above his rank, or above his purse, which makes them proud, even to the despising of their betters, and of him too: But of the soul he hath no care at all, to cloath it with vertue, with humility, and good disposition. He may be at charge for their education, to set them out, and make them more capable of preferment in the world; but, useth no meanes to *traine them up in the nurture and admonition of the Lord (f)*, for the good of their soules in reference to eternity. His care is only of the vegetative faculty, that the soul may do the office of saite to the body, to keep it from putrefaction.

Differ. On the contrary, the Christians charity extends to the whole man, and to the best part most.

He will feed soul and body too; if not at the same time, yet with the same care and charity. He will take his time for the one as well as for the other. And as the *body is more worth then rayment (g)*, so he knows one soul to be of more value then ten thousand bodies without soules, or with lost soules; yea, then the *whole world, &c* that there is *nothing to be given in exchange for the soul (h)*. Therefore he carefully observeth the difference between the soul and the body, and the preeminence of the one above the other. He neglects not the body, because it is the house, the case the organ of the soul; but his chief care is for the soul, whether it be of his wife, children, servants, hearers, friends. His charity is entire; He loveth not as a lustful lover, that loveth chiefly for a face, or what else he hath a minde to abuse; but he loveth as the father his child whom he loves in the Lord. He loveth those that are good, because they love God, and those that are evil, that he may bring them in love with God.

Thus this hypocrites love is like that of *Dives, the rich man which was clothed in purple and fine linnen, and fared deliciously every day; and kept a good Table for all commers; especially for his five brethren, but for their soules he never took care till himself was in hell (i)*; the true Christian is as *Solomon entertaining the Queen of Sheba*, giving a specimen of his wisdom, as well as of his magnificence (l), that all, servants as well as others, might be blessed in his presence, as well as in his meat (m); the charity of the one is gut-love, of the other, soul-love; the alms of the one is cast away; the charity of the other saveth all.

Charact. 24. This hypocrites charity is in the way of merchandize or traffique.

He casteth not his bread on the waters, but sets it forth as in a Merchants ship, of which he expects a returne with good advantage; and, very careful he is, to assure the adventure. He doth not dare, freely give, but *mutuo dare*, put forth upon usury, and expecteth a valuable profit, in one kinde or other. He gives to them that can procure him friends*; that can help him to good penny-worths, that will conceale his closer adulteries, frauds and cheats in trading; or, that at least will

c 2 Thef. 3. 10

d Lev. 19. 17

e Esay 56. 12

f Eph. 6. 4

g Mar. 6. 25

h Mar. 8. 36, 37

i Luke 16. 19

k Verse 28.

l King. 10. 4, 5

m Verse 8, 9

* Acts 12. 20

will extol and applaud him, and so pay him in report what they cannot returne in kinde. Thus he exerciseth a kinde of commutative charity. In every almes, he aims at a reward from man, and he hath it (*n*), or he will give no more. And God in judgement letteth him reap here what he hath most minde to, (because some be better for his charity;) that he may expect nothing hereafter. He doth nothing but to be seen of men, therefore nothing more shall be given him. He will be paid in this world, for all his good works, which makes him a miserable gainer by the losse of his soul, and of his works together in the world to come.

Contrariwise, *The true Christians Charity is a dole.*

A free giust, to the poore mans belly; not a commodity sold in the market. He expects no returne on earth; yea, he rather fears than hopes it, lest it should happen to him as to the hypocrites almes, to be unaccepted of God. He seriously carrieth in minde that admonition of his Lord, *When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they bid thee again, and so a recompence be made thee* *. Not as concluding it unlawful to bid rich friends at all, (for Christ himself was at a wedding feast (*o*); and Abraham made a great feast at the weaning of Isaac (*p*), at which, no doubt, there were some beside beggars;) to say nothing of the feast of Purim, which lasted two dayes, by solempne Ordinance of the Jews every year (*r*), wherein the richer sort sent portions one to another, beside gifts for the poore (*s*); but, as being more careful to feed the bodies of the poore, that it may appear that he remembreth the words of the Lord Jesus, how he said, *It is a more blessed thing to give, then to receive* (*t*). Wherefore, if any thing come home, he will send it out again, by a new largesse, that he may die a creditor to God.

Nay, he loves not so much as to hear of his good works. The conscience of a good work is enough to him: let the benefit accrue to the Receiver, and the glory to God. To have whereof to give, and to finde to whom to give, and especially to obtaine grace to be willing to give, is an abundant reward to such a giver. Wherefore he is more glad of a meet object on whom to bestow, then the poore man is to receive. For, if the Philosopher could say, that unto a fortunate man, friends are necessary; not, to receive of them, but to have on whom to bestow; much more must it needs adde to the happinesse of a Christian, to be so furnished, as having a better God to reward him in a better world. All that behold him thus giving, must needs say *O happy Giver!* rather then, *O happy Receiver!* Possibly he may tender a gift to a great man to prevent a mischief, as Abigail presented David, to save her self and family from ruine, occasioned by the churlishnesse and wicked folly of her husband (*u*); and, as Jacobs sonnes did unto Joseph (*w*). But, he doth not with an aime to be a gainer by the gift, but only to be a saver when so forced to give. He useth not this as a trade, but as an extraordinary assay at a dead lift.

Thus, this hypocrite is like *Dives* that made great provision for his rich kindred and friends at his own table, but gave not so much as of the crumbs that fell from his table, to *Lazarus* lying at his gate, so that his very dogs shewed more compassion then himselfe (*x*); the true Christian is like the Jews at their feast of Purim, wherein he is as careful of sending gifts to the poor, as portions to others: the one is like a briber, who gives a present to buy a better thing with it, and expecteth to see it againe with interest; the other is like *Polycrates* of *Samos*, casting his ring of very great value into the sea, without expecting ever to see it more; being also herein like him too, that as a fish unexpectedly brought that ring to the owner, so providence, without looking for, brings blessings to the Almner.

This hypocrite seeks a friend for his own sake.

Look what this hypocrite hath shewed himself in his charity, or almes, such, and no better, will he appear in the matter of *Friendship*. This is he, of whom warning was so long since given, *trust ye not in a friend, put not confidence in a guide* (*y*); for, this is a brother that will utterly supplant (*z*), he diggeth a pit for his friend (*a*). Sometimes,

Differ.

* Luke 14.12

John 2.
Gen. 21.8.

Esth. 9.27
1 ver. 22

Act. 20.35

u 1 Sam. 25.27
w Gen. 43.26

x Luke 16.21

Charall. 25.

y Micah 7.5
z Jer. 9.4.
a Job. 6.27

times, as *Artaxerxes* proved men of worth, not for love of vertue, but to make himself honourable by putting them upon the proof; so this hypocrite is a great pretender of friendship to many whom he flattereth, that thereby he may try which among them all is likely to be most beneficial to himself; and to him will he be a friend, *ut bene sit sibi*, that he may be sure to make a good market for himself. This argues him to be no friend, for that, as *Phocion* told *Antipater*, a friend, and a flatterer, are inconsistent.

To do all things for his own sake, is the general property of an evil man, and the more evil he is, the more this agreeth to him. Yet herein this hypocrite doth not truly love so much as himself, even when he loves none else but for himself: for he differs from himself. One thing he willeth, another thing he desireth, and doth as the riotous person, that faine would be rich, but spends all. He makes a friend to serve his turn now, when he meets with a foole: but, so soon as his own minde, or interest alters, this friend will go with him no further, until he can work further upon his friend to make him turn knave. And this is the just recompence of him that will first be a fool to serve an hypocrites turne; He must after be a knave, or be turned out of favour. Yea, this also is the just punishment of the hypocrite, that, by dissembling friendship, draws in others to serve him in a corrupt way, he must inforce them to turn knave, so often, that at length he dares neither to trust them longer, nor to be rid of them at all, for fear they should do him more mischief then ever they did him good. This is the true reason why knaves finde so much favour in the world.

He seeketh not so much the friendship, as company of others, because he is weary and ashamed of his own company. He seeth nothing in himself, neither wisdom in his head, nor vertue in his heart, to make him lovely to himself or others, therefore he seeks company that he may forget himself. There is, as the *Phylosopher* observeth, a kinde of sedition or secession in such a mans minde; no marvel then, if he make bad use of his friend, when he cannot maintaine true termes of friendship with himself. For of the two, he had rather be a friend to himself, then to his friend, and his care is to be loved rather then to love; and because he is ever unstable and fickle, and forced so to be (for evil men commit so many errors every day, while in a wrong way, that they must daily shift resolutions, yea, vows and oaths too;) that he is still apt to think himself not sufficiently paid in that kind, and cries out, *utinam aque mihi pars esset amoris tecum*. I would my share in thy love were equal to thine in mine; when, if it be not, the fault is only in himself. He loves his friend to make use of him as a servant; therefore loves him not as a friend; *Cum servi non colitur amicitia*. True friendship cannot stoop to shake hands with a servant, not only because too low, but because disproportionable, which makes the other as jealous as he. If this hypocrite be alone, and hath no friend, *ve soli*. Woe unto him (c). He is as a man that hath but one leg, and cannot go. If he get a friend, it is but only to serve himself, to which friend he is at best but a wooden leg, which he can set on, and take off at his pleasure.

c Eccles. 4 10

Differ.

On the contrary, the Christians friendship is the good of his friend.

He is the true *Philadelphian*, that knows what belongs to brotherly-love. He looks upon friendship as it is in it self, not as wrested to serve turnes. Friendship hath alwayes been counted sacred; and Law-givers have therefore been more careful of love and concord than of justice, that friendship may be preserved inviolable, whatever become of private commodity. Where love is, there is little need of justice, save what love it self executeth. But we cannot say, where there is justice, there is no need of love. Every man needs friendship for the civil and sociable life, as he doth fire and water for natural life; meane men need friends to support them; and great men, to tell them the truth. Even the happiest and wisest men need friends, if but to exercise vertue, and to encrease it by communion.

A friend therefore is a most precious jewel, as honey for sweetnesse, as oylment and perfume to rejoyce the heart (d). He is as a brother, yea, as a mans own heart,

d Prov. 27.9

heart, in the intending and procuring of good to his friend more then to himself. Such a friend is this Christian; he begins with benevolence, the ground of friendship; he wisheth and intendeth all the good he can unto him, and chooseth rather to be a loser by his love, then a gainer by loving. And as he is hearty in willing, so is he as serious and sincere in procuring what he willett: Alwayes provided that the thing willed be good in it self, and good for him, honest as well as pleasing. Friendship is only between those that are good; and, in goodnesse alone. Friends, if brethren in evil, become enemies.

He regardeth the good of his friend in the first place, that it may be well with his friend, although with some losse to himself. Not that his own losse is intended, but that his friends good is chiefly in his eye. Friendship aimes at the good of both; else, were it no friendship; but each friend esteeming the other better then himself, neither of them looketh chiefly to his own things, but to the things of the other also (e). *Phil. 2. 3, 4*

The love of a friend is natural and fatherly, descending, and providing for the good of him whom he loveth. But in things honest, and communicable the Christian seeketh his own good also: His heart trusteth in his friend, he takes delight and comfort in such an one whom he may trust, expects counsel, comfort, prayers and helpfulnesse otherwise also, as opportunity is offered. *We took sweet counsel together, saith David*, even of a false friend, till he discovered his falshood (f). There is a lawful self-love, even in loving others; to be the better for them in spirituals especially. The Christian therefore in that nature loveth himself, and his neighbour as himself. Gods image in himself is neereft to himself, that he loveth in himself. But he resteth not there, he seeketh companions in vertue, not as being weary of himself, but that he may have a larger field to exercise goodnesse, and both to impart and receive more good. Home is best, yet he goeth abroad to communicate his goodnesse, as they that go to market to make many partakers of their commodities. He therefore having friends, sheweth himself friendly, and sticketh faster then a brother (g). He is more afraid not to love, then not to be loved; yet he would never love with the love of friendship, did he not expect love again. The mutual love of both is intended and expected, but he intends not so much his own profit, as the benefit of his friend whom he loveth as himself. *Prov. 18. 24*

Thus, this hypocrite is as *Laban*, professing great friendship to *Jacob*, and desiring his continuance, not for the benefit of *Jacob* (whose wages he had changed ten times (h), as thinking it too much) but because the old fox had learned by experience that the Lord had blessed him for *Jacobs sake* (i), the true Christian is as *Jonathan* to *David*, preferring the preservation of his friend before his own safety (k); the one makes use of his friend, as *Amnon* of *Jenadab*, to assist him in his lust (l); the other as *Mordecai* of *Hester*, for the saving of her self, and of the rest of the Jews Nation (m). *Gen. 3. 24*
Gen. 30. 27
1 Sam. 20. 33
1 Sam. 13. 4, 5
Esth. 4. 13, 14
Chara. 26.

This hypocrites friendship is confined by profit, or lust.

He loveth *ad arcas, non ad aras*, as farre as the chest, but not as the Altar, as for matter of Religion he can easily step over that block; the only thing that stops the course of his friendship, and breaks the league of love, is respect to his own gain and profit. And if Religion can be brought within that compasse of his gaine, then he cries up Religion with all his throat; and then, *pro aris & focis*, for alters and gaine both meeting together, he will be as mad as *Demetrius* and his fellows for *Diana* of the *Ephesians* (n); but the main businesse debated was, the danger of losing their trade, if *Diana* went down (o). *Ag. 19. 28*
o verse 25.

Or, if his friend prove his rival, then farewell friendship. Here, *figulus figulo* (one trades-man envies another of the same occupation) will quickly be verified. If his friend prove to be his corival in love (yea, in lust) his competitor in honour; his partner in profit, these are like the pillar of *Hercules*, beyond which, friendship shall never move. He leaves his friend in the plaine field, and turnes his enemy. If his friend be dishonest, irreligious, superstitious, all this may be borne, without making a breach. 'Tis but a question of Words, and Names, and of one *Jesus*, and of

the resurrection, some such matters as in *Galio's* opinion, deserve not to be taken notice of among wise men. Here he can hold on a course of friendship without quarrelling. But, if once the bone of profit or some other lust be cast in between them, this parteth him, as it did *Demas* (p), from his dearest friend, which he loves not so well as he doth this present world.

p 2 Tim. 4. 10

Diff.

Contrarily, *The true Christian limiteth his friendship by the bounds of Religion.*

So far as God will own his friend, so farre will he, but no further; he loveth *ad ards*, not *ad arcas*; till Religion part them; gaine shall not do it. If God stand with his sword drawn against him or his friend, as once against *Balaam*, his friendship dares go no further. God keeps his conscience in awe, and conscience his friendship: so that he will not help the ungodly, nor love them that hate the Lord (q). Unto a profane wicked man he is ready to give the answer of *Agésilau* to the Persian King (desiring his friendship) *common amity is enough with the common enemy of our country.* With the enemy of Religion, or godlinesse, it is enough to observe the general rule, to love peaceably, if it be possible (r), peace without enmity; but not friendship with familiarity.

q 2 Chron. 19. 2

r Rom. 12. 18

s Psal. 119. 63

t 1 King. 12. 2

u 2 Sam. 21. 7

w Job 6. 14

x 1 Kin. 11. 23, &c.

But, if he light on a godly and a vertuous friend, the penny shall not part his friendship: He is a companion to all them that fear God, and that keep his precepts (s). He will (upon better ground) say to such an one, as *Jebozaphat* to *Ahab*, *I am as thou art, my people as thy people, and my horses are as thy horses* (t). Such friendship hath a stronger tie than that of nature or civil commerce and covenants, it is confirmed by Religion, as that of *David* and *Jonathan* by the oath of God (u). So that we may call it a *Sacramental friendship*, because confirmed by the fear, that is the oath of the Almighty (w). The fear of the Almighty maketh him keep the law of friendship, but where Religion is neglected, God himself casteth in bones of contention, and breaketh the knot of friendship, as we see in *Solomon* who was at first a Prince of peace with all the Nations round about him; but after his fall to idolatry God stirred up Adversaries, as *Hadad*, *Rezin*, and *Jeroboam* (x) against him.

Thus, this hypocrite is as *Balak* who by several messages promised to be a friend to *Balaam*, so he would curse *Israel* whom the Lord had blessed; but if *Balaam* will not, or cannot do that, he that before courted him so much, now bids him flee to his own place; and he that before might have had honour, or any thing, is now sent away with threatening; the true Christian is as *Jonathan* to *David*, a friend unto him even after he had been told by his own father that *Jonathan* had chosen *David* to his own confusion, meaning in regard of *Jonathans* succession to *Saul* in the Kingdom (y): The one will be a friend to none but for his own ends: the other disdains to be a friend to any upon such a base account.

y 1 Sam. 20. 30, 31.

Chara Et. 27.

This hypocrite loveth his friend in prosperity, but not in adversity.

If his friend be never so dishonest, that breaks no friendship, so long as he bears up his port, and thriveth in the world: for he that chose him to be his friend, not for his honesty, but in hope to gaine by him, will not forsake him for dishonesty, so long as there is hope of profit. But if once he sink and grow poor, or fall into disgrace and danger, and that all hope of gaine is at an end what should this hypocrite hold friendship with him any longer? Well may his friend finde him a razor to shave him, but he will never finde him a sword to defend him. Yea, look what a broken tooth, or a foot out of joint is, such will his confidence be in such an unfaithful man (z). If he come to this hypocrite in his poverty, he will not own him. And no marvel; for, if all the brethren of the poor do hate him, how much more deth such a false friend go far from him? He may pursue him with words, yet will he be wanting to him (a), as to any relief, or ease. A wise man therefore will try friends, as he doth money, not in the exigent, when he is to use them, but before hand, while he hath time to amend the error of his choice, and to provide better in the roome.

z Prov. 25. 19

a Prov. 15. 7

Diff. r.

On the contrary, *the true Christian is a constant friend.*

He

He looketh well to his choice at first, but having once chosen he remembreth the rule; *thine own friend, and thy fathers friend forsake not.* (b) This friend loveth at all times, he is that brother that is borne for adversity (c). Even nature teacheth every one to be true to his own interest, much more doth grace, a Christian. He chooseth not his friend for wealth, or for prosperity, or for any unworthy ends of his own, these things therefore being removed, cannot put a period to his love which had no hand in the beginning of it. It was honesty, piety, wisdom, sweetness of disposition that drew on his love to smite a league of friendship at the first, and while these remaine he cannot cease to love. Adversity doth not take away, but rather scoure off the rust that by long prosperity perhaps is gotten into them: So that he is never better, nor scarce so good a friend and companion, as when he is at the lowest. If then he need more help, he will deserve it; for then is he in a better frame of spirit to be helpful to his friend, especially in the choicest acts of true godly friendship, then ever he was before. Therefore as it is the true touchstone of friendship, so it is the property of every truly Christian friend, so farre to pursue his own interest, to be a companion without envy in prosperity, and without wearinesse in adversity, to stick to his friend in danger, but never in dishonesty.

Thus, this hypocrite is as *lice* that feed on men living, but forsake them when they are dying; the true Christian is to his friend like good works that follow a good man after death: the one is as the Cuckoe, that will let you have his company even till you be weary of him, in Summer; but, before Winter, takes leave; the other is as the Black-bird that keeps constantly with you; and, is of use (if need be) to feed you in Winter.

This hypocrite affecteth to be accounted a friend to every man.

Charact. 28.

He is a *Pamphilus*, *quasi παντων*, or *παν οικου*, all mens friend: So he would be thought. Not that he is so, no more then *Abisalom* was to those of *Israel* whom he kissed (d); but would seeme so to make himself the more popular, and the more to get by all. He hath exactly studied the Politician in this point, to be a faire spoken man to all; to blame none, lest he displease some, and so lose his opportunity of making his own advantage of them. Popularity he takes to be good policy, in hope that his verbal and cringing curtesie will at length passe for real friendship, and gaine him credit to be trusted till he hath cheated his fill.

d. Sam. 15. 9

But he that is a friend to all men, is a friend to no man, and least of all to himself. For he must promise so much, that he cannot performe withall: and so breaking promise with some, he is trusted at length by none. Therefore, as he who boasted *he had no enemy*, was well reprov'd by *Chilon*, when he asked him, *if he had any friend*. So he is farre from a capacity to be truly befriended of any, who is seemingly a friend to all; but really a friend to none, and, encreaseth enemies by pretending friendship.

On the contrary, *The true Christian is a friend to none that are enemies to God.*

Differ.

He findeth out Gods friends, and them he makes his (e). He findes out also the enemies of God, and those he keeps at staves end. He honoureth them that fear God, but a *vile person* is despised in his eyes, as well as in his heart (f). He will grace him so much by his eye and countenance as to give him any reason to think or say that the Christian is his friend. He hateth them that hate God, and is grieved with those that rise up against God: yea, he hateth them with perfect hatred, he accounteth them his enemies (g).

e Psalm 119. 63

f Psalm 45. 4

g Pl. 139. 21, 22

Friendship is a choosing out of some men from amongst the rest, and a becoming one with them as better worthy to be beloved. His love is without dissimulation, therefore he cannot so farre forget himself and his God, as to say, a confederacy to all them to whom this Nation of hypocrites saith a confederacy (h). To the godly he saith, in you (the excellent of the earth) is all my delight (i). But to the profane and ungodly, Depart from me ye evil doers, for I will keep the Commandments of my God (k). He that will

h Eccl. 8. 12

i Psal. 16. 1

k Heb. Psal. 119. 135

2 Psalme 26.5

will not so much as *fit with them* (1); and that because he hateth them. He knoweth that as friendship with the world is enmity with God; so to contract friendship with the wicked, is to joyn with Gods enemies, and to make him to turne enemy to him that so doth. The very holding of correspondence with rebels and traitours although there be yet no taking part with them in the rebellion, is taken for treason. He forgets not that sharp check to *Jehosaphat* for joyning in friendship with two such wicked Kings, as *Ahab* and *Jehoram*: *Shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord* (m).

m 2 Chr. 19.2

2 A.C. 12.21,23

Thus, this hypocrite is as *Herod* that strove by popularity to please all, whereby he displeased God, and lost himself (n). The true Christian will please God in the choice of his friends how many enemies soever he create unto himselfe thereby; the one seeking by flattery to win all, loseth all and himself too; the other, by wisdom and goodnesse, is a friend to all, even while he is lookt upon as an enemy, and at the long run gaineth all.

Charact. 29.

This Hypocrite careth not to better those whom he seemeth to love best.

9 John 15.2

If he can draw him to his lure, to serve his ends; it is all he aimeth at; all, he striveth unto. He useth him as men use laborers whom they hire by the day: They look not how tattered they be in clothes, so they do their work. They put them not in new cloaths, but only pay them their wages. If he be halfe-naked, 'tis all one to him that hires him. It is a part of the hypocrites boasting, that he can love without desire, therein, he thinks he imitates God; but, where ever God loveth, he makes the party better; (o) this, the hypocrite takes no notice of, but pleaseth himself in his own deceivings; letting any man be as bad as he will, so he be good for his purpose.

The wiser and more vertuous his friend is, the worse for his designe; the more foolish and vitious, the fitter for his turne; as *Zedekiah* the false prophet, suited better with *Ahab* then *Micaiah* the Prophet of the Lord. He cares not to employ or consult with such as will deal wisely and plainly; but he chooseth rather such tools as are fittest for his work; men that will be, and do any thing to please him, which he cannot hope for, of good men; nor, of his own instruments, if he make or suffer them to be made better. If he can debauch him that once pretended unto piety, that's the man for his mony. He shall have any thing of him, because he knows he will do any thing for him. Give him a converted *Puritan* (for so he calls him that falls off from godliness) above all others to deale with the *Puritans*. For he is now as *Asalom*, lying with his fathers Concubines; there is no hope of his reconciliation to his former companions with whom he walked to the house of God in company.

He is much of *Socrates* his minde, affecting commendation for loving the worst; as he did, forbearing with such a scould and ill-natur'd wife as *Xanthippe*. He thought himself the better man for being able to bear one so bad. But, true vertue stands in no need of such a foil; but rather delights in being out-gone by all that she vouchsafes to company with. Nor is he much better that loved *Alcibiades*, upon pretence to make him better; for, even therein, he loved himself best, as the *saile*, that made a barren field fruitful. He loves such a piece, to shew his own skill to make broth of a stooles legge: and to publish his own worth, by having it said of him, that he hath made *Alcibiades* vertuous. He is now vertuous, but, of his making.

Differ.

On the contrary, the true Christians friendship is chiefly seen in making his friend more like unto God.

He would have his friend in some degree good before he give him the right hand of fellowship, but, this sufficeth not; he will study his bettering, and further progresse in knowledge and grace. He is of *Pauls* minde, towards all, *this we wish, even your perfection* (p); especially to his friend, whom he wisheth to prosper even as his soul prospereth (q). He loveth his friend, as *Christ* loveth his Church, which be

p 2 Cor. 13.9.

q 3 John 9

he purgeth more and more to make her yet more beautiful, that he may present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish (r). He travellet with his friend, as Paul with the Galatians (s), that Christ may be yet more perfectly formed in him. He neither takes liberty to himself, nor willingly suffereth his friend to do amisse. He would grow in goodnesse, and would have his friend grow with him, and is content his friend should partake in worth, as well as in worship.

Thus, this hypocrite is as Saul, who loved Doeg an Edomite, because he served his turne better in slaying eighty five of the Lords Priests at once, then his own servants who refused that butchery (t); the true Christian is as Mordecai, that sought the wealth of his people (u); to make them good, as well as to procure good unto them: the one is as the Priests that made use of Judas for their own bloody purpose; but never take care of his healing when wounded in conscience for it, bidding him to look to that himself (w). The other is as David, taking care of Abiathar, who escaped the hand of Doeg that slew the Priests upon Davids occasion; bidding him to abide with him, and assuring him of safety (x).

This hypocrite loveth so, as if he meant to hate.

He that never had good ground whereon to fix his love, will easily, without ground, remove it. He is very hot for a while, and the hotter and larger his affection, on the sudden, the sooner it is apt to coole and dwindle into nothing. He loves to extremity, while pleased; but hates more furiously, if crossed in his humour. He is a man made up of humour, not of judgement. And humour is like tinder; as soon on fire, as touched. He takes not a friend for better, for worse; but to please his fancy; therefore he will forbear him in nothing wherein his friend dasheth against his darling. He may with lesse danger break an arme or a leg, then touch an humour. Discontent him therein, and he shall pursue his friend as fiercely as he that, upon the least occasion, vexeth his neighbour to his undoing, with suits of Law: and be as eager as the harlot to have the living child divided, on purpose to grieve the adverse party (y).

If a spirit of envy possesse him, his friends thriving is enough to make a quarrel, which shall be pursued with so much heat, that he will account it a good issue of the contest, if by losing one of his own eyes, he may put out both eyes of the other. And yet, forsooth, this hypocrite must not be charged with being out of charity, or as having any want thereof. Wisely therefore doth Solomon banish all such furious fooles from the Court of friendship (z). The like may be said of the suspicious and jealous man, that ever carries his hell about him, and never goes without bellows to blow up the fire, lest it should go out too soon. For, as fury, so fancy and frenzy, is a foe to friendship.

On the contrary, the Christians friendship is patient.

His friendship is from charity, not from fancy; and charity suffereth long, and is kinde, envieth not, vaunteth not her self (or, is not rash) is not puffed up, doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things (a). If his friend be injurious, he suffereth it; if froward, he is kinde; if fallen, he vaunteth not himself over him, nor is rash in censuring; if farre behinde him in parts, he is not puffed up; if provoking him to passion, he doth not behave himself unseemly; if a self-seeker, he seeketh not his own; if he vex him daily, he is not easily provoked; if he carrie himself so doubtfully that he knows not what to make of him, he thinketh no evil; if he load him with injuries, he beareth all things; if he promise amendment, he beleeveth all things; if yet he reform not according to promise, he hopeth all things; and, if in all things he be crosse and thwarting, the Christian endureth all things.

He knoweth that never were friends so well sorted and suited, but that there would be something unsuited, making each burdensome to the other, and requiring not only patience, but wisdom to bear one anothers burdens if ever they mean to fulfil the Law of Christ (b). They must provide shoulders to bear, as well as hands to assist, and bear what cannot be avoided, if they will do as they would be done unto.

Y y

They

They cast this before hand, and expect it, although they do what they can to prevent it. This, people who are wise, prepare for, and buckle to, even in the nearest and dearest bond of love, marriage it self; yea, even in *marriage in the Lord*; they shall have trouble in the flesh. And therefore however it be a mans wisdom so to love a friend, as one that possibly may prove an enemy, yet it is his care to do whatever he may to prevent it on both sides.

He entrencheth into friendship with the denial of himself, and of his friend too if he deviate and fall off from piety and honesty. And he so carrieth himself in friendship, that if his friend prove an enemy, he may have no such advantage against him as to lie at his mercy, as knowing there is no hatred like friendship turn'd into enmity. Therefore he takes out that lesson, *Trust ye not in a friend, put ye not confidence in a guide, keep the door of thy mouth from her that lieth in thy bosom (c)*. Somethings are not to be told to friends by him that is a friend to himself. He accounts it a folly to commit himself to the power and danger of another, where he may avoid it. Christ himself would not do it (d), because he knew the danger. A Christian therefore should shun it the more, because Christ himself, who was ignorant of nothing, shunned it so much. For hereby whether he be compelled to hate where now he loveth, or be forsaken of his friend whom he desireth still to love, he is still on sure ground, not to forfeit himself to the hatred of an enemy.

Thus, this hypocrite is like some sworne brothers that engage to live and die together, yet in the turning of an hand, or for the wagging of a feather turne mortal enemies; the true Christian is to his friend what *Paul* (upon better grounds) was to the *Corinthians*, who were in his heart to live and die with them, and so continued (e): the one is as *Laban* quarrelling with *Jacob* more for carrying away his idols, then his daughters (f); the other, as *Jehoshaphat* pacifying *Ahab* in his hatred of *Micajah* (g); the one, even in loving layeth a foundation of hatred by his own self-love and self-will; the other preventeth the breach of friendship by arming himself with denial of both his self and his will.

Charact. 31. This hypocrite is a palate friend.

He is *amicus à voluptatibus*, a friend meerly upon the account of pleasures, please his palate, or other lust, and you have him body and soul. And if you be a man for pleasures, he is yours for ever. He will fit you to an haire. *Jonadab* never fitted *Amnon* better, then he will fit you. He will be *ad omnia quare*; say what you will have, and he will be your Pandor. He is for pleasure, if you love that; for profit, if you be covetous; for raising you (so far as he can) if you be ambitious. He will be to you as pleasing as the harlot, *whose lips drop as an honey comb (h)*. He is willing to sow pleasure, that he may reap profit. But when his profit endeth, your pleasure may toll the bell.

He looks only to that way that may soonest catch you, not what may do you most good. His gratifications are like the drunkards wine that looketh pleasantly in the glasse, and goeth down merrily, but at last it biteth like a Serpent, and stingeth like an Adder (i); you shall pay dear for his friendship, and for your own pleasures of his procuring. He will not serve you for nought. His kisses are pleasant; but, deceitful. He pretends friendship, but never more your enemy, then when he is most for your pleasure.

Differ. Contrarily, *The Christians friendship is rather wholesome then toothsome.*

True friendship is a mixed thing, not of sincerity and deceit, but of sweetness and sharpness. It is a kinde of *γλυκύπικρον*, a bitter-sweet. It hath not only sweetmeats, but pills; corosives as well as healing playsters. It can wound as well as heal, yea, it must wound, that it may heal, *The blowness of the wound cleanseth away evil (k)*. He must sometimes beat his friend, as *Paul* did his own body; (l) *black and blew by reproach*, and cause his stripes to search the very bottome of the belly; to rub it over and over as hard as it can, as men do a vessel that is deeply eaten with rust to get it off. The Christian desires not to be harsh, yet will be faithful. If

seca-

feculent matter that nourisheth vice, cleave to his friend, he will straine a point of kindnesse, to purge it out although with more rough then pleasing Physick.

Thus, this hypocrites friendship is like *the kisses of an enemy, which are deceitful* (m); the friendship of a Christian is like *the wounds of a friend, which are faithful*; *m* Prov. 27. 6 the one is a baud, the other, a Physician.

This hypocrite is a friend more for profit then for friendship.

Charaff. 32.

True friendship consisteth not so much in praising or hugging, as in bettering a friend. But he that is himself evil, cares not to have any man better. If he can turne friendship to the account of profit, he will be any mans servant that will serve him in this way, let his profitable friend be as wicked as he will; *mali non gaudent malis, nisi propter utile*. It is profit that links evil men together. *Who will shew us any good* (n)? is the grand enquiry of such men, but they account nothing good, but what fills the purse. Such friends are like cheating gamesters that play no longer then each can hope to get victory over the other in cheating. This hypocrite is such a gamester, a friend to any man by whom he may get: to none, by whom he is likely to lose.

n Psalms 4. 6

The very forme of his friend is a contract for gain. Help me, and I will help thee; serve my turne and I will serve thine, is the great Covenant between them. If he can convert the dead mans Apothegme (*hodie mihi cras tibi*, what to day is to me, to morrow shall be to thee,) to his own profit while he lives, he embraceth a friend with all his heart; only he is careful to ride the fore-horse, his turne is to be first served, *to day, to me*. And, in this account he is *your servant for ever*; measuring for ever, by profit, not by yeares.

In cases of judgement and justice, if this hypocrite espy a *Legion of Angels* (good store of gold) coming towards him, he must needs fall down and worship; and if not the cause, but the person; bribery, perjury and all unrighteousnesse get the day, you must not blame him: for he was as busie when your cause was in hearing, as ever Abraham or Lot were in entertaining of a far lesse number of better Angels. Nay, he will play at small game, rather then sit out. If he be a man for gaine, he will respect persons as they respect him; and, for a piece of bread that man will transgresse (o); yea, he shall pollute God himself by any kinde of injustice, for handfuls of barley and pieces of bread (p). This makes him that could be content in regard of his own disposition to do justice, to alter his minde for a corrupting friend, unlesse the other side set him right again by a greater gift. While profit bindeth, he is fast enough: when that faileth, or runs quicker through another pipe, he and his friend fall asunder; but if profit turne to the other side, he is an utter enemy.

o Prov. 28. 27

p Ezek. 13. 19

Contrariwise, the true Christian is a friend more for vertue then for profit, yea, for vertue against profit.

Differ?

He that is himself good (as every man who is a true friend, must be) looks more at goodnesse then profit; at godlinesse more then at gaine. If he can put his friend in a way of profit, he joyceth; but if gaine and goodnesse will not walk together, he leaveth gain to follow goodnesse; and this he preferreth to his friend before gain. He commendeth goodnesse to him as the chief commodity; and gaine but as the sweepings of the market. And while the hypocrite supposeth gain to be godlinesse (r); *r* 1 Tim. 6. 7 he on the contrary, findeth and commendeth godlinesse to be the greatest gain (s). *s* Verse 6. For this he is a friend; and, herein, he will mostly shew himself friendly.

If he see his friend apt to contention, he will endeavour to put out that fire by casting upon it this water, *why do you not suffer your self rather to be defrauded* (t); *t* 1 Cor. 6. 7; than to be quarrelsome? And although this be strange, counsel in contentious days, yet he cannot take himself to be a true friend, if he give not counsel to his friend to be in some things a loser, that he may be a gainer in his peace, and more Christianly disposed in his heart. He never was true friend to his neighbour that endeavour

not to make peace between neighbours, if either will heare him as a Counsellor of peace (u).

Thus, this hypocrite is as *Ahitophel* giving counsel to *Abſalom* to advance his design, by wickednesse in lying with his fathers Concubines in the sight of all *Israel* (w); the true Christian is as the Prophet counselling *Amaziah* to lose his hundred talents given to the Army of *Israel*, because *Lord* was not with *Israel*, so wit, with all the children of *Ephraim* (x); the one counsellor for gaine, accounting all fish that comes to net; the other giveth counsel for profit which may indeed adde to the comfort and happinesse of his friend who otherwise might lose by his gains (y).

This hypocrite concealeth the imperfections of his friend, with intent to discover them.

He is a strict observer of his friend, and the more wickednesse he secretly committeth with the privy of this hypocrite, the better; for now, he must either be his slave to charm him to keep counsel, or be undone. This hypocrite hath him now where he would have him, and as he would have him, to choose. Let him now deny him any thing, or not be still heaping favours upon him, if he dares. His care is to keep himself blamelesse, and not his friend. Therefore he so observes, as if he took no notice, or, so takes notice, as if he meant to be secret, and tender of his friends reputation.

Neverthelesse, he notes them as carefully, captiously and maliciously as any other; although it be yet no time to take notice of them; for a while, he must laugh in his sleeve. If he speak of it, it is in private behinde his back, where he thinks the other shall not heare of it, to make himselfe merry with the infirmities of his friend. But when he hath no more use or need of his friendship, and can gaine by him no longer, then he bolteeth out at once all his friends frailties and his own venome together, insulting over him whom before he seemed to adore. Then it appears what use he made of his familiarity; namely, to lay a ground to contemn him and tyrannise over him, and to lay open his shame to make him odious to others, when he ceaseth to be beneficial to himselfe.

He is first a flatterer, and then a tale-carrier (z). He is perhaps the first tempter of his friend to evil, as *Ahitophel* was of *Abſalom* to that incest with his fathers Concubines, which till advised to it, he perhaps never dreamt of, and he had at that time, other matters of more concernment, then such wanton wickednesse to think upon. Or, if he tempt not to it, yet he flattereth him in it, or at least concealeth his knowledge of it, keeping his friend hood-winkt from a true sight of his own faults whereby he might mend them; but will not long keep them from others who will despise his friend for them. Yea, therefore he refuseth to hold the glasse to thee, that he may when he seeth his time, and when thy wickednesse is riper, hold forth a picture of thy deformities to others; for, a flatterer will surely prove a slanderer.

He that flattereth thee to thy face, will slander thee when thy back is turned. He that will hide thee from thy self, will display thee to others. He that seeth his friends face fowle, and will not tell him of it, sheweth that he meanes it should not be made clean till others have noted it, and made some sport with it; and therefore will not speak of it, lest it should be mended.

He that is such a flatterer is also a wanderer, thrusting into every company to hear and tell news; and to make himself more acceptable, he begins with a story of thee. He goeth about as a tale-bearer, revealing secrets (a), setting friends at variance (b), and then makes sport with their differences: yea, and advantage too, if any thing may be gotten by them. He that doth thus, usually traduceth others first unto thee, especially if he discerneth that thou lovest them not, and lovest to heare tales of others. But, he that makes bold with other mens names unto thee, will deal thee the same measure when he is with others. And he that prostituteth all his other friends to thy scorn, that he may flatter and please thee, will put thee in the same

a Ibid.

b Prov. 16. 28

number and condition, to gratifie another. For he cares for no more but one friend at a time, and that is the party present.

On the contrary, *the Christian friend concealeth what may tend to reproach or prejudice.* Differ.

It is not more incident to the *sale-bearer* to reveal secrets, then it is proper to him that is of a faithful spirit, to conceal the matter (c). He knoweth his own infirmities, ^{c Prov. 11. 13} and how ill he should hear in the world, if others should blazon him, notwithstanding his best care to reforme what he can. Therefore he will not see all, but wink at small faults in his friend, he pryeth not curiously, nor interpreteth captiously, all that he cannot but see. He is content to be ignorant of what he cannot amend in his friend, love maketh him content to be blinde in his friends behalf, so long as his friend be not too much prejudiced by it. He findes that God himself is pleased sometimes to see no iniquity in *Jacob* (d), when others endeavour to ^{d Num. 23. 23} perswade him to see so much as to make him to fall out with *Israel*, even to the cursing of them, to gratifie their enemy. No more will he see evil in his friend, to upbraid him with it, or to expose him to shame. What he seeth, it is to cover and amend it: Not to reproach his friend but to advise and counsell him better.

When he must speak of it, it is to himself, not unto others; so long at least as there is any hope that his friend will hear (e), and hear him so, that he shall not need to call witnesses of the admonition (f). And if there should be need of publishing it, it shall be to *the Church* that may cure him (g), not to scornors that will ^{e Mat. 18. 15} harden him. He holdeth a true glasse to his friend, but draweth a curtaine before his picture. He maketh it one and the same point of friendship lovingly to reprove a friend to his face, that he may be benefited, not reproached; and to praise him behinde his back, that he may be encouraged, not puffed ^{f verse 16} ^{g verse 17} up.

And even when he hath no longer need of his friend; nay, when there is no longer friendship, nor his friend himself no longer living to take offence; yet then he throws not off his friend as cast-rags to the dung-hill, but so doth he honour the memory and Sepulchre of his old friendship, that what was good in his friend; he is careful to publish it for imitation, and is ashamed to discover the nakednesse of him that was once his friend, although perhaps too guilty of too much evil.

Thus, this hypocrite deals by his friends shame, as *Cham* by his fathers nakednesse, to laugh at it, and to make sport with it (h); the true Christian is as *Shem* and *Japhet* taking a garment on their shoulders, and covering it, going backwards that they ^{h Gen. 9. 22} might not see it (i); the one for a while concealeth the errours of his friend, for his own greater advantage, by the others going on in wickednesse; the other conceal- ^{i verse 23} eth it from others, that he may expresse more love to his friend in taking notice of it only to himself, that he may repent and amend; the one discovereth the faults of his friend, to shame him, the other concealeth them so long as he may, that he may cover shame.

This Hypocrite chooseth for friends those whom he can soonest draw to his ^{Charact. 34} ^{live.}

Whom he can best make a booty of, him he courteth, and plies with more shews of friendship then he doth others that may be far beyond him for parts, power, and estate, but not so maleable by his tooles, as he whom he chooseth for his friend. The most ducible and gentle disposition is fittest for his purpose, because most easie to be drawn by his flatteries.

He must not have too much in-sight, fore-sight, judgement, constancy in him, with whom this man joynes in amity, for such a man skareth away both flatterers and them that love to be flattered, unless he be withall so facile, or at least so self-ended, that he may be made a knave at pleasure. This made *Cesar* and *Pompey*, although of contrary factions, unwilling to strike in cordially with *Cato*, who was too wise and too austere to serve the lusts of either; such is the unhappinesse of weak mindes and

variable dispositions (which ever go together) as not to endure down-right plain dealing, until they be so farre deluded as to be destroyed, ere they discern the danger.

Differ.

Contrariwise, the true Christian chooseth (so near as he can) for his friend, the most stayed and judicious.

He may be deceived in his judgement, but his choice shall follow the best judgement he hath upon the strictest enquiry. He would have him stayed, not fickle; judicious, not self-conceited; grave, not austere; because he findeth too much austerity an enemy to society; therefore, to friendship, which without sociableness is a paine, not a pleasure; a vexation, not a commodity. In some cases he will deale with his friend as the nurse in playing with her childe; being, and doing any thing to content him at present; yet, with intent, by degrees to weane him from his childishness.

The Christian therefore layeth two things in the ballance at once, *austerity* in the one scale, and *lightness* or *facility* in the other; but finding both too light, pitcheth upon a mean between them, wherein vertue consisteth. Austerity he findes to be a churle to friendship; and, lightness or unstaydness an enemy to vertue, which of the two, to a good man is most distastful. Therefore his choice runneth upon gravity without austerity; wisdom, without self-conceitedness; constancy, without unsettledness; affability, without lightness; sociableness, without vanity; faithfulness, without hypocrisy. And at length pitcheth upon this above all the rest, *Let him love me lesse, so he love God more*

Thus, this hypocrite is like wormes that grow soonest in sweetest woods; the true Christian is like the choicest flowers that delight to be only in the best manured gardens; the one loves to be fishing where most will bite at his bait; the other, where only such take the hook, as are best worth the taking.

Charact. 35.

This hypocrite soon changeth his old friend for a new.

He likes no man longer than he is for his turne. If a new friend be better for his use, he knows how to be rid of the old. He is for a market, not for keeping any commodity longer, then till he can make most of it. Most men commend houses and garments; so doth he friends, for the newness, and fashion. He is as much ashamed to be seen with his fathers friend, if out of date; as, to be seen in his fathers cloaths. Every new thing pleaseth vaine mindes to whom nothing is welcome, but that which is new come; and if the old substance remaine, yet it must be put into the new fashion. So must his friends, if they will have the continuance of his friendship. He being vaine and various himself, expects that his friends should not be as pillars, while himself is a weather-cock. If the winde turne with him, and force him from his former resolutions and courses, his friend must turne too, or be turned out of doores. If *Hushai's* counsel suit better with *Absaloms* designe, than *Ahitophels*, *Ahitophel* may go hang himself when he pleaseth: Now, *Hushai* is the better friend. If *Hushai's* counsel do not take effect, he and *Ahitophel* may hang together. *Absalom* must betake him to new counsels, to new friends.

Differ.

On the contrary, the true Christian maketh most of old friends.

He makes reckoning of all friends, but setteth highest price on the oldest. He knoweth whose counsel that is; *Thine own friend, and thy fathers friend forsake not* (k). He chooseth friends, as men choose wine, by age and continuance (l). If he be forced to cast off an old friend, it is because his friend hath first cast off friendship, as *David* cast off a *Ahitophel*, either willingly, when he proved unworthy, and turned rebel; or, unwillingly, because the other would be held on no longer. No man can hold that which will not stay. But, whether willingly, or unwillingly, he doth it not out of lightness of disposition.

Friendship is not a Covenant for a time, but a league for ever, between those that are good. He therefore parteth with his friend as with his blood, which he never lets out but in extreame necessity. And his friend is rather rent, then ripped from him. Their parting is rather a violence offered by the other, then a surcease

k Prov. 27. 10

l Luke 5. 39

of affection in him. He mourns after him, when he hath lost him, as a man mourneth for his sonne that is dead; and is more afraid, then desirous of a new friend in room of the old, lest the new prove worse then the old. He likes nothing new, but the *new creature*, and that is most welcome in an old friend of whom he hath most experience.

Thus, this hypocrites friendship is as the sowing of two peeces of cloth together, which, if the thread of profit, or other interest faileth, the peeces fall asunder of themselves: but the true Christian is as cloth torne asunder, when he is deprived of his friend against his will: the one is fickle, and therefore affects variety; the other is stable, and therefore desires perpetuity: the one is for a new friend, being yet to begin friendship; the other is settled in that course already, and therefore loves the old.

CHAP. XXVI.

The Repenting Hypocrite,

Is he that repenteth, but not with repentance unto life.

Defin.
a Act. 11. 18



Sinne is sometimes sick in him, but never dieth. He is alwayes (by his own telling) repenting, but never amendeth. He rather intendeth, than doth the work; as the foole that alwayes be- ginneth to live, but never lives the life of reason. He sometimes tameth sinne, and makes it come to hand, when, and as he pleaseth: but never dispatcheth it out-right. The devil is more afraid then hurt by his sicknesse. Some concussion or shaking there may be in the heart of this counterfeit, but he soon pitcheth againe in the same, or in a greater sinne; and that, in a deeper degree. He is as a tree shaken with the winde, that falleth not, but roots it self the deeper. A vessel of wine is trou- bled by being removed, yet the lees continuing, it retaineth its former savour. So is it with this hypocrite: He is as *Moab, settled on his lees, and not emptied from vessel to vessel*, — therefore his taste remaineth in him, and his scent is not changed (b). Yea, b Jer. 48. 11 he feedeth himself in sinne when he seems to disgorge it, and feedeth his sin by his very repentance. He is moved, but not removed; sick of sinne, but not dying unto sin, and therefore cannot live unto God. He repenteth as *Pharash, Judas, Ahab*, and divers others have done, that ended their repentance in hell.

On the contrary, the true Christian repenteth unto salvation not to be repented of (c). Differ. c 2 Cor 7. 10

Sin, in him, is sick unto death. He hath the spirit of repentance, that will by de- grees eat out the life of the flesh, it will cast out the bond-woman and her son, never to returne. He hath a spirit in him that will never make a League with the *Ganaanites* or *Philistines*, although he cannot wholly root them out, he will do his best to drive them out, as knowing that those which remaine will be pricks in his eyes, and thornes in his sides to vex him (d). He will vex these *Midianites*, and smite them with their wiles (e). He hath a spirit lusting against the flesh, as well as flesh lusting against that spirit (f). Numb. 33. 55 e Num. 25. 17. Gal. 5. 17

There are two words in the Scripture used to signifie repentance; *metanoia*, im- porting sorrow for some fault committed; and *metanoia*, after-wit, making a man to grow wiser. These, if joyned, cause repentance, and do good: but if severed they be like *Castor* and *Pollux* divided, ominous and fatal. For *metanoia*, post factum ablere, to grieve after the fact committed, if alone, is no more then *Judas* did, it may

may make a man sadder, but not better; and *μετάνοια*, *post factum sapere*, after the fault to grow wiser, and to learne wisdom by his error; this, separated from the former, takes too large a stride, and goes not to Christ by weeping crosse, whereby a Christian is made sorry after a *godly manner* (g), which is a necessary ingredient in that repentance which is *unto salvation* (h). The first taketh away security, and implyeth perturbation; therefore is so necessary to repentance, that it is sometimes put for repentance (i), being indeed a preparative rather then a part, or performance of it. The other takes away error, and sets a man in his right course or minde, as the Prodigal is said to *return to himself* (k): *mentem suam quasi ab insania recipit*, he recovered back his minde from his former madnesse, saith *Lactantius*.

Μετάνοια, or *after-mit*, goeth further than *μετάνηλα*, or *after-grief*. As, of beasts falling into the snares of the hunter, all are grieved, some are killed, and others escape and grow wiser: so standeth the difference between the wicked and the godly; the hypocrite and the true Christian, in repenting. All see their danger, but only the children of God escape it. To these belongeth not only *μετάνηλα*, *after-grief*, but also *μετάνοια ἀμεταμέλητος*, a repentance for which a man shall never have cause to be troubled (l). All sinners, early or late, shall *μετάνηλον* undergo grief good store; yea, all hypocrites shall wish they had never been born, for they shall mourn in their latter end, when they perceive the wages of sinne to be death. But they shall never *μετανοήσιν*, grow wiser unto life, this is proper only to the Elect.

12 Cor. 7. 10

Thus, this hypocrite is like a man that is sick at sea by the tossing of the ship and rolling of the waves; the true Christian is heart-sick of sinne, and never recovereth till he be quite dead unto sin: the one is like a man alwayes on horse-back, but never riding; alwayes making shewes of repentance, but never repenting; the other is as the Sun in the firmament, alwayes moving till he hath run his race, alwayes repenting till he come to heaven.

The Characters of this hypocrite are many: some that respect the *parts* of repentance, some the *grounds*, some the *object*, some the *extent* and *measure*, some the *time*, and some the *end*.

I. Touching the Parts.
Charact. 1.

This Hypocrite makes a false enumeration of the Parts of Repentance.

He that builds upon a false foundation, must needs erre throughout, and lose all his cost: So doth this hypocrite, if leavened with that doctrine which makes repentance to consist only in *contrition*, *confession*, and *satisfaction*; by *contrition*, understanding the humbling of the heart, in roome whereof *attrition*, whereby the heart for the time being is cast down with the fear of hell and damnation, is thought to be enough. By *Confession*, he understandeth a particular enumeration of all sinnes in the eares of a Priest: By *satisfaction*, a valuable recompence made to the justice of God for the offence of sinne. But in all this there is a double hypocrisie and delusion.

One, in requiring no more in saving repentance then what may and hath been done by a reprobate. *Judas* shewed all these: *Contrition* or attrition at least, being so much affected and dejected for betraying innocent blood, that he could not but confesse his offence to those very Priests that had corrupted him to do it; and made *satisfaction* too, for he brought the whole money back unto them, and threw it at their feet, when they refused otherwise to receive it.

The other error or hypocrisie is, in mistaking the very things which he confesseth to be requisite unto Repentance. For, his *contrition* is only legal, without faith apprehending mercy and pardon. His *confession* required is only unto man, which of necessity is no where enjoined to be made to man (especially if the sin be secret, as for the most part; this hypocrites are) but unto God, where his name and Gospel are not openly violated and blasphemed. And, his *satisfaction* must be supposed to be made unto God, which is impossible; whereas the satisfaction that God requires us

to make in person, is only to man whom we have wronged. In this last lies the greatest part of Popish repentance, in which, if satisfaction be made, by giving some large gobbet to some *Convent or Religious House*, (as they stile their *Cages of unclean birds*) or to the Church, (which they call satisfaction made to God) this is enough to expiate the sins of the penitentiary, even in the Court of Gods Justice; although the parties wronged and oppressed by him (whereby he is enabled to give this great gift) be not at all satisfied or considered. Yea, this *satisfaction*, if made by a Son, a Grandchilde, Nephew, any body, in behalf of any sinner deceased, is held enough to redeem his soule out of Purgatory, who hath layen there long, and died without such repentance, having wherewithal so to satisfie.

On the contrary, *the true penitent compriseth in his repentance whatever belongs to a thorough change of heart and life from evil to good.*

Differ.

He looketh upon sin as a forsaking of the Creator for the service of the creature, yea, of base lusts as bad as the devil; therefore his repentance consisteth of an aversion from evil, and conversion to God. He putteth off the old man by mortification, and putteth on the new man by vivification; in which he findeth faith in the first place to be most requisite, as the fountain of true Evangelical repentance, because he well understandeth, that *by faith God himself purifieth the heart*. And as for *Contrition, Confession, and Satisfaction*; although in the Romish sense, (wherein they are made a meer trade to get money) he cannot allow them; yet, in a true sense he admitteth them not as proper parts; yet sometimes as *Symptomes*, sometimes as *Instruments*, sometimes as *Concomitants*, sometimes as *Effects* of the grace of Repentance in Gods children.

There is a *Contrition* which he acknowledgeth to be the temper of a truly penitent heart, calcined by the fire of the Word (*m*), broken to shivers, and beaten to powder by the Pestle of the Law (*n*), and mixed with the waters of *Shiloah* that go *softly* (*o*), to wit, the sweet streams of the Gospel, now, no longer an heart of stone, or of bone, but an heart of flesh (*p*), trembling at Gods Word (*q*), and as it were of dough, fit to be moulded (*r*); and to receive the sacred stamp of Gods Image, in holiness. This while he acknowledgeth, he doth not allow every kinde of *contrition* to be a kinde of penitential *Contrition*.

Confession unto God he acknowledgeth to be a duty to God (*s*), as against whom alone every sin, as sin, is committed. He yeeldeth that man may be injured and offended by the circumstances and consequents of sin; but the sin it self, as a breach of the Law is an offence against the Law-giver (*t*). Therefore he subscribeth to that truth, that *whosoever hideth his sin from God shall not prosper* (*u*). He desireth therefore not to run into *Adams* fault; but, with *Job*, appeals; *If I have hid my sin as Adam* (*v*) &c. As for men, he granteth and maketh confession also unto them, when the offence being publick, or publickly known (*x*), the Church, offended thereby, may be satisfied by the self-shaming acknowledgement of Confession, especially when the Church her self enjoyneth it (*y*). Yea, and in case of private wrong, not otherwise to be righted, as in the case of defamation, he maketh confession unto man. And, in the weaknesse of a labouring conscience, which requireth the assistance of an able and faithful Minister, or Brother, he ingenuously confesseth, perhaps a secret sin (*z*), that where he hath fallen, the other may raise him up again, and restore him with the spirit of meeknesse (*a*). But where by the strength of grace recovered, he is able to make his peace with God, without such particular confession, which might redound more to the dishonour of the Gospel, and to the dissatisfaction of the party wronged, then satisfaction (as in the case of any secret sin, truly repented of) and prove dangerous to the party confessing and repenting; there the Minister may safely and warrantably pronounce Absolution, where he seeth the true tokens of repentance, without the particular knowledge of every sin committed.

As for *Satisfaction*, wherein he hath offended God, he casteth himself upon the satisfaction made by Christ: but, wherein he hath offended man, he acknowledgeth

it to be his duty, and makes it his endeavour to give satisfaction. If he hath falsely accused any man, and thereby pilled him, he maketh restitution (b). If he hath weakened or scandalized the Church, he endeavoureth satisfaction by his earnest prayer, that she may be healed by his exemplary repentance, of that wound she received by his fall (c). If he hath been a persecutor of the Gospel, he maketh satisfaction by *preaching that faith which once he destroyed* (d). If he hath drawn any into error and idolatry, he endeavours satisfaction to the Church, by using his authority to reduce those whom he led astray, and to countenance and maintain the truth and true Worship of God (e). Thus he maketh a publick Profession of repentance in the open view of the Church, as to any scandal given, (not expecting Indulgences or Discharges from those satisfactions) as in the purest times of the Primitive Church was enjoined, but not as a payment to Gods Justice, which he cannot hope to accomplish, but must leave only to him alone, *who hath borne our sins, in his own body on the tree* (f), and *bath borne our griefs* also (g).

He is too humble to imagine that either of himself, or by any obligation laid upon God by the good use of his own free-will, God is bound to enable nature without grace, to dispose it self unto grace; for he freely acknowledgeth, not only Evangelical repentance; but, all motions towards it to be only of God. As for *Attrition*, the fruit of legal terrours; and the spirit of bondage, in a natural conscience, he looks upon it in it self, as a step downwards towards Hell, as in the example of *Judas*, rather then upwards, towards Heaven: unlesse where God himself makes the way of Hell the roade to Heaven. He prayeth for the grace of repentance (h), but looks not upon it as a *Well* rising up of it self in his ground, that he should say unto it, *Spring up O Well* (i). It is *showers* or *sunne*, a *Jove delapsus*, a grace that comes from Heaven; not as a supposed *Image from Jupiter* (k), but as a shower of grace poured out upon the Church from God (l), as the *Father of light* (m), and life. His heart is not, as *Egypt*, watered with the foot of man; but, as *Canaan*, with the dew of Heaven.

Thus, this hypocrite is as *Janus*, feigned by man, to look as far backward and forward as he needeth, but doth neither. He is as *Nero*, who shut up the doors of the Temple of *Janus*, *tantum nullo residuo bello**, as if no reliques of warre remained behinde, when yet the Empire was at Civil warre within it selfe, and he still at warre with God: The true Christian is as *Noah*, the true *Janus*, looking both to the *old world*, as taking leave of it for ever; and, to the *New*, as resolving to stick only to that. For so repentance looketh *back* to the former life which hath been evil, and is therefore called *repentance from dead Works* (n); and, *forwards* unto God and new obedience, and is therefore stiled *repentance toward God* (o). In the hypocrites penance, his *contrition* hath respect to Hell and the Devil; his *confession* to man; and his *satisfaction* to God. But in the true Christians repentance, his *Contrition* proceedeth to the mortification of his sin; his *Confession* is made unto God; and his *Satisfaction* to man; and so he truly repenteth.

Charact. 2.
Sight of sin.

This hypocrite is loth to see too much evil in himself.

In *turning away from sin*, a true Penitent first makes discovery of his sin, and then *discomfits* it. To the first, belongs a *sight*, and *hatred* of sin, then *sorrow*, and lastly, *shame* for sin. This hypocrite failes in them all, as by the several Characters following will appear, both in the *discovery* of sin, as well as in the *discomfiture* of it.

Touching the *sight of sin*. He rather chooseth to see sin in others, then in himself; or, to content himself with generals, and to acknowledge that *we are all sinners*; and likes better to repent in grosse, then to go to it by retail. To view his special sins would be too troublesom, and make him too much out of love with himself, which of all things the hypocrite can least endure. He is content to look what good wares he hath in his shop; and there, with the Pharisee (p), he will be as particular as he can, even unto false boasting; he will tell a faire tale for himself, how just, chaste, devout, conscientious in *living*, &c. he is. But he is loth to look in his Shop-book to take notice of the debts he oweth. And so concludeth,

b Luke 19.8

c Psal. 51. 18

d Gal. 1. 23

e 2 Chro. 33.
16

f 1 Pet. 2. 24

g Isa. 53. 4

h Lam. 5. 21

i Num. 21. 17

k Acts 19. 35

l Zech. 12. 10

m Jam. 1. 17

* Sueton. in
Neron. c. 13.

n Heb. 6. 1

o Acts 20. 21

p Luke 18.

cludeth, with him in the Comedy, *Dives sum, si non reddo quæ debeo*, I am a rich man, if I can shift off paying my debts; The hypocrite confesseth, *I am in debt, somewhat behinde hand; and who is not?* But he meanes to take day, and hopes to get it: he is still for *modo, modo*, anon, anon, until his delays exceed *omnem modum*, all reason and conscience. Bern.

Therefore he hateth both Minister and Ministry, that is too busie in turning over his debt-book, or calling too hastily to make satisfaction; he cannot endure him that is daily bringing in new bills, and calling for payment. He is as a man that hath an ill face, that would not be known. He is content to look upon his shadow, but loth to view himself in a clear and true glasse. He likes not that you should draw his picture, but he is content to give you one of his own drawing. He commends that preaching that makes all men look of the same hue and fashion, although perhaps it be displeasing and uncomfortable enough: that speaketh against sin in the general, and against the devil in particular, but not against pride, covetousnesse, drunkennesse, uncleannesse, if he be guilty: nor putting his finger in his sore, and teaching him to repent of his wickednesse in particular, telling him, *thou art the man* (9).

If he must needs look into his own sins, it is but a confused sight he takes of them; he will not pore too much or too long on such an displeasing object, in relation to repenting of them. It may fall out that he may be troubled in conscience, and possessed with some melancholy fit or fright, which may force him to a dull and sudden glance of his eye upon his sin, seeing his sins, as the man that *saw men like trees* (10). Or, he may be troubled with some sins which are indeed no sins, neglecting true and proper sins; making great shew of looking earnestly and sadly upon sin where there is no cause, and over-looking that which is true cause of trouble; as he that vieweth himself in a troubled water, may conceive he hath a wry mouth, at which he is troubled; but never looks at the spots in his face, for which he hath more cause of trouble; he hardly espieth a scarre, a true blemish or wrinkle, of which his face is full. He loves not to be too plainly dealt with, orto have his sins made too plain and palpable. He will take a cursory view of his sins, and accordingly performeth a cursory repentance, whereupon he demandeth a pardon of course; being contented with any comfort, although not applied to the purpose. 2 Sam. 12. 7

On the contrary, *The true Christian desireth to have a full sight of his own deformities, distinctly; especially of that sinne wherein he hath most offended.* Differ.

The better any mans estate is, the more he desires to know the most of his debts, and the worst of his case, that he may accordingly apply himself to get out of it. And the better any Christian is, the more he desires to know the worst of himself. *He knoweth his transgression, and his sin is ever before him* (11). And if he doth not know them fully, he crieth out unto God, *How many are mine iniquities and sins, make me to know My transgression, and My sin* (12). *He looketh also into the pure mirror of the perfect Law of Liberty*, that will be sure to shew him all his spots. Psal. 31. 3
He loveth to make a strict account, and to see how much he is worse then naught, that he may the better understand how much he is beholding to his Surety, by whose gracious interposition, and meritorious passion, he is sure not to suffer, nor God to be a loser by him. He desireth to see, and know himself, not only as other men do, but as the Angels; yea, as God Himself beholds him; that, wherein he cannot approve his wayes, he may by repentance humble himself unto God. Job 13. 23

He is far from the bankrupts humour, that cannot endure to look narrowly and particularly into his estate; but, rather goes beyond all others in casting up of his debts, as knowing he hath one Creditor that will not be fob'd, by concealing or denying the debt. He not only particularly enumerates his sins, but singles out his special sin from the rest, and pursueth that most eagerly beyond all the rest. *I have done this evil in thy sight* (13). And at length he comes to the very core, *De-* Psal. 51. 4
liver

w Ver. 14. *liver me from blood-guiltinesse, O God (w).* His repentance pointeth at the very boyle and foreft part of the fpecial fin; not omitting others, but infifting chiefly on this? as thofe Israelites, making confeffion to *Samuel* of their folly in defiring of *Saul*, *we have added unto all our fins, this evil, to ask us a King (x).*

x 1 Sam. 12. 19 Thus this hypocrite in refpect of his beloved fin, is as loth to be known of it, as *Cain* was to confeffe what was become of his brother (*y*); the true Chriftian is as willing to lay open his bofome-fin, as *Shechaniah* in behalf of thofe Jewes who confeffed their fpecial wickedneffe, *We have trespassed against our God, and have taken strange Wives (z).* The one favoureth all fins the more, that he may not come too near to this; the other loves them the worfe, from the true fight he hath of his fpecial finne. He knowes the Lion by his paw, and the mitchief of finne, by the wounds that even that finne which he favoureth moft, hath given him.

CharaEt. 3. *This hypocrite hateth fin, not at fin; some fins, but not all; fins, in other men, not in himfelf.*

Hatred of fin. He hateth fin, not out of goodneffe, but rather out of indifpofition to fome particulars. Some fins are fo difagreeable to his nature and temper, as ftrong drink is to fome complexions, that he cares not much for any fin that the world cries out upon; as he that hates the Mafter of a family, can brook none that dwell in it. He hateth fin, as fome of a cold complexion, or from fome natural infirmity and imperfection; or, out of fcorne, not grace, hate uncleannesfe of body; and none fo eager as they againft thofe who through frailty fall in that kind; yea, they are tranfported againft things lawful; as, againft marriage, or at leaft againft fecond marriage, although allowed by God and by his Virgin-Apofle (*a*) So, he hateth prodigality, himfelf being moft gripple and tenacious. Or, he hateth covetoufneffe, himfelf being moft prodigal and riotous. Or, he hateth Popery, and the corruptions of that Church, being himfelf fickle, that cannot long hold communion with any Church. Or, of all things he hateth indifcreet zeal, becaufe himfelf is very cold and frozen in the dregs of his fin. In a word, 'tis an eafie matter to hate that fin fe curely, which he either feeles not in himfelf, or feareth not an aptneffe or ftrength to fall into.

He therefore hateth fome fins, but not all: he hateth what he likes not, or cannot commit: but not other fins which fuit better with him, and for which he hath opportunity. In a general way, he may hate fin, as it is an enemy to Civil Society, but not upon a fpiritual account, as contrary to God; as a moral Heathen, not as a Citizen in Heaven. He hates fin in the general, not in particular, at leaft not in that particular which he fhould. He hovereth, as the Swallow that makes many offers, but never lighteth. And fo, while he hates not all, even the whole body of fin, he hates none at all: yea, he hateth none, becaufe he hateth not fome, fpecially; and, all the reft, the worfe for that.

He hateth fin in other men rather than in himfelf. He hateth them the more in others, becaufe he favoureth no man but himfelf. In his enemy he hateth them moft, becaufe under colour of zeal againft fin, he may revenge his own quarrel to the utmoft. There is an humane, and partial hatred even of fin, yea, diabolical alfo: when men are willing to rake into other mens dunghils, as glad to fee fin, that they may hate the finner, not the fin: difgrace the perfon, not mourn for the wickedneffe, and glad to fee evil in thofe whom they would have a pretence to abhorre.

Differ. On the contrary, *the true Penitentiary hateth all fin, as fin; but moft, in himfelf; not in general only, but in particular.*

He abhorreth all fin as oppofite to Gods Nature, as well as a tranfgreffion of his Law; for Gods fake, more than his own. And to give a certain teftimony of the truth of his repentance, he abhorreth that fin moft, which without grace, is moft agreeable to his conftitution and temper, and to which he hath moft opportunity. His love to God makes him to look upon all finnes, as the greateft enemies to his honour and fervice; and, hating himfelf for fin, he feeth fuch fins as being the firft-borne

borne, and as it were the darlings of his corruption. Therefore he is more milde to others in those sins whereto he is not tempted himself, looking on them as more capable of excuse, because they have more temptation; and, in those whereto he is, or may be tempted, he deals the more tenderly with others, as being privy to his own frailty. In every sinne he is least favourable to himself.

He hath an hard heart of his own to tug withal, and that he feeleth to his grief, more then he can the hearts of other men. He therefore spares least, where he hath most toyle: and hates most, where he feels most enmity and warre waged against him. How far other men suffer by a secret enemie he knoweth not. He therefore is careful not to judge too hardly of them, but rather pitieth and prayeth for them the more, by how much he findeth the smart and misery of such enemies in his own bosome. His own sufferings make him the fitter to pity sufferers. He will not take upon him Gods office in searching the heart, unlesse in his own case, where God hath made him his deputy. Above all, he is least inquisitive after the faults of his enemie, that he may not be thought desirous to see their nakednesse where corruption most endangereth him to be transported, and grace adviseth him to be moderate. He wisheth none so ill as to see them offend God, in hope to draw vengeance thereby upon their own heads; but mourneth for the sins of those that hate both God and him. Gods enemies he *hateth* (b); his own he favoureth, so far as it may stand with fidelity to God, lest he should seem to turne justice into private revenge; and, to feed malice under pretence of zeal.

Nor is his hatred only a general rising against sin in the lump, and in grosse: but he directeth it against all, by falling upon particulars, that his hatred may proceed from one sin to another, till he hath made it good against all sin. And when he hath gonethrough all his actual sins, he pursueth his enemies even into the most inmost parts of his soul; and hates original concupiscence the more and worse, because the mother and fountain of so many cursed brats within him (c). And he hates actual sin the more, because the bale off-spring of such an heilth parent: And so he makes his hatred of sin, as God makes his pardon of sin; First, general, pardoning all sins; then particular, forgiving the special sin, and applying it to every particular, even to the least, as well as to the greatest; leaving no sin out in Gods pardon, or in mans hatred, which proceedeth so far as to *hate even the garment spotted by the flesh* (d).

Thus, this hypocrite hateth sin, as *Judah* hated whoredom in *Tamar* his daughter-in-law, commanding her to be burnt; but, understanding that himself was the person by whom she was with childe, he soon altered the sentence (e); the true Christian is as *David* (knowing his own guilt) that desires *Gods hand may be against him and his fathers house* (f) rather then against those who suffered for his offence: the one is as the *Presidents and Princes of Darius* against *Daniel*, hunting after any occasion to accuse and destroy him, but never minded their own offence, in neglect of duty to God; he useth all means to impeach another, that he himself may vent his malice against him, rather then to punish him for any wilful neglect: the other is as the *Revengeurs of Gods children in Babylon*, taking their *Babylonish brats*, and *dash[ing] their braines against the stones* (g), not sparing or pitying the least of them all.

This hypocrite maketh a shew of sorrow; a soure face, without a sad heart; a sleight, Charact. 4. but no deep sorrow for sin.

He is as a childe that counterfeits a cry, but laughs when he seeth you startled at it: He can disfigure or rough-cast his face at a fast, deluding the world with signes and shewes of sorrow, instead of real grieving. He can be as loud as *E-san*, and make as much ado with his voice and teares, and all to no purpose (h). He can put on *thabs sackcloth* (i), the Jewes ashes, and hang down his head as the *bulrush* (k). He is for a Ceremony or Procession of sorrow (after the popish fashion) without any substance. He can sooner draw blood from his shoulders, then sorrow from his heart; he sheddeth tears by artifice, to delude the simple, but sheweth no real sorrow acceptable to God. He sorroweth by rule, not at heart. If

he can delude the world with a vain shew of sorrow, he desireth no more. Reputation with men, not acceptance with God, is his main designe; yea, if he can thrive better in a contentious way, and give a more thorow blow to his enemy, by holding a fast, he will *fast for strife and debate, and to smite with the fist of wickedness* (1); And thinks he never spends a day better, then when he thrives most in a way of wickednesse, after a solemn devotion. He is as devoutly sorrowful as Pope Boniface the eighth (being himself a Guelfe) was upon an *Asb-wednesday* Fast, who for all his devotions, forgot not his own faction, but took occasion to put an affront upon the Arch-bishop of Genoa, (of the contrary faction, a *Gibelline*) in stead of strawing ashes on his head, he threw them into his eyes; and instead of those words, *Remember, O man, that thou art dust, and to dust thou shalt return*, inverted the words, and said, *Memento, O homo, quia Gibellinus es, & cum Gibellinis in cinerem reverteris*, *Remember, O man, that because thou art a Gibelline, thou shalt return to dust with the Gibellines*: and so deprived him of his Arch-bishoprick. And when he howles loudest upon his bed, he is not heart-sick: at most, his stomach doth but wamble a little: a pang, or qualme comes over his heart: a sigh and away; as David at the newes of *Uriah's* death (m) betrayed by himself, when slain by the sword of the children of Ammon (n). If it come within view of his heart upon some other account, it shall never lodge there, but rather be kept out, as Adam out of Paradise (o), by the flaming sword of lust. He can, if need be, cut and lance himself, as a Priest of Baal, and yet not truly mourn for his sin.

1 Isa. 58.4
* Platin. in
Bon. 8.
m 2 Sam. 11.25
n Chap. 11.9
o Gen. 3.24

Contrarily, the true Christians sorrow for sin, is deeply drawn out of the Well of an humbled heart.

He brings not out a tear, but he dives to the bottom of his heart for it. His sorrow ascends from his heart to the eye, and from his eye returns to his heart, as the water of a fountain from the top of the pipes falls back into the same place whence it sprang up. His sorrow not only riseth thence, but settles there. He cares not for witnesses of his teares, unlesse where there be witnesses too many of his offence. *Ille dolet verè qui sine teste dolet*. Sorrow the more sincere, the more secret. He had rather, with Peter, go out from the company, and weep in private, then personate a Mourner in their Congregation. Where the spirit of supplication and mourning is bestowed, not only each family, but each person mourneth apart, not so much as their wives in company with them. He seeth him that is invisible, and knoweth that the invisible God seeth him and putteth all his tears into his bottle (p), which to him is enough.

p Zech. 12.13

And the more private his sorrow, the deeper it is. Sometimes it is like the mourning of Hadadrimmon in the valley of Megadon (q), the place where Josiah was slain, for whose death the people made publick and bitter lamentations; sometimes even in private, he maketh his bed to swim in the night (r); and even in the day, he watereth his couch with his teares. Not that a Christian repenting, doth alwayes necessarily weep: some are naturally so dry-eyed that they cannot shed a tear, even to save their lives. Therefore not the teares, but the heart affected, as steeped in teares, is to be heeded. Sorrow for sin lies more at the heart, then in the eye. Yea, sometimes he is so overwhelmed with grief, that he cannot weep, as a vessel without vent cannot run, yet give a little aire of comfort, and then both heart and eyes will melt, and be dissolved.

q Psal. 56.8

r 2 Chro. 35.25

Possibly he may (which is his trouble) mourn more feelingly for outward losses and crosses then for sin; because, in worldly grief he hath the help of nature and affections near at hand, even while nature is an enemy to godly sorrow; yet he sorroweth not more truly, deeply, or resolutely. And the measure of sorrow is to be taken by the understanding and judgement, not by sense: by will, not by affection. Sorrow is a great part of this Christians sacrifice which must be rational, or reasonable (s). We see a wise man to sorrow more feelingly for the loss of an horse, an hawk, a dog, or some matter of pleasure, then of an adventure by sea, or of a suit at Law of far greater importance; yet, in his judgement, he esteemeth the latter a far greater losse; which he would much rather have escaped. So is it here,

s Rom. 12.1

David

David mourned more feelingly for *Abalom* the son of his delight, then for *Urijah* the subject of his sin. And who would equal childrens tears to the sorrows of men, yet those are more feeling and affectionate then these. The Christian mourneth more understandingly and solidly, with more intention of heart, although not so sensibly in affection. He esteemeth the *Premunire*, or out-lawry of Gods displeasure, to be more bitter then all miseries of life: yea, he accounteth himself to be thereby in a worse case, (till God speak peace) then to be unborn, therefore sorrow for sin makes a deeper wound inwardly, then that which bleeds more outwardly.

Thus this hypocrites teares are like the harlots smiles or flatteries; (only with this difference, that she hath to do with a fool that is willingly beguiled by her, the hypocrite hath to do with a God that will not be deluded by him :) the true Christians sorrow is like *Israel* truly repenting, *when they drew water, and poured it out before the Lord (u)*, as *lamenting after him (w)*. The one is as the *Woman of Tekoah*, feigning her self to be a mourner, that had a long time mourned for the dead (z), the other is as *Rachel* weeping for her children, and refusing to be comforted: not, because these children of the flesh are not; but because they are.

This hypocrites sorrow for sin is but momentary, wherein he is a meer Patient against Charact. 5: his will.

He hangeth down his head for a day, like a bulrush (a), which, while the winde bloweth, bendeth downward, but the winde no sooner ceaseth, but it perketh up again; so that an oak is sooner broken, or turned up by the winde, then a rush. Such is this pliant hypocrite: his sorrow, like that of *Pharaoh*, was a short qualm, or fit like a sea-sickness, soon over; if he once but smel land he recovereth. It is but *febris Ephemera*, an Ague that gives one fit, and away; as the qualm that came upon *Felix* (b), which ended with *Pauls* turning his back. The next newes we hear of *Felix* was, his dismissal from the Government, and his leaving of *Paul* bound, meertly to do the *Jewes* a pleasure, as he pretended (c): although the true reason was that *Paul* gave not a bribe to be released, as *Felix* hoped, but *Paul* neglected (d): which shewes the short continuance of *Felix* his sorrow. a Isa. 58.5
b Acts 24. 25
c Ver. 27
d Ver. 26

And no marvel; for the hypocrite in his sorrow is a meer Patient: as a man that is sick against his will; or melancholy, and cannot help it. If he sorrow feelingly it is unwillingly. He would fain laugh as others do: or sleep, or drink it out. He wisheth for his former joy and security; In a word, he is sorry that he sorroweth.

On the contrary, *The Christians sorrow for sin is perpetual, and willingly undergone.* Differ³

He is alwayes renewing his repentance, and hath an eye to his own unworthinesse, as *David*, even after God by his Prophet had pronounced Absolution upon his Confession; *the Lord hath put away thy sin, thou shalt not die (e)*. He remembreth, and is confounded, &c. even when the Lord is pacified towards him (f). Every new benefit puts him on upon further humiliation. He is well content the world should now be to him a vale of tears: and 'tis enough to him that God puts them into his bottle (g). The day is not yet come wherein they shall be quite wiped from his eyes (h). He is ever sighing for what he would have in reference to a total and absolute riddance of all sin; and, burdened with that which of all other things in the world he would be freed from (i). e 2 Sam. 12. 13
f Ezek. 16. 63
g Psal. 56. 8
h Rev. 7. 17
i Rom. 7. 24

In sorrow for sin, he is a willing Agent as well as a Patient. He willingly takes this physick of godly sorrow for the disease of sin, and is well content that in the working it should make him more sick, and that he should finde more trouble in repenting, then ever he found pleasure in sinning, that so he may be more soundly healed, he readily takes the bitter pills of the terrours of the Law for physick: and does all he can to make them work. He stirs up sorrow in himself, and is content to be afflicted, and to mourn, and weep (k): hoping his sorrow may awaken him out of the sleep of security. k Jam. 4. 9

He is a man of thoughts, and taketh many things to heart, upon this very occasion. He sorroweth as a godly Statesman, that others are so evil (l); and, as a Christian, that himself is no better; he seeketh causes of sorrow without him, that every thing may help forward his sorrow within him, and his sorrow becometh him. He is not as children that laugh and cry in one breath. He offereth his sorrow as a sacrifice to God (m), and that with a willing heart, as he would that God should give him joy. He knoweth God delights to hear a sinner lamenting (n), as that which makes a penitent capable of hearing from God the voice of joy and gladness.

And, whereas the wicked would be rid of his sorrow, because he seeth no good coming towards him by it, the true Christian expecteth the blessing of joy upon the sacrifice of his mourning; and would be loth to part with his sorrow, and to be as he was before, until he see some fruit of it. He soweth in tears, that he may reap in joy (o), and is content with the husband to wait long for this precious fruit (p). As a woman in travel comforteth her selfe in hope of a childe in some short time; so he is comforted, not only in his sorrow, but from his sorrow, from whence he is assured to reap the quiet fruit of righteousness (q), although he cannot through the weight of affliction at all times expresse this hope: and he is ready to call it Joseph, because upon the like hope he would be in the like case again (r).

Thus this hypocrites sorrow is like a boile, soon dried up and gone: the true Christians sorrow is like an issue that sometimes continueth to the grave; the sorrow of the one is as the sorrow of Gods enemies, the Curse of God upon him (s), the sorrow of the other is the grace of God in him, and a prognostication of much spiritual peace unto him.

Charact. 6. This hypocrites sorrow begins in joy.

He oblierveth not the Papists method, (t) to repent first, and then to believe the Gospel, with application to himself. He likes not to sow first in tears, he would rather be reaping of joy, without such sowing. He closeth with the glad tidings of the Gospel, at the first newes of it, before he prepare himself to be capable of them. He thinks repentance to be a legal whipping-post, unworthy of the Gospel, although first called upon and inculcated by him that first preached the Gospel. (u) He is as the stony ground; although he hath a stony heart, yet he receives the Word with joy, as a man of large affections (w). He joyneth with it at first hearing of it; for novelty, not in sincerity. But that joy endeth in heaviness (x); for, when he should rejoyce, as, on his death-bed, or, in affliction and tribulation (y), then woe and sorrow seise on him, and poure out his very gall upon the ground; the very terrors of God before neglected and kept off, run upon him like a Giant. And so his joy that was not laid in the foundation of love, ends in offence, and despair (z).

On the contrary, the true Christians joy begins in sorrow.

His joy is first a Benoni, the son of his sorrow, before it be, or can be called Benjamin, the son of his right hand (a). His heart is dry and barren naturally, and such a soile is not for joy to grow in, until it be thoroughly watered, not only by the former raine of godly sorrow, that is, more legal, upon the apprehension of terrors for sin before God speak peace; but, also, by the latter raine, or second shewes that drop from love upon the apprehension of pardon received (b), the more he travellet with this fruit, the more love he hath to it, and delight in it. He can rejoyce in raine, as well, as in the shining of the Sun: and taketh comfort in godly sorrow, as a man doth in sure physick, even when it makes him sickest, because he is assured from Christ himself of the blessing of joy upon such a watering (c). He feares not a flood, for it makes his heart the richer soile, not only for righteousness, but for peace and joy in the Holy Ghost (d). And as his sorrow is lasting, so his joy shall be answerable, not only full (e), but everlasting (f).

Thus this hypocrite is like some young tradesmen, that leap into great estates left them by their fathers, they begin where their fathers left, and so ere long they are forced to end where their fathers began, and in much worse condition; the true Christian

Christian is as *Jacob* going over *Jordan* with his staffe, and faine to endure much hardship ere he was owner of any thing wherein he might take comfort: the one is as *Judas* that was at first taken with Christ and his Gospel, and undertook to preach it to others, but ended all his preaching in an halter; the other is as the woman taken in adultery, and brought unto Christ, that he might condemn her; where for a while she stood weeping, but was after dismissed with comfort and peace.

This hypocrite sorroweth for himself, not for God.

Charact. 7.

This hypocrite is in his sorrow, as in all other things, for himself. Self-love and hypocrisy cannot be severed. We sorrow for nothing but what is hurtful to that we love. What a man apprehendeth to be most hurtful to that he loves best, he is most grieved for, when it lights upon that object of his love. If it fall any where else, it never troubleth him. This hypocrite loving himself best, and God least, yea, not at all; can never be truly sorrowful for any thing, but as it falls upon himself. Let God suffer never so much, this hypocrite is not moved with it. He sorroweth neither with God, nor for God.

He is no friend to God in his sorrowing, nor God to him. He mourneth not for God, neither doth God bemoan him. He sorroweth both profanely and desperately. Profanely, for he runneth from God, as *Cain*, to the land of *Nod* (g), as *Saul*, to the *Witch of Endor* (h), as some young Gallants to a popish Priest, and so turn Traitors. He mourneth desperately too, as *Judas*, that went first to the Priests, and afterwards to the devil, not having the power or grace to seek God and his mercy to prevent it. He first begins hastily with carnal joy, and therefore is afterwards justly swallowed up of overmuch heaviness and horreur. He would not offer unto God an heart contrite for sin, his spirit must at length lie down in sorrow of heart as a punishment for sinne (i); his faith was of his own making, i Luke 16. 25 without repentance, and this endeth in a repentance of his own, without faith.

On the contrary, the Christian sorroweth with respect to God, and according unto God. *Differ?*

His sorrow is more for God then for himself, more, for that God is broken by his whorish heart, that hath departed from him (k): then that God hath broken him for that departure. His sorrow also is a godly sorrow, being made sorry after a godly manner, and thereby it comes to passe that he receives damage in nothing (l). A sorrow that worketh repentance to salvation not to be repented of; not the sorrow of the world, which worketh death: A sorrow wrought by God, not by terrors of the devil; a sorrow that drives him unto God, not from him; that makes him to lie at Gods feet to do what he will with him; casting himself wholly on God to heal his broken heart, and to bind up his wounds.

And as he respecteth God in his sorrow, so the Lord comforteth him. His sorrow therefore is moderated, not in regard of his displeasure against the sin which he hath committed; but in regard of the comforts of the Gospel with which it is mixed. It makes him so to draw near unto God who hath smitten him, that God thereupon draws near unto him to heal him (m). And it so humbleth him, that God exalteth him. The hypocrite and the Christian may be sick of the same disease, and sore of the same wound, but the hypocrite hath the pangs of conscience without comfort; the disease, without the remedy; the wound, without the cure; but the true Christian hath a merciful Father, a powerful Physician, that not only shaketh, but comforteth him; and healeth as well as woundeth him (n).

Thus, this hypocrite is a man wounded in warre, which makes him flie so far as he can from him that fell upon him; the Christian is as he that being lanced by the Chyrurgion, puts himself further under his hand, to binde up and heal the wound which he hath made: the one when sorrow seifeth on him, is as *Nabal*, thunder-smitten, that he dies away like a stone (o); the other, is as they who were pricked in their hearts, at the preaching of *Peter* (p), but never left him, till healed of that wound which his Sermon had made.

Charact. 8. This hypocrite sorroweth for sin at random, and so is not softened, nor humbled, even when his sorrow is greatest.

He sometimes feigneth a sorrow that he might not be thought to come behind others in repentance. But that makes him never the better penitent, but rather the worse; because he so much pleaseth himself with his mock-sorrow, or with that which is not to the purpose, that he never looks after that which is true, and necessary. He aimeth aloof at some petty sins, or such as are common to him with others: but never comes near to the special and chief cause of controversie between God and his soule. As the Lapwing crieth farthest from his nest, so he makes most ado and complaint of those things, for which he hath least cause to be troubled; in the mean time suffereth a far greater wickednesse to sleep in his bosome, without the least disturbance or notice taken of it. So that he sets up his sorrow but as a blinde, to keep men off from espying his beloved sin, and from all suspicion of his being guilty of harbouring such a viper.

And whether his sorrow be feigned or true, little or much, he is not softened or humbled by it, but rather hardened the more. His heart is as an Anvil, or armour of proof, that is not mollified, but either more hard, or broken to peeces, never to be capable of setting together again. As Pharaoh by every plague or hand of God upon him, he becomes more stiffe, and unmanageable. Abigail told Nabal enough to have drawn from him a flood of teares; but his heart, hardened in wickednesse before (q), was so far from melting, that it died within him, and he became as a stone (r); So doth this hypocrite, be his sorrow as great an overflowing flood, as that of Esau, which filled him with rage and rancour, not as being angry with himself for selling, and despising his birth-right, but with his blessed brother, and that unto death (s).

q 1 Sam. 25. 3

r Ver. 37

s Gen. 27. 32
and ver. 41

Differ.

Contrarily, the true Christian sorroweth most for his special sin, and is thereby dissolved, and melted.

He applyeth the plaister to the right sore, and putteth the tent of repentance in to the true wound. This sorrow he poureth out like water, his heart is like wax, it is melted in the midst of his bowels (t). If he hear any sad newes of his own heart, upon hearing the words of the Law, that draweth sorrow from him, that sorrow is a softening, melting, dissolving sorrow. It is with him as with Joseph, whose heart was tender, which caused him to humble himself before God, when he rent his clothes and wept before him (u). His heart is made soft by God, when the Almighty troubleth him (w). Yea, he cannot commit the least sin, when he hath greatest security against being questioned for it, but his heart smites him, as Davids heart did him, for cutting off but a lap or skirt of Sauts garment, when he might as easily have taken his life (x).

t Psal. 22. 14

u 2 Chro. 34. 27

w Job 23. 16

x 1 Sam. 24. 5

y 1 Sam. 24. 16

z 2 Sam. 24. 10

Thus, this hypocrite is as Saul overcome by Davids tenderesse in saving his life when he had it in his power, he lift up his voice and wept (y), partly through shame for unjust persecuting of David, yet his heart was no way softened towards him, for he persecuted him still; the other is as David, whose heart having smitten him for numbring the people (z), made him presently to dissolve into particular acknowledgement of his sin, and craving pardon for it; the one, together with his teares, is as Niobe, congealed into marble; the other dissolved into a fountain of waters; the sorrow of the one makes him more sinful; the grief of the other makes him more watchful.

Charact. 9. This hypocrite is sometimes brazen-faced, holding forth impudence for innocencie.

Shame for sin.

He can sin boldly, and yet nulla pallefcere culpâ, never change colour for it, nor be known of it by his countenance. He hath a brow of brass, as well as an heart of Adamant. He hath a whores forehead that cannot blush, that refuseth to be ashamed (a). He forceth impudence upon himself, and will rather ravish his heart, then suffer it to make the least shew of guilt in his face. Gebazi himself shall not go beyond him, in bold telling of, and standing in a broad lie; thy servant went no

b 2 Kings 5. 25

whither (b). Such is this hypocrite, when he hath once gotten past all shame in sinning.

ing. When he hath committed abomination, he is not at all ashamed (c). The unjust man knoweth no shame (d): He declareth his sin as Sodom, he hideth it not (e). The filthy Sodomites that were so impudent in their filthinesse that they proclaimed it in the open streets, at Lots door: yea, and after, for their attempting it, they were smitten with blindness, they would not give over the attempt, were never more steeld in wickednesse, then this hypocrite, (after he hath been once or twice taken in the manner) in setting a good face as he calls it, upon the businesse, so as what he cannot hide or deny, he will out-face. Thus his gracelesse heart quickly becomes so far past hope and grace, as to be past all shame, and to prevail with his conscience so far, as both *dedolere*, and *depudere*; to be sorry for his former sorrow for sin; and to be ashamed of his former shame.

On the contrary, the true Christian is truly ashamed of whatever shameful act he committeth. Differ.

If he be not so ashamed of sin as not to commit it: he is so ingenuously ashamed of himself afterwards, as to shame himself for sin committed. Nothing puts him to the blush like sin; nor is there any sin at which he blusheth not. The sins of his youth stick by him, when he comes to riper years, to reflect on the reproach that the sins of his youth, (when men think sin to be most excusable) have brought upon him: at this he is ashamed, yea, even confounded, in the bearing of it (f). He cares not how much he shames himself, to give glory to God, when he hath dishonoured him by sin; So foolish was I, (saith he to God,) and ignorant; I was as a beast before thee (g). He remembers Gods Answer to Moses interceding for Miriam, If her father had but spit in her face, should she not be ashamed seven dayes (h)? The contrite sinner therefore needs not to be bid to be ashamed and confounded in himself, when God and his own conscience seem to spit in his face for not preventing that shame which he must now be contented to lie under. He will soon cast up his accounts, and find what little fruit he now hath in those things whereof he is ashamed (i), as expecting no better harvest of such a sowing.

Thus, this hypocrite is as the adulterous woman which eateth, and wipeth her mouth, and saith, I have done no wickednesse (k); he dares boldly say, he hath committed no fault, how faulty soever: the true Christian, when he hath sinned, and others are punished, he will come in, and take the shame to himself, and say, Lo, I have sinned, and I have done wickedly; but these sheep what have they done? Let thine hand, I pray thee, be against me and my fathers house (l): the one is professedly impudent, that he may not seem to be guilty, the other confesseth his sin with sorrow and shame, that he may be freed of the guilt of it.

This hypocrite is sometimes unseasonably, and extremely bashful.

He that can be seemingly sorrowful for a small offence, but not grieve at all for a greater, which he loves better: can do as much in the point of shame: If he think, blushing for a small matter, and impudence in a greater, will have this effect, that he who seeth him to blush for a trifle, of which he confesseth himself guilty; and not to change countenance for a greater sin, which he denieth, will conclude him not guilty in the greater; he will blush so often as he pleaseth; and yet be never the lesse impudent in other matters, which deserve more then a blushing. He will blush, to save his credit in a greater matter wherein he refuseth to blush.

He sometimes also taketh up a bashfulness that betokeneth guilt, rather then ingenuity and innocent shamefastnesse. An harlot will blush sometimes to hear of that in others which she hath too much minde unto in her self; only she seems to blush at what others say wantonly, that she may not be thought to be what indeed she is, that thereby she may be the more solicited to be what she seems least to affect: She still seems most bashful to grant, what she is most willing to yield. It is not denied that in some there is a *pudor rusticus*, a natural infirmity beyond all reason this way, arising from complexion, or clownish education, melancholy, or perhaps tentation; but this hypocrite is troubled with none of these in the bashfulness he sheweth. His shamefastnesse is not forced, but affected, not arising from

natural modesty, rural education, freedom from guilt; but from a meer projected policy to cover greater deformities, the better to hide the guilt of an evil conscience, or, to give vent to boyling concupiscence, which shows it self in the face, not to shame, but to gratifie some secret lust: and, as it were, to hang out a flag and ensign to envite and call whatever may tend to the satisfaction of it, wherein our hypocrites will not sit out.

Differ.

Contrariwise, a true Christian is never ashamed willingly, but where guilt is the cause.

If natural infirmity cannot be mastered by grace or reason; he beareth it as his burden; doth not feed it, to make a gain of it, as his project. The more innocent, the more bold he is in what becometh innocency. If he be overtaken, he will shrink, and hide as *Adam* in Paradise. But so far forth as the Image of God is restored in him, and he hath been bumbled for his error, he recovereth his original boldnesse, and so far as he is *righteous*, he is bold as a *Lion* (m). Let him be ashamed, saith he, but let not me be ashamed (n). Here he maketh his face strong against their faces, and his forehead strong against their foreheads; and, as an adamant harder then flint hath he made his forehead; so that he feareth them not, nor is dismayed (o); when innocency is the ground of confidence and resolution.

m Prov. 28. 1.

n Jer. 17. 18.

o Ezck. 3. 8, 9.

If he be taken with the least sin, none shall shame him more then he will shame himself. But if he be reproached for the Name of Christ, he accounts himself happy, because the Spirit of glory and of God resteth upon him. And, if he suffer as a Christian, he will not be ashamed (p), but glorifie God in his behalf (q). If his adversary write a book against him, causelessly to calumniate him; he will surely take it upon his shoulder, and binde it as a crown unto him (r). Shall he be ashamed of holy wedlock, because the unholy Pope *Siricius* hath condemned marriage, at living in the flesh? Shall he blush to do that which God alloweth, and man condemneth? Nay, his Conclusion is, Let God be true, and every man a liar (s). He is therefore so far from being ashamed, for holding faith and a good conscience, that he accounteth it his greatest joycing, to be counted worthy to suffer shame for the Name of Christ (t).

p 1 Pet. 4. 14

q Ver. 15

r Job 31. 35, 36

s Rom. 3. 4

t Acts 5. 41

Thus, this hypocrite pretendeth shame to cover his guilt: the true Christian out-goeth him in shaming himself where he is guilty: the one is shamefac'd where there is need, and shamelesse where there is most cause of shame; the other keepeth his shame to use it where there is need; but abandoneth shame where he ought to be without shame: the one is ashamed of Christ and his Word, more then of denying both, when there is most cause to own them; the other is as *Moses*, esteeming the reproach for Christ greater riches then all the treasures in Egypt (u), even when he suffers most for them.

u Heb. 11. 26

Charact. II. This hypocrites shame proceedeth from self-love.

He that doreth upon himself, is easily shamed at whatever may lessen his price. None is so much in love with self as the hypocrite, therefore whatever blottereth himself, he is ashamed of; not because God is thereby grieved, but himself dishonoured. He is in love with his own credit, which he is loth to have stained: therefore he maketh all to veile to that. If that be empaired, *pudore suffunditur*, he is confounded with shame. If he undertake a combate against the truth, and be worsted, he is more ashamed (as the adversaries of Christ, put to a *non-plu* (w.) for the losse of his own reputation, then joyed with finding the truth. The Ruler of the Synagoge was filled with indignation, to see a cure wrought by Christ on the Sabbath-day, pretending it to be a breach of the Sabbath; Christ somewhat sharply reproves him, but truly gives him his due, in calling him hypocrite; but when he comes to grapple with him, by that invincible argument, (do not each of you loose his ox or his asse from the stall, and lead him away to watering; and ought not a daughter of Abraham, bounde eighteen years by Satan, be loosed from this bond, on the Sabbath-day (x?)) all his adversaries were ashamed, not that they had opposed Christ and the truth, but that they were put to shame before the people, who rejoiced for all the glorious things done by him.

w Luke 13. 17

x Ver. 15, 16

On the contrary, *the true Christian is ashamed for the filthinesse and baseness of his sinne.* Differ.

He is not regardlesse of his own reputation, where he may maintain it without dishonour to God: but, where his credit and Gods honour come in competition, he disdaineth the congresse. and will maintain Gods honour even against his own; for, God is dearer to him then all the world, yea, then his own self. God must save him, if he be saved at all: therefore he will give God the glory, that he may be saved, rather then support his own credit in that for which he deserves to be damned; This he knows to be Gods own prescript to his own people repenting. He *establisheth his Covenant with them upon these very termes, that they may remember and be confounded, and never open their mouth any more because of their shame, When he is pacified towards them, for all that they have done* (x).

x Ezek. 16. 63

God is not ashamed of him, when he looks upon him in his Son: but he is ashamed of himself, when he looketh upon what he hath done, and is ashamed to call God Father, till God further encourageth him; and ingenuously confesseth that he is *no more worthy to be called his son* (y). If God will meet him, *fall on his neck and kisse him*, that is more then he dares promise, until it be done: and if his father do it, he will then take courage and comfort; but not before. Until then, although God be *pacified towards him*, he is not pacified towards himself; not as taking upon him to be more just then God; but, more severe, till God speak peace. Wonderful is the ingenuity of a Saint; he will rather record his own shame, that God may have honour, then conceal his own sin, to maintain his own credit against God. If *Moses* offend through passion and *unbelief* but once in his life, he will record it, although to his own shame, that God may not suffer by causing a man of so great desert as *Moses* to lose the honour of bringing them into *Canaan* whom he led out of *Egypt*, and from whom he endured so much hardship in the wilderness (z.) So *David* (a), not only *repenteth*, but reporteth his sin to all posterity, that the mercy of God may be the more exalted in his shame, that put God to the exercise of so much mercy to save him.

y Luke 15. 19

z Numb. 20. 11
a Psal. 51. ult.

Thus, this hypocrite is as *Judah*, that when he had met with his match, and found an harlot, no lesse cunning then himself was lustful, he was willing to lose his *signet, bracelets and stufte*, to prevent *shame*, but ashamed of the filthinesse of his sin committed with her (b). The true Christian is as that Noble Persian *Gobryas*, in pursuit of the *Magi*, the arch enemies of his countrey (c), who chose rather to call upon *Darius* to dispatch him and the Tyrant too, with whom he was grapling in the dark, then to let the Tyrant live for feare of hurting *Gobryas*; he will endure any thing rather then let such an enemy as sin to draw breath: the one never cares for shame, but to save himself: the other cares for no shame to himself, so he may uphold the honour of God.

b Gen. 38. 13
c Herod. in Taba-
lia lib.

This hypocrite is ashamed only of such sins as men know, and abhorre.

Charact. 12.

He shameth not to do the most shameful things in secret (d). If he can carry it cleanly, no matter how filthy he be. *Si non caste, tamen caste*, cunning filthinesse is with him as good as chastity. Nay, if he be never so open in his sin, if that he doth be not condemned by his companions and the times, he never blusheth at it. He is not ashamed of swearing, lying, flattering, cheating, rotten speech, prophaning of the Lords day, or other holy things, and such like fashionable sins, although never so apparent in him. Yea, he rather *glorieth in his shame*, when he findeth the committing of shameful things is his way to glory with men.

d Eph. 5. 12

His eye is upon men, and he weigheth sin and vertue by the shekel of man, although he know both would carry other weight by the *shekel of the Sanctuary*, which in the general he professeth to be tried by; therefore he is more ashamed of some petty folly that may disparage his education, parts and wit among vain men, then of leudnesse, that may give God cause to discard him. He blusheth more at weaknesse before men, then at wickednesse before God. He is more ashamed to be *taken in the manner* (e), then to *steal*; to be *poor* (f), then dishonest; to be dis-

e Jer. 2. 26
f Luke 16. 3

proved, then to lie; yea, he is rather ashamed of good then of evil (g).

Differ. On the contrary, the true Christians shame is most with an eye to God.

He looks most at what will shame him most before God: and there he is most ashamed. His care is to provide for honest things, not only in the sight of the Lord, but of men (h), to follow things that are honest, lovely, and of good report among men (i). But if God and men be not all of a minde, he remembereth with whom chiefly he hath to do; and, to whom, to stand and fall. Here he will rather endure shame from men, by doing what they like not, that he may prevent shame from God, for doing what he forbiddeth. And if he be overtaken in a fault (k), for which men perhaps will like him never the worse, but rather the better; he will beare his shame in the presence of God, for being so bold with his honour.

He is a true Israelite, partaker of the inward circumcision in the heart and spirit, and therefore affecteth the praise not of men, but of God (l). If God praise him, he hardeneth his face as a flint; against the shame of men; but if God disallow of his wayes, he is ashamed and confounded, although all the world commend and applaud him. When he hath sinned, he standeth afar off from God, as the Publicane (m), as ashamed to lift up so much as his eyes to heaven. Whatsoever is odious to God, although of good esteem among men, maketh him hang the head; if it be but the wildnesse, vanities, and follies of youth, these he accounteth his reproach, for which he beareth his shame before God (n), not without indignation, at that, which perhaps other men as vain as himself commend him for. But if any thing be pleasing to God, let men say what they will to shame him for it, as making himself vile by it, he will not be afraid of the flouts of a Michal, or of any others of her temper, but boldly answer, *I will yet be more vile then thou, and be base in mine own sight* (o).

Thus, this hypocrite is as Herod, not at all ashamed of persecuting the Church, even unto blood, if he finde that it pleaseth the people (p); the true Christian is as Ezra, ashamed to require that of the King, which he knew him not unwilling to grant at the first asking for, if it shall in the least derogate from the honour of God (q); the one shunneth whatever may honour God, if it tend to his shame with men, as loving the praise of men more then the praise of God (r); the other pursueth whatever wicked men desire to shame him for, if it tend to the glory of God; as loving the praise of God more then the praise of men.

Charact. 13. This hypocrite, if he be ashamed of sins in himself, yet not in those that belong to him.

When he is taken in the manner with idlenesse, riot, drunkennesse, uncleannesse, &c. in himself, haply he may be ashamed, or at least make wise as if he were; but he counteth it no shame, that his servants are rude and untaught, his children unruly and riotous, his wife profane and wanton, his people and charge wicked and ignorant. If it be his disgrace, yet he blusheth not: or if he do, it is for his own disgrace, not for their wickednesse. Nay, rather he upholdeth them in their wickednesse, to his greater shame, if not ruine also, as David did, Adonijah, never displeasing him in the least, nor saying, why hast thou done so? until Adonijah first aspired the throne (s), and then attempted his fathers bed, and so perished for his wickednesse (t), (a just recompence of Parents cockering their children; and, of children abusing their Parents indulgence.) But how shall he be accounted a Christian, or to have a good heart towards God, that can endure his wife, children, servants, charge, to be as heathens before his face, he never blushing at their wickednesse, nor using meanes to prevent their miscarriages, or endeavouring afterwards to reclaim and reduce them.

Differ. On the contrary, the true Christian blusheth for their sins that are about him, as well as for his own.

He laboureth what he can to make all his relations that are near unto him, to be like himself, in godlinesse. He dwelleth with his wife according to knowledge, (as endea-

endeavouring to impart unto her the knowledge of God,) giving honour to her as unto the weaker vessel, (not suffering her to be despised for her infirmities) as being heirs together of the grace of life (u). He bringeth up his children in the fear and nurture of the Lord (w). He will command his children and his household that they shall keep the way of the Lord (x). His eyes shall be upon the faithful of the land, that they may dwell with him, and he that walketh in a perfect way shall serve him (y). He will take heed to himself, and to all the flock, whereof the Lord hath made him Overseer *. But if after all his care, this will not be, it is his abasement and humiliation: a foolish wife maketh him ashamed, and is as rottenness in his bones; a wicked child is a dishonour and shame to his father, as Eli's sons to him. If he be a Minister, and have the charge of a perverse people, he accounts himself undone, because he dwelleth in the midst of a people of unclean lips (z). He expecteth, yea, suffereth abasement and shame, bewailing those that have sinned, and have not repented (a). He is ashamed and blusheth to lift up his face unto God, for the wickedness of the people, as well as for his own iniquity (b); He accounteth their shame his own; and where they take no shame to themselves, he takes it upon himself on their behalf.

Thus, this hypocrite is as Eli, that honoured his sons above God (c), in not being so far ashamed of their wickedness, which he knew, as when they made themselves vile, he restrained them not, nor so much as frowned upon them (d); the true Christian is as Jacob, even confounded for the wickedness of his two sons, Simeon and Levi, butchering of the Shechemites (e); the one never blusheth where he can avoid it; the other never avoids blushing where it is deserved.

This hypocrite is never ashamed, till he can hide his sin no longer.

He seeks rather to hide his shame, then to confesse it; his care is more to put sin behinde the door, then to shut it out; to cover it, as Rachel did her idols (f), then to part with it. If he can sowe a few fig-leaves together to cover his nakedness, this pleaseth him as much as innocency; and this makes his sin to cleave the faster to him, and will in the end double his shame; for, he that covereth his sin shall not prosper (g). Such an one thinks that he loveth the sin, because he shunneth so much the shame of it; therefore his shame is not a clearing shame, but a shifting shame, that will in the issue break in upon him to his utter confusion.

He loves as much to put off shame, as to put on sin; to excuse and hide sin as much as to commit it; like those *qui primo peccant, inde purgantur*, who first offend, and then cover it by an excuse. So even Adam dealt at first with God, thinking to put off his own fault, by laying it to the woman, which short cloak doubled his sin; as they who think to put off shame for other evils whereof they are accused, by adding a lie to their former transgressions, which being detected, makes them more odious and notorious; as Gehazi (g), who thereby drew a garment which he little dream't of, upon him and his seed for ever, even the leprosie of Naaman, whom he had abused, and now sought to cover it with another lie to his Master (h).

Contrarily, the true Christians shame drives him to the only true shelter.

He knoweth that sin hidden is never the farther off, and that the shame will be doubled in the issue; a shame will follow him for the sin which he hideth, (for, his sin will finde him out) (i), let him hide himself from it as warily as he can; and a shame for hiding it too. He therefore putteth off the fig-leaves of hypocrisy, by a free Confession of his sin against himself (k), and then God takes off the shame, by covering him with the righteousness of his Son, applied by faith; that being a garment of Gods own making for our first Parents, figured by the skins of those beasts wherewith he clothed them (l).

He is fully satisfied that none can hide sin from God but God himself, by not imputing it; nor can any hide his nakedness and shame, but the robes of Christs righteousness; nor shelter him from Gods eye and vengeance, but the skin of that

Lamb

m Rev. 13. 8.
n 1 John 1. 9

Lamb that was slain from the beginning of the world (m). He findeth that one way to obtain pardon of sin, is to confesse it (n); and therefore to make it out that he truly repenteth unto salvation, he doth among other things clear himself of his sin, not by hiding, but by discovering it; not by pleading for it, but by justifying God in his proceedings against him, taking to himself the shame, and giving God the glory.

o Isa. 39. 4

Thus, this hypocrite is like Alexander, who sitting to have his picture drawn, laid the finger upon the scar in his face, as pointing to that which he would have to be hidden; the true Christian is as Hezekiah, when he had dealt weakly in shewing all that he had to the Babylonish Ambassadors, sent to congratulate his recovery; he freely, without mincing or Apology, confessed the whole truth, that there was not any thing which he had not shewed them (o); the one careth not how shamelessly he hideth shame, in hope not to be shamed; the other sticks not to shame himself to the utmost to him who is able for his shame to give him double comfort.

Charact. 15.

This hypocrites shame endeth in confusion.

p Psal. 109. 29

He never taketh, nor beareth his shame for his sin, willingly, even when he hath most shamefully sinned; therefore he is never bettered by it, when it is inflicted upon him against his will; but either it makes him impudent so long as God will forbear his execution; or it fills him with so much confusion, that he apprehendeth his shame as the greatest punishment that can be laid upon him. And indeed this will be the end of every hypocrite. *He covereth himself with his own confusion, as with a mantle (p).* He never took shame to himself to give God glory, therefore God turnes his glory into shame, and makes him so to apprehend his shame, as to take comfort in nothing. *God will bring an everlasting reproach upon him and a perpetual shame that shall not be forgotten (q).* He shall bear his shame here (r), whether he will or not; and in the world to come, when his body awaketh out of the dust, he shall awake to shame and everlasting contempt (s).

q Jer. 23. 40
r Ezek. 16. 52
s Dan. 12. 2

Differ.

On the contrary, the true Christians shame endeth in joy and honour.

t 2 Cor. 4. 8

At the present, none so much abated; in the issue, none so much exalted: he ends not in confusion, but in joy unspeakable and full of glory. He is ashamed to his humiliation, not to his confusion. He is abased, not abashed; confounded in himself, but not so amazed as to be kept off from seeking covert under the wings of Christ. *He is troubled on every side, yet not distressed; perplexed, but not in despair (t); cast down, but not without hope; he is as dying, in regard of his own merit; yet he lives through the merits of Christ; as chastened and not killed (u).* His shame is ingenuous, therefore hopeful; free, therefore fruitful; he beleeveth, therefore he shall not be ashamed (v). His own heart shames him, therefore God honoureth him, and keeps him from that utter ignominy of everlasting shame. *He shall not be ashamed nor confounded world without end (x). Yea for his shame, he shall have double; and for confusion, he shall rejoice in his portion—.* Everlasting joy shall be unto him (y).

u 2 Cor. 6. 9

w Rom. 9. 33

x Isa. 45. 17

y Isa. 61. 7

z 2 Sam. 13

a 2 Cor. 7. 11

Thus, this hypocrite is as Tamar, first forced by Amnon; but afterwards, choosing rather to run any hazard, yea, to continue her wickedness with her incestuous brother, (after she found her self with childe,) then to run the gant-lop of shame among her companions, which after ended in her greater shame (z): the true Christian is as those Corinthians, truly humbled, and effectually shamed, that in all things approved themselves clear of that matter wherein they had failed (a); the one, seeking to avoid shame, is overwhelmed with it; the other, ingenuously taking shame, is blessed by it.

The Discovery of sin.

Hitherto the Discovery of sin: the Discovery follows; and therein, the Conflict, Conquest, and Revenge, offer themselves. In the Conflict are considered the cause of it, the enemies, the field, the weapons, the minde and purpose of the Combatants. The Conflict is first.

Charact. 16.

This hypocrite fighteth against sinne, out of feare of mischief to himselfe.

Every

Every Combattant propoundeth to himself some *cause* of his combat; so doth this hypocrite: but such as in the issue will afford no comfort. He that fights out of *fear*, little regards any issue at all, in relation to any good to himself. This hypocrite is afraid; therefore in some sort fighteth against sin, to avoid falling into that danger, either of God or man, which he otherwise apprehends to be inevitable; and so one feare offereth violence to another: He will take up the cudgels, lest God, too strong an enemy, should destroy him; or man, too near an enemy, should too much reproach him. And so he fights to avoid shame, but without hope of successe. He fighteth, as Cowards and Traitours, to avoid Martial Law: refusing to take quarter for feare of a more tormenting and ignominious death; when he seeth there is no remedy, but either fight, or die; he that loves not fighting, will yet fight rather then die out-right, even when he hath little hope to live. Feare is a predominant passion with a Coward; so is it with a guilty person; it makes him desperate, that never was valiant; and to fight winking, for feare he should see the blowes that are made at him, remembring the Proverb, *What the eye sees not, the heart rues not.*

Contrarily, *the true Christian fights against sin out of love to God.*

He will adventure all, because he loveth his Captain, and his Cause. God hath loved him, and taken his part against sin and damnation, therefore he also will be for the Lord, in hatred and enmity against sin. It is the Law of amity to have common friends and common foes. Gods enemies shall be his, because his are Gods enemies. Abraham is called *the friend of God* (b), not only because God took his part, *I will blesse them that blesse thee, and curse him that curseth thee* (c), but because Abraham took Gods part, even against all the idols of his own fathers house; *getting him out of his countrey and from his kindred, and from his own fathers house* (d); not knowing whither he went, in obedience to Gods call (e).

The Christian argueth thus, hath Christ made death his enemy, because it was mine, and said, *O death, I will be thy death* (f)? then my Lords enemies must be mine. Yea, if he fell out with his own Sergeant and Executioner, in my behalf, how much more reason have I to fall out with my sins. (which are also my greatest enemies as well as his) in his quarrel? It grieveth him much for the dishonour of the Kingdom and Gospel of Christ, by the sin and treachery of those who professe themselves subjects thereto. The goodnesse of the cause, wherein the Law and honour of God are so much engaged, doth both arme and animate him against sin, the arch-enemy of Christ, although found in himself.

Thus, this hypocrite hath no quarrel to sin, but his apprehension of the mischief that it is likely to bring upon him; the true Christian pursueth sin with mortal hatred, out of his love to Christ who hath put him out of the reach of mischief by sin; the one fights, because he dares do no other, the other because he can do no other.

This hypocrite fights against Satan as he is a tormentor.

There are three arch-enemies to be encountred in the spiritual warfare; the *Devil*, the *World*, and the *Flesh*; every of which the hypocrite opposeth, or seemeth so to do, but in a wrong manner, and without benefit. The *Devil* is the first, because he *sineth from the beginning* (b); whoever sits out, he makes one, so that he must be opposed, or there can hardly be a warre. But the devil is to be considered as a *Temptor* unto sinne, and as a *Tormentor* for sin. This hypocrite is never angry with him for his tentations, so he might hear no worse newes of him afterward, which he feares more then the temptation.

If it were only matter of sin in difference between him and the devil, the businesse would soon be compuled; but conscience tells him, that if he follow the devils counsel, he must expect the devil to be his pay-master; and that he is to be his *Tormentor*, who was first his *Temptor*; and his wages is no lesse then death, and that eternal. Therefore he abhorreth his malicious cruelty in tormenting, but not his suggestions. He is more ready to defie and spit at him for the one, then to resist him in the other. Yea, he is sorry that he cannot partake with him in sin, and

The Confess.

Differ.

b Jam. 2. 23

c Gen. 12. 3

d Ver. 1

e Heb. 11. 8

f Hof. 13. 14

Charact. 17.

b 1 John 3. 8

be divided from him in punishment. Here he will flee from him, as the Exorcists, that would needs take upon them to conjure out the devil *in the Name of Jesus*; when they felt his paw in wounding them, *they fled away naked* *, but not before.

Differ. On the contrary, *The true Christian fights against Satan as a Temptor.*

* *Act. 19. 16*
 Heb. 12. 2
 i Mat. 4

He fights against him upon the same quarrel only, thas his Lord General, * Christ himself did before him. Christ fought with him, and overcame him as a *Temptor* (i), having no cause to fear the least mischief from him as a Tormentor. For he shall never need to be afraid of the devil as a Tormentor, against whom the devil hath not first prevailed as a Temptor. The Christian therefore hath his eye upon Satans wiles, devices, methods, stratagems and artifices, whereby he lieth in wait to deceive, more then upon his open violence; not as despising his violence, but as labouring to prevent it, by not giving way to his tentations.

k Eph. 6. 16

He now and then casteth *fiery darts* (k), dreadful tentations in the face of the strongest Christian, as knowing if he can first wound his face, or throw dust or ashes in his eyes, the Christian will be lesse fit and able to manage his weapons against Satan in his assaults upon other parts: therefore he is careful to be furnished with the *shield of faith*, above all, *wherewith he may be able to quench all the fiery darts of that wicked one*. But being not ignorant of Satans devices (l), he looks upon him as then most dangerous when he is most tame, when he offereth kindness and worldly benefit, and would teach the Christian, not so much how to be cunning in some secret grosse wickednesse, as to do some feats of activity to get himself a name; how to perform duties, after his directions, not Gods; and how to temper either the Providence or Patience of God (m).

m Mat. 4

Thus the hypocrite feares, shuns, and opposeth Satan as a black devil, dealing with him as he did by *Job*, sweeping all that he had; the true Christian feares him most as a white devil, *transforming himself into an Angel of light* (n). If Satan will be a merry devil and make sport, this hypocrite will be glad of his company, and only shuns him when he turnes a mad devil; but *whether he rage or laugh* (o), the other knoweth *there is no rest*, in having ought to do with him: the one never opposeth him till he comes to tear him in pieces; the other keeps him off when he smiles not upon him.

n 2 Cor. 11. 14

o Prov. 29. 9

Charact. 18. *This hypocrite fighteth against the World only when it frowneth and crosseth him.*

If he hath any designe to be wealthy or great, and hath courted the world, or otherwise thinks himself so able and worthy, as to expect the world should first court him, to raise him according to his expectation, in stead whereof the world lours or looks doggedly upon him: he then falls into a pet, and marvellously declaimeth against the ingratitude, hypocrisie, and wickednesse of the world; yea, and writes books and ballads against it: and provideth whips of scorpions to lash it even unto death, if he could. He knows there be others that speed as bad in the world as himself, and thache shall very much please them with his Satyres; however, he is resolved to please himself in it, how much soever it displease the world, and rather (as the Proverb is) to lose his friend then his jest, whatever his bable may cost him to vent it.

p 1 Pet. 1. 4

q 1 John 5. 19

His hatred is not against *the corruption that is in the world through lust* (p), as it militateth against God; but as it crosseth himself; not because the world *lieth in evil* (q), and so is an enemy to God; but because it is evil to him that never was a true friend to God; not because it crosseth him in sin, as sin (which the world is seldom guilty of;) but because it will not satisfie his covetous or ambitious lusts, and give him entertainment in the service of sin. Let it be as bad as it will, he is not troubled at it, so it be good to him. All his quarrel (in truth and indeed) is, because it will not be kind to him, although he conceal this, when he fights against it.

Differ.

On the contrary, *the Christian renounceth the world as an enemy, when it saunes most upon him.*

It is impossible to win his love from God unto Gods enemy. But as the *love of the world*, in a worldling, banisheth the *love of the Father* (r). Such amity with the world being *enmity against God* (s). So in a Christian, the *love of God* banisheth and putteth to flight the love of the world. Even in regard of the necessities and comforts of life, *he useth this world* (t), to supply his wants, and to support his estate, but dares not set his heart upon it (u), nor so much as to trust it, nor what he hath from it (w). r 1 John 2.16
s Jam. 4.4
t 1 Cor. 7.31
u Psal. 62.10
w 1 Tim. 6.17

He looks upon the world at the best, as a reconciled enemy, therefore not to be relied upon. He knoweth the world will do nothing for him further then he will comply with it. If he thwart it after it hath done him any courtesies, woe unto him; the world will watch a time to be revenged to purpose, and turn a more bitter enemy then ever before. He will therefore use it, as a man makes use of a Tradesman that hath commodities to sell in the Market, but not as a friend whom he desires to take into his bosome. He will use it so far forth as it is serviceable, without prejudice to his fidelity to God; but for the rest he will hold it as with bit and bridle, lest having the reins of his heart it turn upon him; or he will keep it at staves end for fear of a Judas his kisse. For well he knoweth it to be vain, and therefore not to be esteemed; treacherous, therefore not to be trusted; evil, through the common abuse, therefore not to be loved.

Thus, this hypocrite fights against the world, as some Netherlanders were wont to fight with the Spaniard; when the Spaniard fell upon him in the field, or at sea, in an hostile way, the Netherlander would strenuously oppose him; but at another time sell him armes and ammunition, if he brought money in his hand; the true Christian fights with the world, as Benhadad gave command to his officers, who told him of the *young men that came out of Samaria* towards his Camp, *whether they be come out for peace, or for warre, take them alive* (x), the one hath no quarrel with the world, but only in behalf of himself; the other hath no quarrel to the world, but only in behalf of God. x 1 King. 20.18

This hypocrite in waging war with the flesh, mistaketh his enemy.

Charact. 19.

The flesh being nearest, is the most dangerous enemy of all; for, in the flesh, both the world and the devil do continually wage warre. These two make the invasion, but can do no mischief further then they hold correspondence with, and receive intelligence and assistance from the flesh within. Thence they get all the advantages which they make use of. Here therefore, both the hypocrite, and Christian have most to do, as will appear not only in this Character, but in sundry other following.

And here first, this hypocrite fights with his shadow in stead of the substance; he sets up a shaw-fowle of his owne, and then shoots at it; or rather, fighteth with a friend in stead of an enemy: with the substance of his natural body, in stead of the corrupt qualities of sin in the whole man, which make up the body of sin within him: for, if he be superstitiously addicted and ambitious to merit, he thinks there is no other combat with the flesh required, then to macerate and starve his natural flesh, to wit, his outward man; or, to wound it by whipping and other unrequired and unwarrantable hardship, until he hath by this *show of wisdom* and Religion, in the *neglecting* (y), and dishonouring of the body, made it unserviceable for God: y Col. 2.23 Whereas God would have this *flesh to be cherished*, (and no wise man ever did it otherwise z) that in the wayes of God it may be used as a free and well-mann'd horse, and not as a starved and tired jade. So that this hypocrite pleaseth himself in this plausible error, and opposeth Gods servant, his body, in stead of Gods enemy, the *flesh*.

Indeed that creature, the body, is weak unto good, and worthily deserveth to be kept under in subjection (a), because it is naturally strong unto evil; and if it be always pampered, it will be as a fed horse neighing after any wickednesse; notwithstanding, *Eft modus, &c.* there is a measure and mean to be observed: and seeing God that hath inflicted this punishment of weaknesse on the body, is content to bear with it, this hypocrite hath no ground to account it a vertue to deal so hardly with it z Eph. 5.29
a 1 Cor. 9.27

Yea, sometimes this hypocrite mistakes that for *flesh*, which is rather *spirit* than *flesh*; and fights against God in stead of warring against his enemy. Thus he opposeth true zeal in Gods servants, as frantick madnesse (*b*): He quarrels with truth as if it were error (*c*), yea, *blasphemy* (*d*). He persecuteth diligence in hearing the Word abroad, to avoid soul-starving at home, as if it were schismatical, if not seditious; the power of godlinesse, as puritanism and hypocrisie; in all which he is very fiery in his combates; in the mean time, he never fights one stroak against true madnesse in the Prophet, even when the *spiritual man* is mad indeed (*e*); he never quarrels with Popery, *Pelagianisme*, *Arminianisme*, *Socinianisme*, or other errors and heresies that are horrid to purpose; he seldom takes notice of a non resident, or idol-shepherd: or, of schisme, yea, of down-right Atheism that is such with a witnesse. These camels he can swallow with ease, while he seemeth to be choak't with a gnat (*f*).

f Mat. 23. 24

Differ.

Contrarily, the true Christians fight is against *fleshy corruption* within him, but no part of him.

g Rom. 6. 13

He looks upon the *flesh* as his forest enemy; but by *flesh* he means not the fleshy part of his outward man, his natural body, but the corruption that is in the whole man, as deadly poison diffused throughout the whole soul and body; which corruption is called *flesh*, because now propagated with the *flesh* or body, nourished by the *flesh*, and acted (partly, at least) by the fleshy members of the body, (as well as by the faculties of the soul) as *instruments*, and, as it were, *weapons* of wickednesse (*g*); so native corruption is called *flesh*, as on the contrary, Satan is called a *spiritual wickednesse*, because none of these things agree to him, in his own actions. The Christian therefore counteth that *flesh* his enemy, not which he findeth to be the substance of his armes and legs, but which he perceiveth to deprave and corrupt both these and the rest of the members of his substantial body, as well as the faculties of his soul (*h*).

h Rom. 7. 23

He wisely distinguisheth between that weak friend and his mighty enemy: yet, as in case of dangerous sicknesse, men are willing to open a veine, and spare some good blood, so in the special practice of mortification, the Christian is content to keep down his very body by fasting, watching, and such like acts of a true penitent; and to lighten the spiritual part, by taking down this saucy companion, the better to testify the true humiliation of his heart (*i*).

i 2 Cor. 7. 11

k 1 Sam. 19. 12,

13.

l 1 Sam. 15. 33

m 1 King. 20. 42

n Josh. 10. 26

o 1 King. 20. 42

p Rom. 8. 13

Charact. 20.

Thus, this hypocrite is like *Michal*, that lets the *flesh* to escape, as she did *David*, and put an image in the room thereof (*k*): the true Christian is as *Samuel*, that will hew in pieces the chiefest *Amalekite* (*l*): the one like *Ahab* wittingly suffereth *Benhadad* to escape, whom God appointed to die by the hand of *Ahab* (*m*); the other is as *Ioshua*, that after all his other victories, slew the five Kings in the cave, as those that headed all the rest of his enemies against him (*n*); the one by sparing the life of the enemy loseth his own (*o*), the other by killing his enemy saveth himself (*p*).

This hypocrite fighteth only against the grosser works of the *flesh*.

Some sins nature it self, how corrupt soever, (if not transported with passion) startleth at. *Medea* her self; that famous sorceresse, trembled in the case of Parricide, in cold blood, which yet in her rage she two several times committed; some sins are so horrid that they cannot be mentioned, but with infamy and horreur; some, so shameful when found out, as will make a very heathen taken in the act, to blush. Some are so costly that they require more then they yield, or then the sinner is able longer to undergo. Some are so crosse to the Profession of Religion, as they force a very hypocrite, guilty of them, to hang down the head: and these, our hypocrite will fight with all, not as not loving them as signes, but as being so diametrically opposite to all his interests and relations, that he is forced to thrust them out of doors, as men in a storme throw their goods over-board, to save his stake, and maintain his interest in the world.

If he see an Angel with a drawn sword in the way, when he is going to earne the wages of iniquity, he will be content rather to cashier that covetous practice, then adventure

adventure upon the Angels sword (q): yet is still as covetous in heart as before. He will perhaps shew some sharpnesse against adultery, perjury, swearing, cursing, lying, stealing, &c. If none of these be the special lusts to which he is most prone, or that he cannot commit them but all must take notice of it. But as for secret lusts, that the world cannot behold, or any sins that he can commit in secret, here he is kind enough, and as good a friend to them, as they can finde elsewhere. He never draws sword against any sin, but that which all that know him do, or will cry shame upon him for. Shame is a strong passion, and causeth him to fight many an unwilling duel with some fouler sins, until that be verified of him, that *he knoweth no shame* (r). q Num. 22. 34

On the contrary, *the true Christian fighteth against all sin, as sin.* r Zeph. 3. 5.

He draws the sword of the Spirit against every known sin, although allowed of, or at least tolerated by the world; yea, and against every secret sin and corruption that he can discover, which is not discerned of the world; and fearing he should not go far enough herein, he prayeth earnestly to his God, *Cleanse thou me from secret faults* (s). He abhorreth sinne as sinne, and therefore must needs bid battel to every sinne, and most to those that lie close and hid, lest they blow him up ere he be aware. s Psa. 19. 13

He humbly thanketh God and his grace, that he is in no great trouble of spirit in fighting with crying and outrageous wickednesses that are rise in others: yet he findes work enough to discover those that lie in ambush for him, and to be free from those that are of lesse offence, as knowing them to be of no lesse danger then other sins, if he should give way unto them. He therefore *hateth every false way* (t). t Psa. 119. 104

Thus, this hypocrite is as *Saul* and his Army, who being commanded to *smite Amalek, and utterly to destroy them all* (u), destroyed nothing but what was vile and refuse (w); the true Christian is as *Sampson*, who will not spare any Philistines that comes in his way, but *smiteth them hip and thigh with a great slaughter* (x): the one fighteth with grosse sins upon the account of his credit, not of his conscience; the other fighteth against every sin upon the account of his God. u 1 Sam. 15. 3
w Ver. 9
x Judg. 15. 8

This hypocrite hath some one sin or other against which he will not fight. Charact. 21.

He may put on his armour, appear in the field, and make as if he did fight; but he lets flie far enough off from his special and beloved sins, or he will strike with the flat side of his sword, not with the edge. *Abalom* must have no harme. He holds intelligence with his darling sin that is on the other side, and he will be sure to take care of his safety, whoever else be cut off. If *Benhadad* be taken, though he be never so much the enemy of God, yet he must be saluted and used as a brother (y). Whatever be the *dearly beloved of his soul*, whether honour, wealth, pleasure, he must needs spare that, as *Sauls army did the best of the sheep*, and the richest booty. He can deny himself in outward things, fight against many noisom lusts, but he will never forsake his opinions. He will abstain from food, yet surfeit on erroneous positions. He can fast, as *John of Constantinople*, surnamed the *Faster*, until he even pine himself, but yet at the same time be full cramb'd with pride and ambition, affecting so much the Title of Universal Bishop, that he at length taught those of *Rome* to usurp it. Or he can hold pace with *Arminius*, who by much fasting and prayer, as he would make the world believe, attained to his Pelagian distinctions and speculations. And he (as all hereticks) can deny himself in any thing, even unto the death, save only in the bastard brats of his brain, for which he will sooner lay down his life, then fight one blow against them. y 1 King. 20. 33

Contrariwise, *the Christian hath one sin against which he specially fighteth, above all the rest.* Differ.

He favoureth none, but he will lay on most upon his minion or darling sin, which without grace, yea, notwithstanding grace, hath most power with him, he will never give a charge, as that doting father, *Deal gently for my sake with the young man* (z): but rather saith, as *Joab* to him that minded him of that charge given by z 2 Sam. 18. 5

the King, *I may not tarry thus with thee*; but to make sure work, *he took three darts in his hand, (when one would have done the deed,) and thrust them through the heart of Absalom.* He will not spare a Traitor or Rebel to God and his country, although the King himself command him to do it. Nay, in comparison, he seemeth to neglect other sins, then suffer the Arch-rebel to live.

Indeed, as in a battel, many must be slain to make way to the General, many must fall on both sides, before he can be touched. But he is resolved with the King of *Avram*, to fight *neither with small nor great, save only with the King.* He will break
 * 1 King. 22. 31 through all the enemies Army to dispatch him (a). For he knows that if the General be once slain, the whole Army is discomfited. But because the cutting off the chief Commander, putteth the victory out of question, therefore the Christian will hazard all, as *David* did, to kill *Goliath*; and, with his death to make an end for the present, of the battel.

Thus, this hypocrite is as *Saul*, sparing *Agag*, the chief sin; the true Christian is as *Samuel*, that (after *Saul* had given unwarrantable quarter) *hewed Agag to pieces*, notwithstanding his delicate coming to *Samuel*, to move compassion (b); the one will not draw blood where there is most cause to destroy without mercy, the other thinks he hath drawn no blood at all, so long as the arch enemy is yet alive: accounting all mercy to him to be the greatest severity to himself.

Charact. 22: This hypocrite seeketh his enemy aloof, and shuns a battel.

As cowardly Captains and souldiers of fortune waste the countreys where they come, but are loth to meet and determine the controversie in a set battel, so is it with this hypocrite. He is loth to come near: and when he is near, he hath still somewhat to put him further off from the encounter. One faculty leadeth him one way; another, another way. Will and Affections are wholly for sin, only Understanding and Conscience keep a clamour against it. He never is resolved to come upon sin indeed, but he hath somewhat or other in him that gives secret intelligence of his coming, that sin may shift out of the way before he come to the place, and so prevent a fight. In him nothing but nature maintains the warre: therefore there is nothing but juggling between the adverse parties, so as they seldom meet, and when they do, there are on each side Counsellours, that counsel in *utrumque partem*, sometimes for one side, sometimes for the other, both aiming at this, not to engage in fight, if they can prevent it.

The understanding discovers sin, Conscience passeth sentence, and gives warrant for execution. The Will and Affections are for a Reprive, if not for a pardon. So the man thus divided, in stead of doing execution upon sin, sometimes committeth more sin, which he knows he should not do; otherwhile he is restrained from what he hath a strong desire unto, and in both he declines the combate, and is daily further and further off from engaging. However, the Will and Affections have scope enough, though the act be hindred; and he is like the dog that is held by the collar in sight of the Beare at a distance; he strives, and in a manner dieth, to get loose, when yet he is not one foot nearer to the enemy.

Differ.

Contrarily, the true Christian setteth foot to foot to corruption, and fights where ever he meets with the enemy.

In him Grace is the General managing the warre, the soul is the field wherein the battel is to be fought, sin is the enemy against whom grace fighteth; and both these take up their quarters in the same man. Sin hideth as a skulking enemy, and so he may waste the country, keeps as far off as he can from the Camp of his enemy, but Grace not only keeps within sight of the enemy, but marcheth up close to him, and bids him battel; yea, forceth him to fight. Every faculty is a field, or rather a list, wherein these two Champions, the Christian and sin, do meet and encounter. In his Understanding, light against darknesse, truth against error; in his Will, obedience against rebellion; in his Conscience, remorse against hardnesse; in his Affections, holinesse against impurity. He knoweth, and yet understandeth not; he willeth, and would not; he desireth, and affecteth not. In every faculty there is an evil of nature, and yet, confronted and resisted by grace.

Cpr.

Corruption being met with in a close list, cannot start aside, but must needs stand to it, and take the foile.

It is not with him as with the unregenerate, in whom there are some faculties at least, that do wholly and only incline unto evil, as an Aguish mans appetite doth unto cold drink, but that his reason and understanding restraineth him: but the Christian being regenerate hath in him a perpetual mixture and conflict, as well in every faculty (e), as in every action; so that he cannot do the good or the evil which he willeth; that is to say, not in that manner wherein he would. For whereas by corruption he would do wholly and meerly evil, grace hindreth the effect of that natural will: and where by grace he would do absolutely well, corruption hindreth the effect of that sanctified will. He is as a Magistrate executing justice on his own Son; nilling and willing the same thing.

Thus, this hypocrite when he keeps the field, he marcheth at a distance, studying more how to keep from, then to finde out the enemy; the true Christian makes it his main businesse to finde out the enemy, and to give him battel; the one saith, *Video meliora, proboque, deteriora sequor*. I see, and approve the better thing, but follow the worse; I see which way to march, but I go another way; the true Christian saith, I see, and do not see; I approve, and not approve; I follow, and not follow the thing that good is, yet closeth with the best at last.

This hypocrite cares not to lay his batteries against the strongest holds.

Charact. 23.

His main batteries and forces are bent against the inferiour faculties of the soul, sensuality, concupiscence and the senses; if he can subdue any of these to the will of his within him, he thinks he hath gotten a great Conquest. If he can delude the eye, or make use of the eye to entice the heart, and to provoke lust: if he can but tickle any of the senses and draw them over to the party of sin, he glorieth in the victory. As for Reason, and the Will renewed, those forts he looks upon as too strong for him, and will make you beleeve, (as the Papists do) that no enemy is there. He never cares to cope with reason; he knows that will be too hard for the strongest lust that dares encounter it. When you tell him what reason calleth for, he answereth you with what concupiscence craveth, which must be served, that being the way that all, or most go, and he will do as his neighbours do; he will be of that Religion his Ancestors were; all the Arguments in the world shall never prevail with him to alter his minde. Yea, and by his good-will he would not grapple with the Will regenerated, that hath engaged for God, and sworn to keep his Commandments (d); for he knows there is no altering of the will, but by some great and extraordinary temptation surprizing the heart (e), as it did in David and Peter ere they were aware.

d Psal. 119. 106
and ver. 30.
e Gal. 6. 1
2 Sam. 11. 2, 3
Differ.

On the contrary, the true Christian desireth to deale with the enemy in his strongest forts.

He that warreth against the flesh, and not after the flesh, will seek out corruption in the highest towers of nature. He will not let the enemy quietly possesse the Citadel or Castle, (from whence he may continually annoy him) and content himself with the taking in the Countrey about, the Suburbs, and perhaps the City, but he will have the Fort also. He endeavours with those spiritual weapons of the Christian warfare, to pull down strong holds, and to cast down imaginations, or reasonings, and every high thing that exalteth it self against the knowledge of Christ; every strong and high conceit, opinion, error, heresie, that, like the blind and the lame in the Jebusites tower, have gotten into the highest hold of the soul, the understanding it self; and he bringeth into captivity every thought, as well as affection, to the obedience of Christ (f). He will not endure the Castle shall be kept for Satan, and he be content to have taken some out-works only.

Thus, this hypocrite is as Saul, who kept himself close in Gibeah of Benjamin, suffering the Philistines to garrison at Michmash, upon the borders of Ephraim, and to send out three parties of spoilers, to plunder the countreys adjacent (g). The true Christian is as David, who marching to Hierusalem, in which was a fort or hold, (so strong that Joshua himself could not take it) he took the strong hold of Zion;

2 Sam. 13. 15, 16.

b 2 Sam. 5. 7. 9
i 2 Kings 14. 4
k 2 Kings 18. 4

Zion, and dwelt in it (b); the one is as *Amaziah* who let the high places stand, and the idols in them (i), the other, as *Hezekiah* takes away the high places, and breaketh down the images (k), of his own or other mens erecting in his own head and heart; as well as the groves of inferiour lusts that are planted about them,

Charact. 24.

This hypocrites armour is only lust fighting with lust.

Lucan. 11.

Having taken a cursory view of the field, this character points to the Weapons used by the hypocrite. His Weapons are carnal, *pila minantia pilis*; piles, or darts, usually employed against a forreign enemy, are now shot and darted at one another of the same party. As there can be no harmony of errors among themselves, so neither of fleshly lusts: what one lust would have, will not consist with the desires of another; this oft-times breaks out into a Civil warre, or rather uncivil combat of several lusts of the flesh between themselves. This is alwayes the case of this hypocrite: when he would gratifie one lust, another lust stands up and draws his sword against the former, and against the hypocrite too, that harbours both. 'Tis here as in an Ale house or Brothel house, he that will entertain all commers; (as he must, that keeps such houses) shall be least Master in his own house, but be at the command and humour of his guests.

He would faine gratifie one lust, but for another that fighteth in his members against the former. He would please his appetite but for cost, *non tanti emet*. He will not buy at such a rate, as one lust sets upon the commodity that he cheapens to please another. He would be gripple and niggardly, but for pride, or his belly. He would be as free as any man, but for the love of money; He would be revenged, but for cowardise. All this is but a Civil warre, no invasion. 'Tis but the devils Motto, *Divide and Reign*; one faction helps to ballance and keep another in awe, to the benefit of him that cherisheth both, for his own interest.

Differ.

Contrarily, *In the Christian the Spirit of God fighteth against the flesh.*

1 Gal. 5. 15

He sets not lusts together by the eares, as hoping by their biting and devouring each other, they will be devoured one of another (l). He rather considers that the calling in of any one lust to aide him against another, will yield no better fruit, then the leave granted by the Jewes to *Antiochus* to passe through their country, which ended in threats and warre against themselves (m), or then the League of the Jewes with the Romanes, which ended in the slavery of the Jewes, and destruction of *Jerusalem* also: or (to come nearer home) such a courtesie is like the inviting of the Saxons by the Britans, to drive out the Scots and Picts, whereby the Saxons became Masters of all. He therefore causeth the spirit within him to lust against the flesh (n), grace against sin. He mortifieth the deeds of the body, (that is, of sinne) by the Spirit (o) of Christ, and by the fruits thereof within him.

m 1 Macc. 15

n Gal. 5. 17

o Rom. 8. 13

Upon this account, he wagemeth warre with every enemy, not hiring one to destroy another, which he knows will end in the destruction of himself: he fights against sin as sin, therefore against every lust as well as against any. Grace will be faithful to scourge the coasts of all enemies, but the flesh is deceitful and treacherous, and will certainly tyrannize over him that entertains it upon any employment whatsoever, although it serve his turn at the present.

q Isa. 7. 17, 18.
r Isa. 9. 21

Thus, this hypocrite is as *Ahaz*, employing the King of *Assyria* to assist him against the Kings of *Syria* and *Israel*, drew upon himself not only the *Assyrian*, but *Egypt* too (q), his lusts being against him as *Ephraim* and *Manasseh*. (who though at variance between themselves, yet) both set against *Judah* (r). The true Christian is as *Amaziah*, that having hired and paid an army of the *Israelites* against the *Edomites*, at the Word of the Prophet, telling him, that *God was not with Israel*, to wit, the children of *Ephraim*, dismissed those forces, and cast himself wholly upon the Lord (s); the one being enraged against some one particular lust, not as a sin, but as crossing his humour, cares not what meanes he useth to destroy it, as the Monk that drank a health in poison to King *John*: the other is curious in

s 2 Chron. 25. 7
and 10

in choice of his weapons, that he may prevent a counter-buffe, which might do more mischief to him then to the enemy.

This hypocrite borroweth some weapons out of Gods Armourie, but not all.

Charact. 25.

He will now and then put on the *spirit of bondage*, against some over-grown lust that he would fain berid of, and cannot. Or rather, God deals with him as *Saul* with *David*, in putting *Sauls* hevie armour upon him, and setting the *spirit of bondage* before him, as he did, the *Angel* before *Balaam*; to awaken and frighten him with the terrours of God, as *Paul* did *Felix*; scourging him with the whip of an evil conscience, as he did *Judas*; for convincing him of his wickednesse, as he did *Pharaoh*; causing him sometimes to put the temptation of sin out of his minde, as *Saul* did the *evil spirit*, by *David*s musick.

These are some peeces of Gods Armour, that being placed on a true Christian, would be of excellent use in the spiritual warfare; but to the hypocrite they do no more good then weapons in the hand, either of a dead man that cannot defend himself with them, or of a mad man that will do mischief by them. They sit not well upon the hypocrites back, they hang loose for lack of one peece which he always wanteth, and that is, *the girdle of verity* (1); and so God favoureth not the hypocrite, no more then *Hercules* favoured *comarus*. Eph. 6. 14

On the contrary, *the true Christian puts on and makes use of the whole Armour of God.* Differ.

He is armed with the armour of righteousness on the right hand and on the left (u); he putteth on the panoply of a Christian, the whole Armour of God (w), and is armed from head to foot. And being so armed, his chief weapon is the sword of the Spirit, the Word of God (x), before which, no enemy is able to stand. He hath for his encouragement fresh in remembrance the blood of Christ, as both the dear price of sin, and the deaths wound to corruption, the hope of heaven, the glory of victory, and the love of God shed abroad in his heart by the Holy Ghost (y) all which make him constant to the cause. And in this posture and temper he both fighteth and prayeth, whereby he draweth aid out of heaven, the Lord casting down great hail-stones from heaven upon the enemy (z), that is, exercising his own power, to destroy the flesh, and all the works of the flesh, by which power all the weapons of a Christian are made effectual, to the achieving of this Conquest. For, what is it that the Lord will not do for him, calling and crying to God in his distresse, either by removing the siege, as he did that of the Assyrians against *Jerusalem* (a), or putting in, or relieving a Garrison, as he did in *Pauls* case. (b) So that he may boldly say, the Lord is my help (c). Rom. 5. 5 } 2 Kings 13. 35:36 } 2 Cor. 12. 9 } Heb. 13. 6 } 1 Sam. 21. 9 } Phil. 2. 25-26 }

Thus, this hypocrite is sometimes in his borrowed Armour, but, no more able to use it to his advantage, then *David* was the Armour of *Saul*; the true Christian useth the Armour of God, as *David* did *Goliath*s sword, saying, *there is none to that, give it me* (d); the one is as *Perfes* King of *Macedon*, who when he was to encounter *Paulus Emilius* the Roman Consul and General, provided a strong Army indeed, but after the battel was began, cowardly withdrew himself to *Pydna*, under pretence of sacrificing to *Hercules*, hoping thereby to conquer, and so lost the day; the other is as *Emilius*, that beside his sacrifices, stuck close to his sword and army, and thereby got the victory.

This hypocrite, if he fight, he fighteth treacherously.

Charact. 26.

He will not fight, except forced to it. And when he must fight, he is more a friend to the Traitor or Rebel against whom he fighteth, then to the Prince for whom he beares armes. At least, his heart hangs that way. For though he say, *non licet*, it is not lawful to favour the enemy; yet, with *Bassianus*, he wisheth, *ut nam liceret*, it were lawful. When he is tempted, his answer is not, *I will not*; but, with *Balaam*, he saith, *I may not*, faine I would, but cannot. But he whose will saith, *I would I might*, will bring his conscience ere long, to say with *Julia*, the mother of *Bassianus*, *sibi licet*: If you will, you may. He is therefore a friend to corruption against the Law, even when he urgeth the Law against corruption. For Law doth not prevaile with him to hate corruption, but rather corruption makes

him to mislike the Law: so that his tongue pleadeth for the one, and his heart for the other. As some prosecute Law against malefactors, in appearance, yet favour them under hand; so he, while he uttereth, or seemeth to execute the sentence of the Law against sin, yet in heart he taketh part with sin against the Law. And this humour he bewrayeth, in snibbing those that are too forward in behalf of the Law of God.

Differ.

The true Christian is alwayes loyal to God, and true of heart to his cause.

e 1 Sam. 30. 10

He may possibly be weak of hand, as *David's faint souldiers*, at the brook of *Besor* (e), that carried by the baggage, or he may be lame of feet, as *Mephibosheth*, but his heart is upright. Some *Ziba* may traduce and abuse him to his Sovereign, but he will be able in the issue to demonstrate his innocency and fidelity: and God will do him good, because he is upright in his heart (f), and his share shall be as good after the victory, as his part is that goeth down to the battel (g). He taketh part cordially with the Law, against the corruption that is in his own inner man.

f Psal. 125. 4

g 1 Sam. 30. 24

He saith the Law is holy, and I am sinful: nor, the Law is strict, and I am a good-fellow. He wisheth, would I were better, and not would the Law were more loose. Yea, he hateth corruption for suggesting such wishes. He stampeth on them with his foot, and choketh them as a vapour rising from the bottomlesse pit. He is glad of any Law or meanes that may hamper such malefactors, and is as the good subject that helps, not only to apprehend, but to tie and trosse them up. He is troubled if any one escape execution, he joyceeth to set his foot upon the necks of them all, how great soever that *Joshua* may smite and slay them (h).

b Josh. 10. 26

Thus, this hypocrite is a Traitour to his General, even when he beares armes under him, desiring rather the enemy should escape, if not, get the better: the true Christian is as *Mephibosheth*, that refuseth to partake of any contentments, until he be sure that the enemy be subdued, and his Sovereign, a Conquerour (i): the one is as *Eliab* taunting and snibbing of *David*, when he offered to fight with *Goliath* (k); the other, (as *Jonathan*, encouraging *David* in God) strengtheneth the graces of God in himself, even when they tremble, and are ready to faint at the presence and boasting of the enemy, and gives not over, till the enemy be mastered and slain.

i 2 Sam. 19. 24

k 1 Sam. 17. 28

l 1 Sam. 23. 16,

17

Charact. 27.

This hypocrite fighteth in jest, and for ostentation.

He fenceeth, but intends no hurt. He makes a great shew of a combate, and raiseth much expectation; but when all is done, he is but *Caligula's Ape*, who with banners displayed, battel ranged, and trumpets sounding, let his souldiers to gather cockles. This hypocrite doth play, or act a combate, *tantum qui vincere non vult*, as if he never meant to get the day, or win the field. He repenteth of sin, when he findes and feels what it hath brought upon him; but he repents not from sin and dead works to turn to the living God, as one that hates sin. Thus even *Pharaoh*, when upon the rack, will seem a great Penitentiary, confessing to *Moses*, the Lord is righteous, but I and my people are wicked (n). without any purpose to forsake his wickednesse, although brayed in a mortar among wheat with a

m Exod. 9. 27

n Prov. 27. 22. pestel (n).

He cometh into the field to shew his furniture, as *Antiochus* against the Romanes, whom therefore *Hannibal* derided. For, being demanded, whether he thought that preparation sufficient for an engagement with the Romanes? Yes, quoth he, though they were more covetous then they be. Thus, many mens fight against sin is rather a pomp, or a pageant, then a true combate; they love to shew how eloquently they can speak, or write against sin, then how seriously to fight it. They rather muster, then fight; desie, then draw blood.

Differ.

On the contrary, the true Christian fighteth in good earnest, as for life and death.

He fighteth, not flourisheth. He entreth the lists, not as men challenge single combate to determine titles of land, (not otherwise determinable by Law, for want of evidence and proof) and yet know before-hand, that when they are entred the lists, they shall not be permitted to combate; but, as *David* with *Goliath*, with a resolution to kill or be killed. He fighteth, not as uncertainly, not as one that beateb

the

the aire (o); but as one that hath cast the utmost peril and dy of warre. If he overcome, he killeth; if he be overcome, he is sure to be slain. He looks upon fighting, and accordingly undertakes it, as the most serious businesse; not like other exercises, or striving for masteries, wherein men strive till they sweat, or lose some blood; but, as ending in the death of one, if not of both the Combatants. And (as 'tis said) the musk-Cat beaten to death turnes into musk, so a Christian thoroughly mortified, becomes a *sweet savour unto Christ*.

His warre, is a warre indeed. Every battel fought by him is *with confused noise, and garments rolled in blood* (p). What more beautiful then an Army in the muster? what more terrible then an Army engaged and in the shock? Hence the Church militant, (and in proportion every true souldier of Jesus Christ engaged in that warre) is said to be *terrible as an Army with banners* (q); and all from him, whose neck is like the Tower of David, builded for an Armourie, wherein there hang a thousand bucklers, all shields of mighty men (r), through the power of his might (s). Great strife, and resisting even unto blood (t), is required to get sin off its fortress. She is fortified with the strong holds of Satan (u). Sin in it self is a strong holder, and must be fired, or by dint of sword forced out. Corruption sticketh close, not only to the flesh, but to the soul and spirit of every man; the knife of Circumcision had need be sharp, and must enter and draw blood; yea, the sword of the Spirit must second it, or Goliath will not be perfectly vanquished.

Thus, this hypocrite is as the sluggard that makes a shew of rising, but turneth upon his bed, and departs not from it; and so he maketh a mockery, and presenteth an idle mask of repentance; the true Christian is as David encountering Goliath, never returning without the head of his Antagonist, the one skirmisheth at a distance to gratifie the lookers on, the other fighteth in good earnest, to conquer the enemy, to answer the expectation of his General the Lord Jesus Christ.

This hypocrite fighteth for lucre, and upon his own account.

Charact. 28.

He takes up armes not for God, but for himself, some lust opposeth some design he hath laid out all his hopes upon; or hath brought him to some shame which he feares more then sin; or costeth him more then he can well spare to gratifie one lust, without the neglect of other lusts which he would also serve. And so he takes armes against corruption, upon grounds as corrupt, as the lusts themselves which he fighteth against; either he fighteth for worldly ends, lest such a lust should hinder his preferment, lose him some special friends, procure him some extraordinary prejudice and danger, or obstruct the free course and carriere of some other lust more dear unto him. This hypocrite will afflict his soule, hang down his head as the bulrush (n), look with a sad countenance, and disfigure his face, whereby he may appear unto all men to fast (x). But what is it for? for his sin committed? Nay, that he may sin more freely, and with better successe, he fasteth for strife and debate, and that he may smite with the fist of wickednesse (y); he is in contest with some adversary which he feares may be too hard for him; therefore, thinks by fasting to make God of his side, even in an evil cause, thereby to prevail against his enemy.

Contrarily, the true Christian fighteth for victory against sin as sin.

Differ.

He fighteth against sin, as the Romanes with Pyrrhus, non caupomantes bellum, sed belligerantes; not skirmishing to make a trade, but waging warre in good earnest to get the mastery. He looks not to be a gainer by killing sin, in reference to making a better market for himself in the world; but, to please him who hath chosen him to be a souldier (z), in whose cause he engageth. He fights not as a mercenary for his pay in this world; but as one that strives to enter in at the narrow gate, and to offer violence to the Kingdom of Heaven; or rather, to offer violence to all that stand in his way to that Kingdom. And so in this respect, he, as a violent man takes it by force (a). He examineth not the quarrel in relation to his own ends, but in relation to the honour and interest of his Lord and Captain General, the Lord Jesus Christ, with whom, and for whom he resolveth to engage, and

prosecute the warre, whatever befalleth him in it, or for it.

Thus, this hypocrite fighteth against sin, after the manner of boot-Haylers or Pyrates, not caring whom he robbeth, so he may get by it: the true Christian fighteth against sin, as *Joshua* against the Canaanites and the rest of the Nations, in obedience to God who called him to the work; the one *seeketh his own*, and not the things which are *Jesus Christ's* (b); the other engageth purely upon the account of God and of Christ, that their enemies may be destroyed.

b Phil. 2.21

Charact. 29. This hypocrite fighteth unresolutely and timorously.

As he that said, *Sollicitus nullos esse putare Deos*, I could finde in my heart to think there were no God: so this hypocrite, notwithstanding all his putting on of armour to fight against sin, as being troubled with thoughts that otherwise there is a God that will fight against him; yet his faint heart could be perswaded to yield to so much Atheism, as to wish there were no such God as might call him forth to this unpleasing warre, rather then be put upon it to encounter the enemy; he being much afraid of the issue, as *David* was of the warre against *Abshalom* (c), choosing rather that arch-rebel might live, then be cut off by justice. The devil also knoweth with whom he hath to do, and how to handle such a coward.

c 2 Sam. 18.5

For, however he may stand out a blow, and a brunt or two, yet if he be hard set to, he will surely yield, because he is not resolved whether it be best to stand it out or not, to overcome, or to take the foile from his bosome-darling lust, which he loves as his right eye, yea, more then his own soul, the losse whereof he had rather adventure, then part with so dear a lust: and he is of opinion, that should he kill it out-right, the victory would be more grievous then a foile; and he should be filled with more grief for such a losse, then *David* for the death of *Abshalom*, whose life he could have been content to have redeemed with the losse of his own (d). This is strife without victory, like that of *Herod*, that was exceeding sorry for *John Baptist* (e), yet gave away his head; and, as *Pilate*, who though he had a good minde to set *Jesus* at liberty, yet that he might not come under the wrath of *Cesar*, delivered him over to the bloody Jewes (f). This is the fate of all hypocrites, to be cowards in all Conflicts with beloved lusts, and to fare accordingly.

d Ver. 33.

e Mar. 6.26, 27

f Mat. 27.24

Differ.

Contrariwise, the true Christian resolveth to overcome living or dying.

He is resolved, before the encounter, to fight it out to the last breath, to sink the ship, rather then strike faile to the enemy. He fighteth therefore past weariness, even till his hand cleave to his sword. He hath a promise of victory, and therefore cannot succumb or yield to the enemy as overcome by him. He striveth confidently, because lawfully (g), according to the martial Law of Christ; omitting no endeavours, vigilancy or lawful means uncessayd to gain the victory, and to keep the field. And therefore is assured, that what he cannot compass by his own strength, Christ the Arch-Duke of his faith (h), and Captain of his salvation (i), will accomplish for him (k).

g 1 Tim. 2.3

h Heb. 11.2

i Heb. 2.10

k Rom. 7.24, 25

Sampson had the Sacrament of strength in his haire, but this being lost, he was foiled. The Christian hath his strength in his head, which none can divide from him. He can do all things through Christ that strengthens him. None weaker then he of himself; yet when he is weak, then is he strong, through him who is the Lord his strength. And his strength lies much in his prayer, for by prayer the Spirit of the Lord cometh upon him. Yet in the midst of all his strength, he will not be careless, but vigilant, not fool-hardy to sleight, or to tempt the enemy. He will not let a Delilah be in his bosome, to try the strength of his faith, rather he avoideth marching too near the enemies works or forts, shunning all occasions and appearances of evil, the company of evil men, dangerous liberties, excesse in lawful pleasures and pastimes, that he be not snapt, or ambuscaded by the enemy at a disadvantage; and as a true Champion and man of valour abstaineth from whatsoever may hinder his march or opportunity of fighting the enemy in the open field. He will suffer no fawning lust or tentation to come so near, or to be so bold as to

cut

cut off so much as one lock of his haire, to weaken his faith, and to disable him in the day of battel, and so he becomes more then a Conquerour *through him that loveth him (l)*, because greater is he that is in him, then he that is in the world (m). 1 Rom. 8. 37.
m 1 John 4. 4

Thus, this hypocrite *fighteth as one that beateth the aire*, rather then confidently sheathes his sword in the bowels of the enemy, or desisteth to do it: the true Christian fighteth as *Israel with Amalek*, to destroy them utterly; the one fights without heart, and so is *overcome of evil (n)*; the other fighteth in hope, and therefore *overcometh the evil*; the one fighting uncertainly, is certainly foiled; the other fighteth resolutely, and is undoubtedly crowned. n Rom. 12. 21

This hypocrite hath victory over sin without striving against sin. Charact. 30.

How many wayes he failes in the *Conflict*, we have seen. If we look upon the *Conquest*, we shall finde him as much out in that. We have discovered his strife without victory, which rendred his striving bootlesse; here we shall finde him boasting much of victory without strife, which renders the victory worthlesse; and we may worthily doubt whether such a victory deserve the name, especially against so stout an enemy. Satan useth not to go forth of a sinful soul, without some violent strugglings. When our Saviour himself charged him to come out of the young mans body, and to enter into him no more, the spirit cried, and rent him fore, and came out of him, but left him for dead (o), much more will it prove so, where he hath had liberty to build strong holds of sin in the soul, when he comes to be dispossessed thereof. Of this kinde, we may well say with our Saviour (p), that it *goeth not out, but by much fasting, prayer, and strong fits of Convulsions in the soul*; here the devil will not be complemented, nor charmed out, he must be thrust out with much struggling and wrestling by head and eares, or he will hold his possession. o Mar. 9. 15, 16
p Mar. 17. 21

Where Satan hath hope to return, and doth but as it were, fetch a walk into the wilderness, that he may come back and bring seven worse spirits with him (q); no marvel if he seem to go forth easily and pleasantly. So is it with sin, if it be permitted to go and come at pleasure, as the young vipers are said to run in and out at the mouth of the old one, then it will depart without much noise or struggling. But if this hypocrite were once resolved (as he is not) to give his lusts a bill of divorce, he would soon find them to tear and rent him in another manner, then ever they have done; he would quickly feel a wrestling and tugging, that would make him to cry out with a witness, *O wretched man that I am, who shall deliver me from the body of this death (r)?* q Mar. 12. 45

On the contrary, the true *Conquest* is attained by *fine force*. r Rom. 7. 24
Differ.

The Christian knows how he came by his victory, and what it cost him. He can shew the wounds, or at least the skars of them all his life after. He never mounteth the chariot of triumph, but he fought lustily, and bled soundly for it before. He is able to remember and tell the many plunges, and strong throws that his soul endured in the travel of the new birth. Yea, because the conflict still remaineth, as after-paines follow a woman newly delivered of the fruit of the womb, he still findeth returns of that Agony; *the flesh lusting against the spirit, and the spirit against the flesh (s)*, and, as it were, *the seed of the woman*, the new creature continuing sharp warre on the one side, with *the seed of the serpent*, which is the old man corrupt, on the other side. s Gal. 5. 17

Wherefore, as *Rebecca* felt in her wombe a strange struggling, as the contention of two Nations within her, when she was with childe of *Jacob* and *Eau* (t), so every Christian hath in his soul an epitome of those two great Cities, to wit, of *Jerusalem* and *Babylon*: of God, and of Satan; perpetually contending one with another to destroy each other. But God that comforted *Rebecca* with this, *that the elder should serve the younger*, doth also comfort the conflicting Christian with assurance, that the old man shall be subdued, and brought more and more under the power of the new, till he be utterly wasted, and totally destroyed (u). t Gen. 25. 22
23.
u Rom. 6. 6

Thus, this hypocrites victory is like that imaginary breaking of the Babylonish

w Jer. 28. 2 yoke from off the neck of Zedekiah and Judah, vainly prophesied by Hananiah (w); when yet they remained under it many yeares after, with greater oppression: the victory of the true Christian is the fruit of a fierce battel, carried on furiously, till his garments be rolled in the blood of his enemies (x); the victory of the one is like the atchievement of Adonibezek, who cut off the thumbs and great toes of threescore and ten Kings, but slew not one out-right; the Conquest of the other is like that of Samson, that slew the Philistines heaps upon heaps (y), without giving quarter to any.

Charact. 31. This hypocrite hath not a victory, but only a shew of it.

He is a true miles gloriosus, he brags of more victories then ever he saw battels; but as his victory is without fight, so his triumph is without victory. He that only muslers instead of fighting, will brag instead of overcoming. Hence he presumeth and boasteth that he hath escaped the corruptions that are in the world through lust (z), when he hath only more cunningly covered them from the view of others, as Rachel sate upon her fathers idols, under a pretence of modesty (a), to hinder his discovery of them. If he have put on a demure countenance, a plain habit, a submisive accent, these are his *Insignia victoriae*, the badges of his Conquest. But as some had *Consular*, others *Questorian* Ensignes in Rome, that never were *Consuls* nor *Questors*, saith Tacitus; so many an hypocrite triumpheth as a Conquerour, that never bore the brunt of a battel against sin.

Satan laughs to see such mock-Trophees set up, as wise men did at those of the Jesuites, when by publick Edict they were banished France, they erected a pillar in token of their banishment, yet nevertheless they had still private access to the bosome of the King; so doth Satan erect pillars to proclaim his banishment from this hypocrites territories, when yet he hath free liberty to set up a new throne in his heart, and in secret to sit on it so often as he pleaseth. Hence this hypocrite is in no better case then the Trojans, by admitting the horse which the Grecians feigned to leave behinde them as a testimony of their flight, in the bowels of which horse lay the death of the Trojans. He supposing a victory when there is none, is many times a meanes to convey advantages to the enemy, whereby he that doth it may be more surely and speedily cut off. He that boasteth of conquering Satan, while yet he hath a throne in that mans heart, doth but give Satan a fairer opportunity to enslave him for ever.

Differ. On the contrary, the Christian hath a true victory, as appears by his desire of further Conquest.

He is still, either overcoming or pursuing his Conquest, never idle, never at that pitch, that he thinks he hath done enough. He is either sorrowing for sin committed, or in desire and fervent expectation of grace to be revived; or under Vow and Covenant of obedience to be performed, never without some action or design for further rooting out those Canaanites and Philistines, that yet remain in his soul uncrucified. He never cries victory so long as one enemy remaineth unsubdued.

Thus, this hypocrite is like the bragging Spaniard in eighty eight, that cried Victory, Victory, on land, while their bellows were sinking in the sea: the true Christian gives notice of his victory, as Cush to David, when the Lord had avenged him of all those that rose up against him (b): the one boasteth before the battel, as Goliath of giving Davids flesh to the fowles of the aire, and to the beasts of the field (c), yet was himself afterwards made their food by David (d); the other is as Moses and the Israelites, who first saw the Egyptians dead upon the shore (e), before they began their Song of triumph and praise.

Charact. 32. This hypocrites victory is not total.

Where he makes greatest shew of victory, it is at most but a peece of a victory. He overcometh some vices, but not all. If he break and rout the Van, he leaves the Rere untouched. If he cut off the wings, yet he sets not upon the Phalanx, or main battel; his special sin that remains whole and entire, and keeps its ground. Herod did many things, and left (no doubt) some of his sins, at the Baptists preaching;

ing; but not his incest: nay, he after beheaded him that would have cut off that head and Master-sin. *Judas* (in all likelihood) amended some things, cut off some enemies to his soul (else he had not been fit to have been at all of Christs retinue;) but not his covetousnesse and false heart; he was still a *thief*, still a *devil*. Still the *fat sheep bleateth*, and the *fat ox loweth*, after all *Sauls* execution (f); the special sin still liveth, and (as *Agag*) not fearing death, yet reigneth. Or, in overcoming one sin he is overcome by another; as young gallants having spent their bodies and goods in the devils service, in a way of leudnesse and luxury, become weary of that, and serve him in another kinde, turning Papists and Traitors; or, of wastful Prodigals, become covetous Mammonists, and so he doth not so much overcome sin, as exchange it, and commute with God or any other that will traffick with him for such hellish wares.

And even in those very sins wherein he seems to be a Victor, he is not changed in himself, nor are those very sins dead, but only cast into a swoon. *Pilum*, *non mentem*; he may have changed his haire and hue, but not his minde; he may hamper and halter sin, but he puts it not to death. The wolfe is a wolfe still; 'tis as unsafe to trust him now, as heretofore. The horse is an horse still, although he have a bridle in his mouth (g), yet beware of his heels (h). Such is this hypocrite, in whom sin is repressed, but not suppressed, not totally vanquished, at least not bewen in peeces. Such Jades will one time or other break bridle, or run away with it in their teeth: for, in violent tentations, and in lusts grown strong by rest, neither nature, nor reason, nor common grace is sufficient. *Haman* for a while refrained himself, and thought to let *Mordecai* alone to perish with the rest of his people whom he had destinated to destruction, for his malice to *Mordecai*; but at length his rage and passion grew into such a flame, as put him out of his fence, and caused him to run furiously upon his own destruction, by hastning revenge upon *Mordecai*, before the fatal day could come upon the rest devoted to slaughter with him.

Contrarily, the true Christians care is to subdue all sin.

Differ.

Wheresoever he findes an enemy, be it but a Scout or a Spie, he fights him, he makes not to much as a truce with any, much lesse a composition to let the enemy go away with bag and baggage, with colours flying, and bullet in the mouth. He takes all that he can light on, gives quarter to none that he taketh in battel. And so careful is he to rid the field of all, that he stands armed in the field; after he hath beaten and vanquished all that appeared, and prepares for such as are yet undiscovered, as *David*, that not only endeavoured to subdue all his known sins, and to be kept from presumptuous sins, but prayed also to be cleansed from his secret faults (i); not which he cherished knowingly (for of this sort he had none k) but which he had not yet discovered in himself, or not understood to be errors.

i Psal. 19. 12.
k Psal. 119. 144.
l Psal. 139. 23, 24.

He repenteth (at least in the general) of unknown sins, as well as of sins known. And although the victory be in this life, in some sense imperfect, for that all the rebellions, mutinies and lurkings of sin be not absolutely taken away; yet he is sure to provide sufficiently against the reign and quiet possession of any spiritual enemy whatsoever. The power of grace chargeth through, and through the whole body of sin, and casteth down, not only the actings but the very imaginations, and every high thing that exalteth it self against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ (l). He leaveth no member unmortified, no sin unsubdued, even when the reliques and remaines of sin be not wholly grubbed up.

l 2 Cor. 10. 5.

Nor doth he lose ground in one place, while he gaines in another. The mortifying vertue which he draws from the death of Christ, hath its influence upon the whole old man (m) within him, although perhaps he employ it more especially against some particular members of the body of sin. As when Christ cursed the fig-tree in more special reference to the branches that bare no fruit, the whole tree immediately withered (n). All sin in him is not only tamed and brought under, that it cannot domineer, rage and rant, as formerly it did, but hath received its mortal

m Rom. 6. 6.

n Mat. 21. 19, 20.

mortal wound whereby it languisheth and consumeth away more and more, *nullis medicabilis herbis*, as being past all recovery, and hastning to not only a dissolution, but to a total annihilation.

He is not only changed in his conversation, but in his inclination also, because partaker of the divine nature, having escaped the corruption that is in the world through lust (o). He is not as *Esau*, that for a time dissembleth hatred, with intent of further mischief at a fitter season (p), (which is to stop sin, not to destroy it; to delay the execution, not to cut off the power of corruption:) but he is become like *Jonathan*, content that *David* should be King, and himself a subject, that Christ should reign to the destroying of all within him that should oppose Christ, although it be to the cutting off of his right hand, or to the plucking out of his right eye.

Thus, this hypocrite is as *Saul*, who pretending to have obeyed the Commandment of the Lord in destroying the *Amalekites*, spared *Agag*, and the best of the prey, and therefore was rejected; the true Christian is as *Samuel*, who hewed *Agag* in peeces, that the voice of the Lord might indeed be obeyed, and was accepted. The one is as *Ahab*, letting go a man, to wit, *Benhadad*, appointed to destruction (q), at the siege of *Samaria*: (for which *Ahab* afterwards, at the battel of *Ramoth-Gilead*, lost his own life: r) The other is as *Joshuah*, who in fighting the Lords battels, smote all, and utterlie destroyed all that breathed, as the Lord God of Israel had commanded (s), and was himself under constant protection.

Charact. 33. This hypocrites victory is not well maintained.

If he overcome, yet as *Cesar* said of *Pompey*, he cannot *uti victoriam*, manage the day to the best advantage. He may worst his adversary, and be Master of the field at present: but he pursues not the victory so as to prevent the rallying of the enemy, or raising of new forces to fight another battel. If the devil be driven out of the eyes, out of the mouth, or out of any part of the outward man, yet if still he be suffered to keep the Castle of an unsanctified heart, he is all this while no great loser, nor this hypocrite a gainer, even when he wins the field; because he doth not pursue the enemy, *etiam in castra*, even to his Camp and City, and subdue both, before he be able to make head again.

This hypocrite may so far prevail, as to abate the impetuousnesse of some sinful lusts for a season, as *David*s musick for a time wrought on *Saul* to allay his fury and phrensie, but not to cure it. So is it with the hypocrite in the case of affliction also, as with *Balaam*, while death was before him, he forbore to curse the people of God; but being at more liberty, when he saw he could not bring Gods curse upon them, he and the devil joyned counsels to put them into a way to bring it upon themselves, by yielding to eat things sacrificed to idols (t), that thereby they might satisfie their lusts upon the *Midianitish* women, who (by the counsel of *Balaam*) went out to tempt the *Israelites* all they could, and then, when their lusts were in a flame, put the *Israelites* upon the sacrificing to idols, before they would prostitute their bodies to them.

As *Joshuah* smote thrice upon the ground with the arrows which he had in his hand, and then stayed, whereas he should have smitten five or six times, and then had he smitten Syria till he had consumed it, when now he should smite it but thrice (u). So this hypocrite repelleth sin once, twice, perhaps thrice, but no more; and every time more faintly then other, but for want of constant pursuit, is never able to make a compleat Conquest. Yea, even in repelling he is inured to temptation, and every time taketh a little taste of the sweetnesse of sin, till at last he yieldeth, and is willingly overcome; as some moral Papists at first startle at any motion to engage in Treason, but at every fresh assault become more yielding, till at length they become desperate Traitors.

Conscience is a plain dealer, but concupiscence is crafty. Hence it is, that conscience is often overtaken and abused. The often hearing of evil, the wishing it lawful, the vain distinctions made by some men, whose wit is too good for their conscience; do at length silence and benumb conscience, that it cannot longer hold out

out against the tentation. Even upon victory men are apt to grow so secure, as to lole more by their security, than they won by their victory. To neglect a beaten adversary as weak, is dangerous: for it gives great advantage to the enemy, or to any that will take up weapons for his rescue, as we see in the case of the *Amalekites*, who having sacked, smitten and burnt *Ziklag*, fell afterwards to eating, drinking and dancing, because of the great spoile they had taken. David came among them, and smote them from the twilight, even unto the evening of the next day, and recovered all that the *Amalekites* had taken away (w); so is it in the most spiritual conflict of this hypocrite, in whose Camp, in stead of keeping a strong guard, and perpetual sending out of Scouts, there is nothing but eating, and drinking, and rising up to play (x), after a victory.

w 1 Sam. 30. 16
17, 18

x Exod. 32. 6
Differ:

Contrariwise, the Christian still pursueth, and so perpetueth his victory.

He is as *Marcellus*, of whom *Hannibal* made this observation, that he was always conquered, or conquering; if conquered, striving to recover his losses; if conquering, still pursuing the victory. If he be foiled, he riseth up afresh, and every time more mighty, and more puissant; because thereby made more humble, more lothing himself, more out of love with the world, more acquainted with Satans wiles and depths, and every way more pliable to Gods dispensations. If he conquer, he doth not change the sound of the Drum and Trumpet into the noise of the pipe, nor fighting into dalliance. But rather resolves *Canitiem in galea premere*, to thrust hoary haire into his helmet, as if he had none such. He is *Veteranus*, an old beaten souldier, but not *emeritus*, one that sues to be discharged from further following the warres, from which he knowes there is no discharge on earth (y).

y Eccl. 8. 8

He is no lesse careful to maintain the victory than to get it. He knoweth that as sicknesse, so sin is most dangerous in the relapse. He considereth that sin is as the sea, that if it be shut out, will shove hard to get in again. Therefore as the *Zealanders* are careful to observe tides, and to maintain their banks; so is it with the Christian: his care makes him fearful, and his feare diligent to prevent destruction, which without constant care and diligence cannot be prevented. Indeed, if every thing had its due, the sea should cover *Zealand*, so as that should be all sea, and no land: so would it be with our nature, unless the prey were taken from the mighty, and the lawful captive delivered (z).

z Isa. 49. 24

Our nature is a very *Sea land*, or rather *Sin land*, won from the Ocean of sin, which would overflow all, as it was wont to do, but that God by his grace first made the dry land to appear, and ever after, set barres and bounds to the sea of sin, to stay the proud waves thereof. For he that giveth victory to the Christian, after victory addeth wisdom, to make him more watchful, and to continue to use the meanes with more care, and hope of successe.

Thus, this hypocrite after all his victories is like *Sampson*, sleeping in *Delilah's* lap while she cuts off his locks, and exposeth him to the power and rage of his enemies; the true Christian is as *Job*, who all the days of his appointed time will wait and watch till his change come (a); the one by security is made a slave after Conquest, the other by vigilancy becomes a perpetual Conquerour, no more subject to his former slavery.

a Job 14. 14

This hypocrite is moved, but not removed from his old course, or love of *Charact. 34. sinne*.

As a tree shaken with the winde settles again, and that more firmly: so it is with this hypocrite. *Abab* was moved with the message of *Elijah*, for he rent his cloathes, put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly (b); yet still he hated both *Elijah* and *Micaiah*, still he kept the Vineyard of *Naboth*, for which he had been reprov'd. *Felix* trembled to hear of the last judgement, yet still loved bribes, and his fingers itched after them (c). The Officers of the Pharisees were astonished, Never any man spake as this man (d). yet they were turned by the ghostly counsel of their Masters afterwards to apprehend him. And they who came

b 1 King. 21. 17

c A. 24. 25, 26
d John 7. 46

e John 18.6
f Ver. 12

to lay hold upon him, at first fell to the ground backward (e), yet at length took Jesus and bound him (f). He is a *reed shaken with the winde*, but still continueth fast mired in the mire.

Differ.

On the contrary, *In a Christian sin is not only shaken, but pluck't up by the roots.*

g Psal. 68. 21
h Ezek. 18. 30

His heart is not only astonished, but opened and softened. He is not only convinced of sin, but converted from it. He looks upon sin as an enemy that will be his destruction, which before insinuated by flattery as a feigned friend. Therefore he labours not only to discover, but to confesse and forsake it, that he may finde mercy. For well he knoweth, that God will surely wound the head of his enemies, and the hoary scalp of such a one as goeth on still in his trespasses (g). He turneth himself from all his transgressions, and so iniquity proves not his ruine (h). He casteth away sinne as a *menstruous cloth*, saying unto it with detestation, *Get thee hence* (i).

i Isa. 30. 22

Thus, this hypocrite is as the *door upon the hinges*, that turneth this way and that way, but never turnes off; the true Christian is as *Sarah*, casting out the *bond-woman and her son*, (lust and all the spawn of it) out of the house; the one makes sin to shift roomes, and to lurk for a season; the other banisheth sin out-right, without all hope of returning.

Charact. 35. This hypocrite forbears the evil of sinne, without love to the contrary good.

He is as the dog that forbeareth the meat which is before him, for fear of the cudgel that is held over him. He sees and feels the smart and damage of sinne, and therefore dares no longer to commit it; but he wisheth all mischief to him that is the rod or instrument to punish him. Some malefactors leave sin upon that account only that they are punished for it, but hate the Magistrate, the Officer, the Law; so this hypocrite being reprov'd for his sin, forbears (it may be) the acting of sin, but takes no pleasure in the Word that condemns his sin, nor in the Minister that reproveth him for it. He that is not truly reclaimed from evil, will never love the means that might make him good: being evil himself, he cannot but hate the good, and love the evil (k), because this is most suitable to his natural temper and disposition of heart and affection. Every one loves his like, and hates his opposite, although with his mouth he may shew much love (l).

k Mic. 3. 2

l Ezek. 23. 31
Differ.

On the contrary, the true Christian repenting, not only loves that thing which is good, but loves all that furthered his repentance.

m Amos 5. 14
n Ver. 15

He is a man transformed, that now seeketh good and not evil (m), therefore he hateth the evil, and loveth the good (n). The very frame of his heart is now so altered, that it closeth with good wherever he findeth it; and they are most welcome to him that shew him the way unto it. His heart is knit for ever to that Servant of Christ, that first fell sharpest upon his formerly beloved lusts, and was made the instrument of his Conversion, how much pain soever he put him to in the throws of the new birth; And he professeth himself beholding to the meanest Minister of Christ, that reproveth any thing amiss in him. Above all he delighteth in that Word which wounded him, or rather slew sin in him. He is still of his minde, that not only said it, but prayed it, *Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oyle which shall not break my head* (o); He kisseth that rod that latheth his lusts to purpose, which he accounteth the greatest kindness; and prizeth that reproof that breaketh the head of Leviathan, (his strongest lust, that crooked serpent p) as the most precious oyle, or ballome, for the healing of not his head only, but heart also, that was before wounded by sinne.

o Psal. 141. 5

p Isa. 27. 1

q Rom. 9. 5

He can acknowledge himself a debtor even to the Jewes, (who deny and hate Christ,) because from them came the Oracles of God, the Word of God, the Fathers, the Prophets, Apostles; yea, and Christ himself according to the flesh (q). He loves all means of his spiritual good, and especially such as have been the instruments

ments to draw him to repentance : not out of a bale fawning humour, in hope they should afterwards spare him the more ; but out of the real joy of his soule, to finde his sin so laid open, as to make his own heart to loath and abhorre it. He looks now upon sin as his greatest enemy, and therefore cannot but be most beholding to him that is most dextrous and severe in doing execution upon it.

Thus, this hypocrite is as *Eſau*, whom the feare of *Iſaac* withheld from murdering of *Jacob*, when yet he wiſh't with all his ſoul the death of his father, that he might accompliſh that murder (r), the true Chriſtian looks upon any man that preventeth his commiſſion of ſin, as *David* upon *Abigail* in ſtaying him from the ſlaughter of *Nabal* (s); the one loves the ſin which he forbearcth, the other loves the perſon which gives a ſtop to his ſin. Gen. 27. 4
1 Sam. 25. 32.
33.

This hypocrite would keep ſin under, but not cut it off; and ſhews compaſſion where he ſhould deſtroy. Charact. 36.

As the *Iſraelites* (weary of fighting; or, minding more the planting of themſelves, than the ſupplanting of Gods enemies,) made the *Canaanites* tributary, but did not caſt them out, (which after coſt *Iſrael* deare;) ſo this hypocrite maketh ſin a tributary, (and as he thinks, a Contributor) to his honour, profit, pleaſure, &c. in ſtead of utter extirpation. He cares not much for ſwearing or drinking, or ruſſing and ranting, &c. And therefore will not ordinarily uſe them, nor ſuffer them to keep him company, but keeps them under, and at a diſtance, or as a dog in a chaine, to let looſe when he ſees occaſion : but yet when he is among thoſe Gentlemen, or rather degenerate ſlips of noble ſtocks that are for deboshery, there theſe baſe *Canaanites*, theſe noiſom luſts, ſhall be called for to contribute ſomething to this hypocrite, to maniſeſt him to be a compleat Gentleman, or rather beaſt. Or, if he have no minde to flatter, he can ordinarily refrain his lips; yet, if it may commend him to great perſonages that can advance him, or his deſignes, or if it may inſinuate into any others whom he hath any purpoſe to make uſe of to ſerve his turn, he can uſe it. The like may be ſaid of other ſins, which he thinks may at any time be uſeful, to promote his corrupt intereſt or projects, till theſe ſins, as *Canaanites* unduly ſpared, come at length to ſhake off the yoke, and to get the Maſtery. The Conqueſt.

As *Saul*, he lookt upon *Agag* as one deſerving ſome compaſſion : ſo he looks upon ſome ſins with a more favourable aſpect, thinking it no great harme to let them live; as namely, petty oathes, vain words and communication, in requeſt among perſons of quality with whom he converſeth; theſe he thinks have no great harme in them, and therefore he bears with them in others, (as *Joſeph* in *Pharaohs* Court) without reproof, till he at length learne to uſe them himſelf without remorſe. Theſe he thinks are no great matters, nor worthy the taking notice of; ſo for dalliance and wantonneſſe, &c. not conſidering that they are the children of the conquered enemy; and may not theſe do hurt another day?

Nay, he is ſo tender of the reputation of ſome ſins, that though he keep them under, yet is very careful not to put them to open ſhame; wherein, he favours himſelf, becauſe loth to diſgrace that luſt which was once his harlot, and with which he may fall in league again. He ſeemes very unwilling to deface the Monuments of ſuperſtition, under pretence of a venerable eſteem of Antiquity. O what pitty to pull down ſo many faire Monafteries built by the devotion of our forefathers ! He would rather have counſelled to leave the cage, which might have been a meanes to call in the birds again.

Contrarily, the true Penitent will take a full revenge upon all ſin, without concealment or compaſſion. Differ.

After victory followeth ſlaughter, when once the enemy is under his power. As the *Romanes* in their Triumphs, ſlew their captived enemies at the door of the Capitol; ſo the true penitent ſeales his victory with the ſlaughter of ſin, at the foot of the Croſſe of Chriſt, that is to ſay, his death; although he cannot arrive at

the at most and ultimate degree of compleat mortification, till by death he be ready to enter the Capitol of glory.

He will not shew so much favour to his sin, as *Joshuah* to the cheating *Gibeonites*; he will upon no termes give it any quarter, nor reserve it for any use, no not so much as for *hewing of wood, or drawing of water* (1). He will not be beholding to Symony for a living; to flattery, for an office; to profaneness, for the love and good opinion of evil men; nay more, not to a lie for a Kingdom: He setteth an *Anathema* upon every sin, as *Joshuah* upon *Jericho*. He devoteth it to utter destruction, and so he doth all such too that shall go about to re-build it in his heart.

He so detesteth, that he detecteth sin wherever he findeth it, although in his own bosome. Therefore he not only repulseth, but reproacheth it. He looks not on sin as an enemy that may be reconciled, or that can repent with him, and beare him company in his change; therefore he loads sin with reproach, and counts it his own *shame* (u), *folly* (v), and *beastly ignorance* (x).

In old time, the houses of notoriously wicked men were turned into Jakes; as *Jehu* did the house of *Baal*, when he destroyed that idol out of *Israel*; so doth the penitent deal with sin, he will not spare so much as the name, the memory of it, but let it rot and perish. He not only slayeth sin, but puts it to the most ignominious death that he can. He crucifieth the flesh with the affections and lusts (1), which is a shameful kinde of death. And as for the spoiles of sin, he layes them not up, to look upon, but rends and tears them in pieces, and throws them out to the dunghil, no more to entice.

Here it is (and in this case only) that he puts off all compassion, and pronounceth, *Quid nisi ve vilius?* what remains to captives but wo and ruine? He pursueth his advantage in the height of hatred of this soul-destroying enemy, to the utter rooting out (so far as he can attain) of all seeds of, and encitements to sinne. As the women of *Midian*, who had known man by lying with him, were to be slain as well as the males, because they had corrupted the people of God in the matter of *Peor* (z); And as the children of *Babylon* were to be dashed in pieces for their fathers cruelty (a); so whatever is a mother or childe of sinne; or a motive, or incentive to it, is so abominable to him that truly repenteth, that he exerciseth all the severity and cruelty he can upon it, hating even the garment spotted by the flesh (b).

Thus, this hypocrite is as *Lot*, for the sparing of *Zoar* (c), thinking small sins, if chained up, will do no great harme; the true Christian deales with sin, as *Israel* was commanded to do with *Amalek*, slaying not only man and woman, but infant and suckling, and utterly destroying all that they had (d). The one deales by sin, as *Judah* by *Tamar*, after she had carried away his signes and bracelets, saying, let her take it to her lest we be ashamed; the other deales by it, as *David* by his sin, after his thorough repentance, setting a brand of shame upon himself and it, to the end of the world; the one is merciful where he should not spare, the other spareth not where God calls for severity.

Cha act. 37. This hypocrites revenge (if any be for sin) is rather upon others than on himself.

The taking revenge upon sin, or for sin, is one part of the penitents work, that will approve himself to be clear*, (not of not committing, but) of the guilt of, and continuance in the sin repented of. Therefore this hypocrite, who is the true penitents Ape, will labour in this as well as in other particulars required in repentance. But as he halteth in them; so in this, his revenge is rather taken upon another mans back then his own. He attributes his own sin to the bad counsel, example, instigation, or tentations of others, rather then to the baseness and wickedness of his own heart. As *Adam* would have had sin to be revenged on his wife, not on himself, and she, upon the Serpent. So this hypocrite seeks to put off his sin to others, that the revenge may light any where rather then where it is most due.

When

When he is taken in his sin, or afterwards discovered, so that he must come to shame for it, no thief on the gallows will be more ready to cry out against his companions, counsellors, temptors, yea, his very Parents and Governours for their cockering and indulgence, as if but for them he had never been so bad, nor come to such a shameful end; then this hypocrite will be in complaining of others, that he hath been the worse for them; but never confesseth that they have been the worse for him: which does him no good, but only to keep him off from true repentance, by omitting that revenge which a true penitent ever takes upon himself? such revenge shall not be wanting in hell, where such as have been brethren in evil, shall not cease to gnash their teeth one at another, and thereby encrease the torments of each other, as here they have encreased one anothers wickedness.

And if the hypocrite happen to strike nearer home, and to take revenge on himself (as sometimes it hapneth) he takes revenge upon his body (e), rather than upon his soule; he punisheth nature, not sin; Gods creature, not Satans miscreant; and so, in stead of taking revenge on Gods enemy and his own, he falls soule on Gods servant, and suffereth that to escape, which indeed was the Traitor both. Col. 2.23

Contrariwise, the Christians revenge is upon himselfe, or within himselfe. Differ.

The true penitent is so great an hater of sin, apprehending it as that which hath done him more mischief then all the world, yea, then all the devils in hell hath or can do him, without the help and assistance of that arch Traitor within him, that he cannot but daily meditate revenge, and falls soule upon it wherever he findes it; and the nearer he findes it to himselfe, the more he layes on upon it: as a man will let flie at a thief found in his own house, with greater fury, then if he casually met him in another place, because he puts him in more danger at home, and may do him more mischief.

He may most truly be called *ἑαυτὸν μαρτυρῶν*, one that punisheth himselfe, (as the Oratour translates it,) or rather, one that tortureth and tormenteth himselfe by way of the sharpest revenge, (as others out of *Isocrates* and *Thucydides* render it *) not as *Menedemus* in the fabulous Comedy, for to act a part on the stage only, as the hypocrite (*); but as holy *Job* in the sacred Poeme of his life, who really performed what is written of him; *I abhorre myselfe*, saith he, *and repent in dust and ashes* (f). He saith not, I hate my friends that provoked me. It was God, not *Job*, that had the controversie with them. He looks only after his sin, and falls soule upon that, leaving his friends to God, not without praying for them (g); while he lothed himselfe. * See H. Steph. in *μαρτυρῶν*.
* *Heautontimorumenos*.
Act. 1. Scen. 1.
f *Job* 42.6
g *Ver.* 8,9

If others spare him, he will not spare himselfe the more for that, but rather do that with more severity, which they out of policie, flattery or negligence have omitted. When *Hannibal*, in policie, spared *Fabius* his fields, wherever the Carthaginian Army came, on purpose to render *Fabius* suspected of the Romanes, *Fabius* himselfe gave order for the burning of his own fields, to take off that jealousy, and thereby out-witted his enemy. So when Satan or the world seems to spare a true Penitentiary, thereby to draw him under suspicion, he will be his own iudge, and be sure not to be partial to himselfe. That which is the seat of sin, shall be the subject of revenge. Even the right hand, the right eye, the right foot offending, shall pay for it (h). Not the natural members of his body, but the spurious members of the body of sin (i). *Totus displicet sibi*. He is altogether at oddes with himselfe. He mortifieth the deeds of the body, neither by the body, nor by the soule; but by the spirit mortifying the body of sin, both in soule and body. He cries out to the faithful Ministers, *in me convertite ferrum*, turn your sharpest swords against my lusts. h *Mat.* 5.29. &c
i *Col.* 3.5

Thus this hypocrite is like *Saul*, who when *Samuel* reproved him for sparing *Agag* and the best of the spoil, put that off as the act of the people (k); the true penitent is like *David* speaking to the Lord, when he saw the Angel that smote the people, Lo, I have

2 Sam. 24. 17

have sinned, and I have done wickedly: but these sheep what have they done? Let thine hand, I pray thee, be against me and my fathers house (1); the one cares not who suffers for his fault, so himself may escape; the other willingly suffers for his offence, although others perhaps as deep in the sin as himself, go without punishment.

Charact. 38.

m Col. 3. 5

This hypocrites revenge on himself is with great favour.

If God command him to mortifie his members which are upon earth (m), he is very tender and loth to use the knife too much, much lesse the sword, to slay sin out-right. As some could be content to take physick, so it would not make them sick; and to go to the Chyrurgion, were it not for the smart; so he could be content to be mortified, so it may be without much trouble and paine. If the Minister cut and lance his beloved sin, and set conscience on work to search and dresse him, he is ready to say as *Ziporah to Moses*, O bloody husband! because of this Circumcision (n). He is content sin should die in time, but not killed at present, so far as to kill his affection towards it. He had rather sin should live, although he adventure all for the life of it, than so far to deny himself, as instantly to let it be slain out-right in his bosome. If he admit of any sorrow for sin, it is but such as a small matter will cure: He will be sure not to sorrow to death, nor as others that have no hope. He can easily put a period to his grief for sin by any false comfort, by whomsoever applied; and is willing to bear of any extenuation of his fact, as *Alexander*, who seemed to be much affected, even unto the refusing to live, for his murdering of *Clitus*, his familiar friend, yet was soon comforted by *Calisthenes*, or rather by *Anaxarchus*, perswading he had done no more than became a King and Conquerour, to whom belonged the giving of Lawes, and the setting the bounds of justice, and injustice.

n Exod. 4. 26

Phutarch, in Alexander.

Indeed if he set up a revenge of his own, or mans invention, which may cause him rather to be admired by the Spectators, than to be truly humbled in a way of Gods appointment, there he will lay on and not spare, beyond all reason or warrant, as *Baal's Priests*, who cut themselves with knives and lancers, till the blood gushed out upon them (o); and as the superstitious Papists, who whip themselves without mercy, some for hire, as the old Order called *Flagellantes*, against whom *Gerson of Paris* wrote sharply (*), some for vain-glory, and a false opinion of merit. Herein the hypocrite will fast, weep, deny himself all comforts of life; yea, perhaps give his body to be burnt, as sundry hereticks have done, witnesse *Legat* and *Wightman*, the one burnt in *Smishfield*, the other at *Litchfield* for horrid heresies and blasphemies, about the yeare 1611. Every one that sets up for himself, will bestow most pains in driving on his own project to the utmost; so will corrupt nature, when it prefers her own invention before the way and minde of God. This makes our hypocrite more zealous in his owne way, than in the course of Gods prescribing. He that will favour himself where God calls for severity, will be severe enough where God requires it not at his hands.

o 1 King. 18. 28

* Joan. Gers. Cont. Scissae Flagellantium.

Differ.

On the contrary, the true Christian repenting, deales more roughly with himself than with any others.

p Eph. 5. 29

He is not unwilling to cherish nature: for no man ever yet hated his own flesh (p), unlesse a monster of nature. But if nature grow unruly, and with *Jeshurun*, waxen fat, fall to kick against God and his wayes, he will then tame that proud flesh that would soon draw him to forsake God that made him, and lightly to esteeme the rock of his salvation (q). Therefore he takes her down by abstinence and mortification.

q Deut. 32. 15

If he perceive his eyes (like the eyes of a fool) apt to wander to the ends of the earth (r); or his tongue begin to run the wilde-goose chase through the world (1); He keeps his senses close prisoners, he lets not sin to have so much as a window or loop-hole to look out at (s); he will keep his mouth with a bridle, that he offend not with his tongue (u). He will not suffer that in himself, which he dares not absolutely to condemn in another. He will fast, when he will not enjoyn it to another. He will beat down his body, and keep it under in subjection, as under the cudgel ever held over it, when he will allow another to cherish nature more; he will deny himself

r Prov. 17. 24

s Psal. 73. 9

1 Job 30. 1

u Psal. 39. 1

himself strong drink, when yet he will allow another wine for his stomachs sake, and and his often infirmities (w).

1 Tim. 5. 23

Incision and Circumcision are sharp and grievous, yet a Christian will endure them even in his soul, rather then be uncircumcised in heart. He will endure more hardship then he will put upon another, as a good souldier of *Jesus Christ* (x). Indeed as *Sampson* dying killed more Philistines then in all his life-time before, so doth the Christian, in whom death is the end, that is, the perfecting of mortification. Not that as *Sampson*, he seeks to pull an old house upon his head, by shortning natural life, to be the sooner rid of sin: for that is not to kill sin but himself, not at Gods command, but in the devils service. He that is dead is freed from sinne (y); therefore he is glad to die when God calls for him, because thenceforth there is an end of the rebellion of the flesh against the spirit. He is glad of any aid and strength to imprison the malefactor, but more glad when he heares or sees death approaching, as of a Goal-delivery. In this life he findes sins subdued to be yet unruly, and the most he can do, is to clap on irons, till Christ the Lord Chief Justice come with Commission from heaven to do full execution upon them; the perfection therefore of his victory, revenge and mortification is reserved unto his death. Yet what he can do before death, he will be sure to put on to the utmost, as holy *Cranmer*, that burnt that hand first, which through timoroufnesse and the wiles of his enemies, had like to have betrayed the cause of Christ, and him into the hands of Satan, by his subscription to the six bloody Articles.

2 Tim. 2. 3

1 Rom. 6. 7

Thus this hypocrite deales by himself and his own sin, as *David* desired *Joab* and the Army to do by *Absalom*, then in rebellion against him. Deal gently for my sake with the young man (z); the true penitent handles his own sin as *Joab* did the same *Absalom*, thrusting three darts at once through his heart (a); the one takes revenge on himself with a rod of fox-tailes; the other, with whips of scorpions: the one, mistaking the object, takes revenge without warrant, or measure; the other exerciseth just severity upon the right subject.

2 Sam. 18. 5
1 Ver. 14

Hitherto we have traced and un-earthed this subtle Fox, as to the parts of Repentance, and seen the many differences between him and the true penitent in that particular. We are next to take a view of his Grounds, upon which he keeps all that ado, and whence his mock-repentance ariseth.

2. The Grounds of the hypocrites repentance.

This hypocrite repenteth, not out of faith, but feare.

Charact. 39.

The guilt of sin apprehended causeth feare, in regard of the wages due to the sinner; and this feare causeth him to repent; not alwayes to salvation, but sometimes to desperation, as we see in *Judas*. To repentance that is right and full, two things concurre *πᾶσι βόια* and *μετάνοια*, after-grief, and after-wis, as we noted before: by the one he is humbled, by the other made wiser. This hypocrite may attain to the one, but never to the other. He may be perplexed and teare himself to peeces, with sorrow and horroure for his sin committed, when God sets it home upon his conscience, and sets hell before him as the reward of his wickednesse. But he never growes wiser, so as to forsake all sin, and to lay hold on mercy. Possibly he may commit that one sin no more, either through want of opportunity, or as finding it too dear, but he never forsakes all sin, nor indeed any sin for the sinfulness of it, or as taking hold of Christ by faith for pardon, with resolution upon Gods speaking peace, to returne no more to folly (b). Bray this fool in a mortar among wheat with a pestle, yet will not his foolishnesse depart from him (c), nor he from it. His repentance is but a peece-meal repentance, that puts him to pain, as a part of his punishment, but will never do him good, by making him capable of mercy.

b Psal. 85. 8
c Prov. 27. 22

He cannot go beyond *Judas* in sorrowing, nor doth he strive to out-strip him in repenting, nor repent upon better grounds. *Judas* being a covetous wretch, betrayed his Master for gain, nor thinking that Christ should have suffered the losse of one hair of his head thereby: for well he knew that his Master had been often in danger before, and still escaped their hands. When the Rulers of the Synagogue,

filled

filled with wrath, rose up, thrust him out of the City, and led him to the brow of the Hill (whereon their City was built) that they might cast him down headlong; he passing through the midst of them, went his way (d). When he was at another time admonished to depart from Hierusalem, because otherwise Herod would kill him, he answered boldly, Go and tell that fox, behold I cast out devils, and I do cure to day and to morrow, and the third day I shall be perfected. Nevertheless, I must walk to day, and to morrow, and the day following (e). He feared neither Herod, nor devils doing their worst. Judas therefore seeing the malice of the Priests and others, that they would give any thing for an opportunity to apprehend Jesus when he was alone, and off from the multitude, who possibly might have rescued him, if apprehended while he was preaching, or healing the sick; and finding that his Master was too hard for them all, he thought it good policie to take a peece of money of the Pharisees to bring them where Christ was, when retired from company, not doubting but his Master would make his part good with them, and shift for himself well enough, and so he meant to cozen the Priests of their money, without damage to his Master. And in this he was no doubt the more confirmed afterwards, when having betrayed him, and the souldiers and officers coming to apprehend him, so soon as Christ went forth unto them, and told them, I am he, they went backward and fell to the ground (f), this Traitor himselfe being an eye-witnesse of it.

But when he saw his Master to be led away, condemned, and delivered to the Secular power, Pilate the then Civil Magistrate under Caesar, it is said, he repented himself, and brought again the thirty pieces of silver to the chief Priests and Elders, saying, I have sinned in that I have betrayed innocent blood (g). Now he called to minde what the Lord had said before, One of you is a devil (h).

And again, Good were it for that man, if he had never been born (i). Now sin shewed her ugly face without blushing; and being finished by bringing forth this ugly monster of treason, came to him with her childe in her armes, that is, death and damnation, as the full reward of his treachery (k). Now he saw and began to feel the sting in the taile, and perceived it to bite like a Serpent, and sting like an Adder: He had now only sin, death and hell before his eyes; which filled him with so much terrour and horreur, that for very grief and anguish he hang'd himself. Here was after-grief with a witnesse arising from feare; but no after-wisdom to lay hold upon Christ by faith, as in some other of the Jewes, who had been likewise the betrayers and murderers (l), of the same Lord of life; yet, upon the preaching of Peter, were pricked in their hearts, and cried out, What shall we do (m)? whereupon they were baptized, added to the Church, and saved (n).

In like manner, Cain took on when he heard the curse pronounced, and sentence passed: he might be said to repent as Judas did, upon the apprehension of horreur and wrath; not growing so wise, as to sue for mercy and pardon, but so mad and desperate as to flie from the face of God, that is, from the very Ordinances of God, wherein God meeteth his people to blesse them, in turning them away from their iniquities (o): He grieved enough out of fear; but, despairing of favour, sought not for grace, but only a tolerable degree of enmity; a reprieve for a season, that he might fall to building, and forget his misery. Thus this hypocrite seeks to end his grief in despair, and his repentance in hell, having no hope to be reconciled unto God. For in him, the spirit of bondage bringeth his sinful conscience before the angry Judge face to face. How can he then but tremble? how can he hope?

Differ.

On the contrary, the true Penitent repenteth, upon apprehension of mercy, and hope of pardon.

He looks upon him whom he hath pierced; and mourneth for him, as a man mourneth for his only son (p); wherein there is not only an apprehension of sin, but of mercy also; of sin, by which and for which the Son of God was pierced; of mercy, in him that was willing in our stead so to be pierced; for he goeth not from his presence, as Cain, but looketh upon him as the Israelites upon the brazen Serpent, to be healed by

by him. This is the true Spirit of grace and deprecation, when a man lamenteth that ever he offended so good a God, so sweet a Saviour: when he mourneth not for what himself suffereth or feareth, but for what God suffereth, and that God is grieved and *broken* by means of his sin (q). It was the ingenuity of *Alexander*, to q Ezek. 6.9 mourn exceedingly for his friend *Csitius*, after he had slain him; much more will a true Penitent that is a childe of God mourn for his Redeemer; but he mourneth with hope of pardon, as now enabled by faith to look upon him as *dying for his sins*, and *rising again for his justification* (r); notwithstanding his piercing of him even to r Rom. 4.25 that death which he suffered.

It may seem that Gods children sometimes repent before they have faith: but, it is but that *metuus aeternae*, or after-grief before mentioned, wherein (if that be all) they go not beyond *Judas*. For the Law gives only an occasional preparative, by discovering sin, and the mischief of it. It is the Gospel and faith that brings the purgation (s). As God and Christ are not severed, so neither are these two, re- s Acts 15.9 pentance towards God, and faith towards our Lord Jesus Christ (t). *Nemo peniten-* t Acts 20.21 *tiam agere potest nisi, qui sperat indulgentiam* (*). No man can repent kindly, but * Ambrose. be that hath hope of pardon. That *metuus aeternae*, or after-wit, by which men are made wise to repentance, and to *salvation*, doth necessarily impie faith.

Again, in the beginnings of Conversion there are certain seeds of faith and hope in the elect, which are hardly discerned even by themselves: only they appear in this, that the poor sinner, how grievously soever he hath sinned, and how sharply soever God threatneth or punisheth him, yet he clingeth about God in Christ, as the childe to his father even when he is angry, and lieth prostrate at his feet, and will not depart from him, let God deal with him as he pleaseth. And this is a perpetual act and fruit of faith. Therefore he will take Gods part against himself, even before he be sure of pardon, as the poor woman that wept upon the feet of our Saviour, before she had any encouragement from him (u). The Penitent often u Luke 7.38 weepeth before pardon; but after, much more, that so good a God should be so unkindly used. And this cannot be without faith, apprehending not only some hope of pardon, but a necessity of *loving much where so much is forgiven*; and, of hating sin much, where so much hath been committed. None hateth sin but of love to God: none loveth God, but out of some secret apprehension, influence, and operation of Gods love to him.

Thus, this hypocrite may possibly shed many tears, as *Esau*, for *losse of the blessing* (v). not for his sin in *despising his birth-right* (x), which made him without hope, v Gen. 27.38 notwithstanding his teares: the true Christian mourneth as *Peter*, after Christ x Gen. 25.34 vouchsafed to *look upon him*; upon which look, he not only wept bitterly, but conceived hope of mercy. Christ lookt upon him, but not upon *Judas*, although *Judas* came neerer to Christ when he betrayed him, than *Peter*, when he denied him: by this meanes, the one mourned, but with despair; the other wept, but with trust in him whom he had dishonoured, because he had before *prayed for him that his faith might not faile*: the one out of feare lamenteth, but runneth from God; the other out of faith relenteth, and returneth to God.

This hypocrite repenteth of sin, not for the sin, but for the punishment.

Charact. 40.

The malefactor having forfeited his life to the State, takes on and lamenteth, when he seeth he must die; not for his sin, but for his shameful punishment, as appears by his Jovial deportment and riot in the very Goale, till he come to his trial, and receive the sentence of death. So is it with this hypocrite, sin never troubles him, till he feel the smart of it; then, it may be, for the punishments sake he cries out of his folly also. But to look upon sin, as sin, as a breach of Gods Law, as a dishonour to God, as being abhorrent to his nature, this he never troubles himself withal. If God will let him alone, suffer him to go on in his way, God shall never hear so much as one sigh from him, nor see one teare shed by him for his wickedness against him.

He repenteth, not while he is at ease, but (as leud children going to be whipt) when he is under the rod: at what time, not only false-hearted Israelites, when God

slayeth them, seek unto him (x), and bowle upon their beds, when God withholdeth corne and wine (a); but even a heathenish Pharaoh will make great shew of much sorrow and grief, for the wickednesse of himself and people (b), he will confesse he hath sinned against the Lord, and against Moses and Aaron, and ask pardon; but the main ground of all is, that they should entreat the Lord to take from him the plague of the Locusts. Take away from me, saith he, this death only (c). So this hypocrite, when Gods hand is upon him, he is Pharaoh in a vizard; but, at other times, plain Pharaoh without a disguise as to real repentance, however for his better grace he will stand upon it, that he hath repented, as Saul sought to out-face Samuel, and to stand in it that he had obeyed the voice of the Lord, when he had done nothing lesse (d).

d 1 Sam. 15. 13
Differ.

Contrarily, the true Penitent repenteth most for the plague that he finds in his own heart.

The plague upon the body, is but the fruit and issue of the plague of sin in the heart, this is the greatest plague, and the root of all other plagues without. The greatest hell is where the cause is, and the cause is where the sin is. Therefore the true Christian repenteth as David, who mourned most for sin even after pardon, as appears by the very title of his penitential Psalm, When Nathan the Prophet came unto him, after he had gone in to Bathsheba (e), when the Prophet, in the Name of God, not only reproved, but absolved him (f). Yea, the true Penitent oft-times, seeks to prevent the very threatening of punishment, and his heart smites him before God seems to take notice of the offence; as the same Davids heart smote him after he had numbered the people, confessing to the Lord, I have sinned greatly in that I have done, and now I beseech thee, O Lord, take away the iniquity of thy servant, for I have done very foolishly (g). Confessions pravenit Dei nuncium. His Confession prevented Gad, Gods messenger, saith St. Ambrose *. His heart was at work upon his sin, before God had declared what should befall him and his people for that sin. For albeit Gad came to him the same day, yet David was gotten up in the morning, before the Prophet was sent to him (h), Quia David jam erat sibi conscius peccati; & affligebat seipsum, ut Deus remitteret ei culpam*, because David, sensible of his sin, afflicted himself with grief, that God might pardon it, even before the newes of punishment.

e Psal. 51

f 2 Sam. 12. 13

g 2 Sam. 24. 10

h In Psal. 37

in Gloss. Ordin.

i 2 Sam. 24. 11

in Tostat. in

2 Sam. 24. 9, 13

And indeed, this is true ingenuity in a childe of God, and a most distinguishing mark of a true Penitent, by timely and cordial confession and mourning for sin, to prevent Gods proceedings against him for the same, and to be so impatient under the weight of guilt, as not to let sin remain quiet with him so much as for a day, whether God proceed against him for it or not: And to brook better the punishment which God inflicteth, than the sin which himself hath committed; and to resolve and say, I will bear the indignation of the Lord, because I have sinned against him (i). He lamenteth more the depravation of his nature, and the defacing of Gods Image, than the deprivation of his own happinesse, and beares this with patience, when he cannot endure the other, without bitter complaining against himself (k).

i Mic. 7. 9

k Psal. 73. 22

Thus this hypocrite cries and howles in reaping the harvest of sin; the true Penitent takes on most for sowing the seed that produceth that harvest: The one as Cain, crieth out, my punishment is greater than I can bear (l); the other, as David, makes his grief to be this, mine iniquities are gone over my head, as an heavy burden they are too heavy for me (m); the one feeleth damnation bitter, even before it be inflicted; the other findes more bitterness in forsaking the Lord by sin (n). The one hateth God for inflicting the punishment, the other by the hatred of sin is kept from hating God, even under the sharpest corrections (o).

n Jer. 2. 19

o Job 2. 9, 10

Charact. 41.

This hypocrite repenteth, not for the offence, but for the ill success of his sinne.

If he prosper in his sin, and thrive by any sinful course, if God do not presently proceed against him, he never troubles himself to lament the sinfulness of his way. *Felix scelum, virtus vocatur*: Successful wickednesse is accounted a vertue with

with him that gaires by it. If he slay and slay those under his power, to escape questioning for it, and feather his own nest by it, he is so far from repenting of this, that he holds himself not guilty, but entitles God to the casting in of that wealth upon him, saying, *Blessed be the Lord, for I am rich* (p). Thus, under pretence of acknowledging God, his providence and bounty, he taketh his enriching by oppression to be a mark of Gods approbation of his sinful course, how palpably soever he deviate from the Commandments of God; and maketh God accessory to all his wickednesse, whom now he supposeth to be altogether such a one as himselfe (q). Zech. 11. 5
Psal. 50. 21

But if he have ill successe in his sin, that he cannot accomplish his desires or ends; if he be discovered, prevented, or otherwise crossed, then he makes great lamentation, is much troubled that ever he had his hand in such a businesse, that he should be so foolish and inconsiderate, and were it to do again, none should persuade him to it: not that his heart is lesse affected to the sin, but is troubled that he sped no better; as *Parsons* and his Complices seemed to be grieved for those *unfortunate Gentlemen*, as they stiled them, who had their hands in the *Gunpowder-Treason*, not because it was a sin, (which divers of that Party deny) as they intended it; but before the Traitors were discovered, taken and executed, before they had executed the Treason. Their intent (they would have you beleieve) was good. And had their Plot succeeded, the Actors should have been extolled, as that *Jacobite**, that butchered *Henry* the third of *France*. But whatever shew this hypocrite makes of repentance. It is no better then that of thieves and malefactors, who are ashamed, and sorry, when found (r) and taken, but never before. * James Clemeus. An. 1588.
Jer. 2. 26

Contrariwise, the true Christian is glad of ill successe in any evil Differ. course.

He that endeavours in all things to please God, cannot but be grieved, when God is grieved, and glad when his grief is prevented, especially in himself. He therefore commendeth the wise Providence of God, and desires to be for ever thankful for that great mercy, whereby he is stopped or crossed in any sinful course, as *David* did, when by the wise and discreet carriage of *Abigail*, he was kept from shedding blood, and from avenging himself with his own hand (s), according to what in a passion he had rashly determined and vowed (t). Whatever he may think and resolve to do in a rage, or when under a tentation, yet if God step in, and turn him back from his purpose, or crosse him in it, he would not for a world that he had not met with such a crosse and disappointment. He had rather to have been cut off for his first offence, than to go on to commit more. His heart smiteth him, when he findeth himself to prosper in any evil way, as fearing that his making work for repentance, will be sadly repented by his God, and cost him dearer than all his successe will be able to recompence. 1 Sam. 25. 22, 33.
Ver. 22

Fooles indeed are never better pleased than when they prosper in the worst ways, nor more vexed than when they meet with a rub therein. *Seculi latitia est impunita iniquitas*, impunity in wickednesse is the joy of wicked men, saith *St. Austin*, but, *magna misericordia est, nequitia impunitatem non relinquere*, it is great mercy in God not to leave his children, when they sin, without correction. It is a good rod that whips back him that is stragling from God towards hell, that he may return to him from whom he hath wandred.

Thus, this hypocrites repentance is a Turkish repentance, which never lamenteth any thing as evil, but that which hath evil successe; the true Christian is more troubled for successe in evil, than the hypocrite can be for want thereof. The one is as *Balaam*, more angry with his Ass that would save his life, by not carrying him on in his way to curse *Israel*, than he was with himself for attempting that wickednesse; the other is better pleased with him that will stop him in his course of sin, than with him that would furnish him with switch and spurres in that road towards hell.

This hypocrite repenteth, not as disliking sin, but as disabled to commit it, or loth to part with it. Charact. 42
It

It is not hatred of sin but his impotency to pursue it as heretofore, that makes him give it over, as sometimes lame *Loyola* the *Biscain*, maimed in both his thighs by the French at the siege of the Castle of *Pamplona* in *Navarre*, while yet a young man, gave over the wars, and entering into a monastical life, became the father of those Locusts of the bottomlesse pit, the Jesuites, those arch incendiaries of *Christendom*, and of all the world where they can get footing. Many such lame souldiers of sin there are, whose hearts are as eager upon sin, as ever *Ignatius*, upon cruelty, after he had left the field; but when they look upon their limmes, are with grief of heart forced to cry out with *Milo*, *At hiquidem jam mortui sunt*; verily these limmes are dead, as to any vivacious action. Faine they would go on in sin as greedily as ever: but cannot; strength and nature now faile, which is no small trouble of heart unto them.

This hypocrite leaves sin, as he leaves the world, to wit, when the world leaves him. Some sins forsake their servants, as scorning any longer to be served by those that are grown so old and feeble; such servants being grieved at nothing so much as to be turned out of service, having as much good-will to the same drudgery as ever. The wolfe changeth his hue and haire, but not his wolfish disposition, no more doth this hypocrite.

Grimston in the French History.

Many admire the magnanimity of *Charles* the fifth, for leaving the greatnesse and Majesty of an Emperour, and betaking himself to a Monastery. But what wonder is it to see a man go to bed when he is weary? That Emperour being even over-worne and over-wearied with the turmoiles of warres, as well as of State, and perhaps galled in conscience for the many calamities by him brought upon *Florence*, *Naples*, and sundry other parts of *Italy*, and the woful jarres by his occasion bred among Christian Princes, which gave the Turk great advantages against divers parts of *Europe*, and to breath out threatnings against the Germane Empire and the neighbouring Territories; was willing to take his ease when he grew unfit for businesse; to part with Government upon honourable termes, before dotage should render him contemptible; and to step behinde the Curtain, to see even in his life-time what manner of world there would be when he was gone. So doth this hypocrite seem sometimes to do great things, not out of readinesse to duty, but of necessity of not doing otherwise.

u Pl. 50. 18, 19

w Prov. 7. 22

Sometimes he forbears sin for want of opportunity, as drunkards when they be at sea, forbear drunkennesse for want of Tavernes, Alehouses, or other opportunities. If he do any good, it is because he cannot help it; as some give to the poor at their deaths, when they can no longer hold what they have. Let him have but an opportunity, and he will soon lay hold on it for all his feigned repentance. If he see a thief, an harlot, a raider (*u*), he will soon run with him if he can, or follow as close as he is able, although it be as the fool to the stocks, or as the ox to the slaughter (*w*). And so, when he parts with sin, it is but as *Lot's* wife parted with *Sodom*, with her head over her shoulder, to shew where her heart was still, even when thrust out it by head and shoulders. Such an one never gets to *Zoar*.

Differ.

On the contrary, the true Penitent is sorry that he repented no sooner.

He that comes once to see the odiousnesse of sin in the nature of it, and the burden of it in the guilt, cannot but be vexed that he suffered himself to be so much as once defiled with it; and be extremely troubled that he should so long wallow in that mire. It is his grief that sin hath had so much of his youth and prime. He had rather die, or be unborne, then so to be young again, as to follow those lusts anew which formerly he gave the reines unto. And if he finde his former lusts to haunt him still, and to pull him by the sleeve, as desiring the same entertainment he formerly gave them, he is glad at heart that he is able to say he is unable to gratifie them as heretofore; and he had rather be as feeble as *David*, when no covering with cloathes would get him heat, and when *Abisag* lay in his bosome, and he knew her not (*x*); than be as lustful as that good man, when he defiled the wife of *Uriah*.

x 1 King. 1. 3, 2, 3

As the Patriarchs, *who having opportunity to return*, returned not to that country whence they came out (7); and, when they were forced to remove, chose rather to go into Egypt, or any whither, then back to their own country out of which God had called them to try their faith, and to see whether they would obey his Call or not, even when they were to go they knew not whither: so the true Penitent resolves to do, or endure any thing, rather than to return back to his old sins, were he never so able to serve them. Yea, even when opportunity is again offered, he abhors the thoughts of his former wayes, and will not lay hold on it to renew his sin. Glad is the true repentant sinner that he hath lived so long, as to see the sins of his youth left so farre behind him; he rejoyceth more in the decay of nature, that may disable him from sin, than in any strength of body to gratifie his lusts. He is grieved more that he served them so long, although he hath no assurance of pardon, than that he can no longer be the servant of sin.

Thus, this hypocrite, as Phaltiel that parted with Michal, Davids wife, following her weeping (2), when he could detain her no longer, parteth with sin when he can see it no longer; the true Christian is as Austin, after his Conversion, often wondering, and as it were complaining of the patience of God, that suffered him so long to run on in sin: the one mourneth at his parting with sin, but, it is because he and his sin must part: the other mourneth for sin at his casting of it out; but, it is for that he had been at any time acquainted with it, not without hope and prayer to meet no more.

This hypocrite repenteth, not out of conscience, but satiety.

He hath taken a surfeit of sin, or rather of this sin; or rather of sin in this place, with this person, or company. He is fallen out with his partner and party, not with his vice. Perhaps he hath met with some cunning strumpet that hath not only empaired his body, but drained his estate, causing him to give not only his honour, but his yeares to her cruel and insatiable lust; and both his wealth and labours to be in the house of a stranger; and so, he mourneth at the last, when his flesh and body are consumed, and say, how have I hated instruction, and my heart despised reproof (a). It may be he hath prodigally consumed a faire estate, and is not only reduced to beggery, but lies rotting in a Goale for debt; and so now he laments his prodigality, rather as his folly and want of wisdom to look better to his estate, than as his sin against God. He hath enough of his riot, because he hath spent all upon it. But, had he wherewithal, he could, with the drunkard, follow it yet still (b).

He is like some pot-companion that hath been well bang'd for his quarrelling in a drunken fit, or been over reach't in the reckoning, when he was not in case to remember well what he called for, and thereupon forswears the Tavern, but not the wine; he is fallen out with his Hostesse, but not with the Ale. Or as Mahomet the first Turkish Emperour, first glutted himself with the pleasure of his Irene, and then, in a solemn presence, cut off her head: or as male-conceits bid the world adieu, or send a Pasquil of defiance to the Court; as having much more than enough of waiting there to no purpose? so, this hypocrite, having enough of his sin in regard of some inconvenience or mischief befallen him by it, he seems to be much affected for his giving way unto it, when all his grief is, not in relation to God as being thereby provoked, but in reference to himself that hath been too much a sufferer by means thereof.

Contrarily, the true Penitent makes conscience to humble his soul for sin, as sin; and for it, loveth himself above all sinners.

He hateth not this, or that particular sin, because of the mischief it hath brought upon himself, but hates it simply as sin whereby God is dishonoured. Himself he hateth, his companions he pitieth. He seeth more circumstances at least, to aggravate sin in himself, than in any other of his partners in it. He had had more admonitions to repent: God hath stood longer knocking at his door, and used more means by counsel, example, blessings, chastisements, to reclaim him. He hath made more promises, vows of better carriage. His profession, place, rank and

Heb. 11. 15

2 Sam. 3. 15

16-
See his Con-
fessions.

Charact. 43.

Prov. 9. 9, 10,
11, 12

b Prov. 23. 35

Differ.

c Heb. 6.6

quality call for better things, and suffer much by his exorbitancy, so as he more then others hath crucified to himself the Son of God afresh, and, put him to an open shame (c).

d Psal. 51.13

He findeth the gate of Gods mercy open to himself, therefore he laboureth to bring others along to enter with him; praying for them, exhorting of them, and so far as he may without danger of being corrupted, conversing with them, to persuade them. And this duty he looketh upon as a part of that Covenant wherein to he hath entred with the Lord, that being himself admitted to mercy, he will endeavour to convert other sinners unto God (d). Yea, he could be contented to die, that he might bring home those that have been his companions in sin.

e Ezek. 16.63

Charact. 44-3. The Object of the hypocrites repentance.

Thus this hypocrite in hating of sin, or himself for sin, is as Amnon, who having satisfied his lust by forcing his Sister Tamar, hated her, in stead of hating his sin which he had committed, or himself for committing it; the true Penitent, when God sheweth him mercy in remembering his Covenant, remembereth his own wayes, and is confounded, never opening his mouth any more against Gods sharpest dealings with him, because of his shame, when God is pacified towards him, for all that he hath done (e).

f Psal. 36.4

This hypocrite in repenting, eyes more the harme of sin to himself, then the offence against God.

As self-love is the ground of all he doth for God, so self-harme is the object which he chiefly eyeth in his repenting. He compareth not sin with Gods justice, but with his own safety, and then no marvel to see him sorry, when he hath consumed his flesh and his body. As he is in love, not with the Gospel as the minde of Christ, but with the outward peace and liberty which the Gospel bringeth: not with vertue, but with the credit and other companions with which it is attended; so on the other side, he is out of love, not with the evil which he hath sown, but with the affliction which he hath reaped, He setteth himself in a way that is not good, his heart doth not abhorre evil (f).

Differ.

Iniquity without affliction were pleasant, and he would never finde fault with it; If he could separate the sin from the shame, sin could never incur his hatred, nor put him to grief. But when misery is upon him, then he cries out and howleth, then he will perhaps pray, remove this plague, not this sin. And it may be he will say, I have sinned; but it is the verdict of conscience that shames the devil; and pronounceth his doom, but beliieth his feeling. *Qui Gehennam metuit, non metuit peccare, sed ardere.* He that parts with sin for feare of hell, doth not feare to sin, but to burne.

Contrarily, the true Penitent repenteth of sin singly and simply, as it is a transgression of the Law of God.

g Ezra 10.9

* 1 Sam. 12.18,

19

h Psal. 51.4

Indeed punishment helpeth and correcteth his taste, as we see in the people returned from Babylon, who finding the displeasure of God to pursue them by an unusual stormy raine, for the sin of taking strange wives, sate trembling because of this matter, and for the great rain (g). So the Israelites in the dayes of Samuel, were brought by the unseasonable weather, to taste the bitterness of their sin with more quickness of palate (*). But this happens, when his people are made Gods tasters, not their own, and conceive of sin according to Gods detestation. Thus was David affected and offended with his sin, *Against thee, thee only have I sinned (h)*; not as if he, being a King, had not at all sinned against Uriah; but because, (although his sin against Uriah was very great; yet) laying that in the ballance with his sin against God, it was comparatively nothing.

i Deut. 32.32

It is God that teacheth him (by reforming his palate) how soure the fruits of sin are to a spiritual taste. He first findes sin it self to be of the vine of Sodom, and of the fields of Gomorrah, and then findes the grapes (or fruit thereof) to be grapes of gall, and the cluster's bitter (i). But he that thus doth, considers not so much what himself, as what Christ suffereth for his sins, and mourneth more for Christs sufferings than for his owne. When once God hath given him the Spirit of grace and supplication

plication, (or, of lamentation) he looks not so much upon what he hath brought upon himself, as what he hath brought upon his Saviour; and therefore, quickly looks off from his own smart, and looketh upon him whom he hath pierced by his sins, and mourneth for him as one mourneth for his only sonne (k). He seeth Christ undergoing the bitterneſſe of his fathers wrath. He looketh on sin with Gods eyes, and beholdeth it in those wounds of Christs body, and torments of his soule, and so cannot but in reason detest it more then hell. *Ille peccare metuit qui peccatum sicut Aug. Gehennam metuit.* He is afraid to sin, who feareth sin as he feares hell it self; not so much for fear of hell to himself, as of that hell which he sees Christ hath suffered, who underwent the torments *damnandorum*, of those that deserved damnation; but not *damnatorum*, of those that were actually damned; for these suffer an absolute separation from God, with despair of better condition, which Christ never did so much as for a moment.

It is not the feare of a *fiery furnace*, that can force him upon the committing of sin, as we see in the *three children* (l). They feared sin more than the furnace, how hot soever. Nor is it the shame of the world but the loathsomneſſe of sin, that restraineth him from the acting of it. For, if feare of worldly shame drive a man on upon sin, to avoid shame; it will much more keep him from repentance, upon that very reason, and rather encite him to commit more sin, than to repent of what is already committed, as we see daily in those that adde murder to fornication, in hope to avoid the shame of an illegitimate conception. A good name with good men, is of high account with a good man, and is *better than precious ointment* (m). *m Eccle. 7.1.* But, fame must give place to conscience. If a man by malice, shall be defamed, if he yield not against conscience to what deserves defamation, the true Penitent will undergo all the defamations in the world, rather than prevent it by sin, or by not repenting for sin as God requireth, what shame soever he sustain from the world. *Is virtutem verè estimat, qui boni viri famam perdit, ne conscientiam perdat.* He right- *Seneca.* ly values vertue, that had rather lose the repute and fame of being a good man, than by maintaining his fame, violate his conscience, and become evil. *Fabius Maximus* chose rather to be reputed and scorned of all his Army, and even at Rome it self, as a Coward, than hazard the losse of Rome by unseasonable giving battel to *Hannibal*, to redeem that blot. So is it with a true Penitent, he will do his duty, shame him for it who will: he will commit no sin to prevent shame, what shame soever he suffer thereby. By all which it appeareth, that when he repenteth, it is neither feare, nor shame, nor smart, but only sin as sin which hath cost his Saviour dearer than it can cost himself, that he hath in his eye, and layeth most to heart.

Thus, this hypocrite is like *Lucretia*, that stood more upon honour than upon innocency, and chose rather to be defiled by *Tarquinius*, then to be publicly defamed by having it falsely given out and published, that she was taken in the act of adultery with a slave. Her honour was dearer to her than her chastity, (for which, yet, she was famous) and made her lesse afraid of sin in secret, than of shame in publick, although procured by slander. The true Penitent is like *Susannah*, tempted and urged to the same wickedneſſe, upon the same feare of shame, who chose rather to die shamefully in her innocency, than to do sinfully to avoid that shame. The one taketh on, but it is for the shame; the other lamenteth, but it is for the sinne, the chief, if not the only object of his repentance.

This hypocrites repentance extendeth to some sins, but not to all.

His repentance is not total, but partial, and peece-meal. Some sin that he is weary of, for the charge, shame, or danger he takes on against, for the blot thereof among men. But of more spiritual pollutions he hath no such sente. *Pride*, whereby he becomes a Competitor with God in his glory, or grace; *Infidelity*, whereby he denieth God the honour of his truth, power, and goodneſſe: *Hypocrisie*, whereby he seeks to delude Gods all-seeing eye: *Securitie*, whereby he sleighteth Gods terrors and justice, and will not feare when the *Lion roareth* (n); *Earthly-* *n Amos 3.8*
 mindedneſſe,

Charact. 45.
4. The Extent
and measure of
the hypocrites
repentance.

minde-nesse, whereby he preferres earth before heaven, never thinking of heaven, but in order to the things of the earth; *Secret Atheisme*, whereby he thinketh, or wisheth there were no God, or walketh as if there were none: these, and many more are no part of his grief or repentance; yea, when he is most possessed of them, he is least troubled for them.

He playes the Huckster with God, as *Pharaoh*, who when he saw there was no remedy, was content to let *Israel*, but not *farre*: then, the men; but, not the children; or, if all, yet not the *cattel*; nothing comes from him but by force, and this must be gotten too, as by inches. He repenteth not by halves, but by bits. He useth many words to the bargain, and is loth to allow God too much, or too good a penniworth, who will have all, or none. He never comes up to Gods termes. He will not part with all, whatever come of him. He will at least spare one sin, one enemy, and that shall be *Agag*, the arch-traitour, the Master-sin.

Differ. On the contrary, *the true Penitent strikes at every sinne, as well as any.*

He dischargeth the Cannon of the Law against every sin. The whole body of sin is the subject of mortification, and the whole Army of the enemy shall be the object of his Conflict. He spareth not secret sins, but diveth into the depths of his heart to fetch out that which lies deepest, if he can but discern it; be it flattery, temporizing, or whatever is most plausible to the world. Against more such lunkers he proceedeth with greatest zeal, hypocrisie, self-love, secret pride, covetousnesse, love of the world, envy, &c. are sure to smart under his fingers, as the greatest rubs in the way of holinesse. He is troubled at hardnesse of heart, insensiblenesse of sin, or judgments, as great abettors of sin drawing him from the wayes of God and godlinesse: and therefore these he complains of to God himself, (as *David* did to his servants, of the *sons of Zeruiah*, that were too hard and too masterly for him o). *Why hast thou made us to erre from thy wayes, and hardened our hearts from thy feare (p)?* not as infusing evil, or misleading his people, but as in just judgment, with-drawing or with holding the conduct of his own Spirit, and leaving them to the vanity and error of their own hearts, and lusts, to walk in their own counsels, wherein they are presently hardened (q).

o 2 Sam. 3. 39.
p Isa. 63. 17

q Psal. 81. 12

He is willing God should have all content, and free possession of his whole soule, of his whole man: that sin and Satan may have all the losse and foile that may be, and no place of quiet possession or abode in his soul left them. He *hateth all evil wayes (r)*, but especially his special sin; here he acts the *Aramites*, in fighting neither with small nor great, save only with the King (s); or the Master-sin to which he is specially addicted. He spends most of his arrowes against this enemy, because this being slain, the rest will flie, or be more easily vanquished.

r Psal. 119. 104
s 1 King. 22. 31

Thus, this hypocrite in repenting and casting off of sin, is as the Chyrurgeon that cuts off one limme, or joynt, to save the whole; the true Penitent is as the executioner, that cuts off the head, thereby to destroy the whole body: the one so striketh at some sin, that he permits the rest to live; the other so woundeth all, that it cannot but die.

Charact. 46. *This hypocrites repentance is a turning from one sin to another.*

z Hol. 7. 16

He returneth, but not to the most High; He is like a deceitful bowe (t); He turneth from one sin to another; from prophanenesse to formality, from prodigality to covetousnesse, which is the old mans repentance; from Poperie to Sacriledge, the Courtiers repentance, from adultery to the hatred of women kinde, or to Sodomy, which is the lustful mans repentance; from fleshly feare, to rashnesse and presumption, as the Israelites when God bade them go up and take possession, they refused, for feare of *Gigantine Anakims*; afterwards they who cowardly feared to go with God, would needs go, and think to overcome without him (u), and sped accordingly (w); or he perhaps turneth from a grosser sin, to a vice, lesse odious among men. In all which he is but as a deceitful bowe, that sends the arrow any whither, rather than to the mark: for being crooked, or having some other defect in it, at the letting slip of the arrow, it turnes it off from the mark, and makes it flie farre wide from the aim that was taken.

a Num. 14. 41

42

w Ver. 44, 45

This

This is a change without repentance, a change of sin, but not from sin: an exchange of that which may better be spared for some other wares of like kind, that suit better with his present occasions and condition. Thus Satan shut out at one door, is admitted at another, as the Anabaptists banish'd out of *Munster*, by decree of the Senate, went out at one gate, and were let in again at the Postern, through the contrivance of their own Party in the City, and did more mischief than before.

Contrarily, the true Penitent takes as much care whither, as whence he turneth. Sleiden Comment. l. 10. Differ.

He remembreth who hath said, and still saith, to all the *Israel* of God, *if thou wilt return, return unto me* (x). God that calleth from one sin, calleth from all; x Jer. 4. 1 nor liketh he one sin better than another, who abhorreth all. Therefore the return must be to himself, else it is not a pin to choose, what they turn from, or what they turn to; for as sometimes he spake concerning sacrifices, when he saw they observed not his rule, but followed their own lusts, *put your burnt-offerings to your sacrifices, and eat flesh* (y); meaning thereby, that whereas in all their sacrifices they minded more their own bellies than his honour, they might jumble all together, and eat the flesh of the burnt-offerings, (which by the Law was not allowed them) as well as part of the flesh of the sacrifices of thanksgiving, (whereof a portion was allotted to the Priests:) that is, let them even do what they will, all is one to him; for he accepteth them not, but rather takes occasion thence the sooner to remember their iniquity, and visit their sins (z). So he speaketh unto every hypocrite, that returneth, but not unto him. y Jer. 7. 21 z Hos. 8. 13

Hence, when the Christian prayeth to be turned from covetousnesse, he withal supplicateth that his heart might be enclined unto Gods Testimonies (a); as well knowing that if he were not fixed upon them, his heart would pitch upon some-what else as bad as the Mammon, from which he desires to be turned. And, that it concerneth him as much to see whom he receiveth, as what he expelleth, that he may not put out one devil, and take in another in the room; that he may not renounce Popery, and fall to Anabaptisme, or turne aside to the separation: but forsake all errors, and cleave to the truth of God; abhorre all sin and wickednesse, and walk in the wayes of God. He so repenteth, that he turneth from all his transgressions, that so iniquity may not be his ruine (b). a Psal. 119. 36 b Ezek. 18. 30

Thus, this hypocrite is as one that goeth to the devil, as to a post-master, for a fresh horse, to carry him the rest of his way to hell, when he leaps out of one sin into another; the true Christian in turning from sin is as one of those Angels in *Jacobs* vision, that immediately sets his foot upon the ladder, to ascend unto God, who stands at the top (c). The one shifteth sins, as *Jeroboams* wife did her clothes, feigning her self to be another woman, to delude the Prophet (d), the other casteth off all sin, as *David* did *Sauls* armour, as too heavey for him in all the parts of it, and putteth on the whole Armour of God as only able to defend him against all the wiles of the devil (e). c Gen. 28. 12, 13 d 1 King. 14. 5 e Eph. 6. 11

This hypocrites repentance is not cordial, but complemental; not thorough, but to halves. Charact. 47.

Either his repentance is only oral, consisting only in complementing of God, thinking to please him with a few good words, even while he retains a whored forehead, refusing to be ashamed for what he hath done. He will cry unto God, *My Father, shew art the guide of my youth, &c.* and even then, he both speaks, and doth as evil things as he can (f). Or, it is *Hystrionical*, consisting in an affected Artificial, uttering of some words or sentences drawn up before, or conceived at present; or in the reading, saying, or singing, in a mournful tone, certain penitential Psalmes, or prayers penned upon other occasions, and little futing with his; or, haply drawn up as a part in a Tragedy, framed out of wit, not out of grief of heart, and uttered out of memory, not depth of sorrow, and perhaps in meeter also, in an apish imitation of *David* and other Saints of old, whose hearts being deeply affected with their sins, breathed, yea, poured out those mournful ditties, and pathetical petitions into the bosome of their God, and were accepted. But this hypocrite

doth all without any due or true sense of sin, as appeareth evidently by his affectation. To poure out teares from the heart is commendable; but, too much Art in repenting is superstitious. It is an easie matter to use the best formes, and haply not hard to invent; but, in this businesse to be formal, is most perillous. Or his repentance is *mimical*, consisting in countenance and gesture, as those *αὐθιγῶν*, men of forcedly sad countenance, who do *ἀσπίζου τὰ ὤψιμα*, *disfigure their faces*, to make them appear ugly (g), and not in their native complexion and loveliness*. Such a one was *Ahab*, he put on sackcloth and went softly (h), or, with a slow pace*, as one exceedingly affected and dejected at the sad tydings brought him by *Elijah*; yet no true penitent, as appeared by his keeping of *Naboths Vineyard* still. *Felix* trembled, but looked over the hatch for a bribe. The Devil need never feare to lose such a Customer.

He hath an *Ethiopian* skin, that may be washed, but not altered, he hath *Leopards spots* which may be shaven, but not changed (i). He may be reclaimed from acting sin, but not from the love of it; as *Balaam* was restrained from cursing *Israel*, but much against his will. Oh that I might have leave! Thus *swine are washed from the mire* (k), but not brought out of love with it: So is this hypocrites out-side washed, but he hath not wash't his inside (l). His hands and feet are restrained, but not his heart. He may forbear the exercise, but not the habit of sin. A sense so lost, may be recovered. Such a privation denieth not a regression. His going back from sin is not a flight, but a retreat. He keepeth his rank still, that he may come on again. He hath no resolute purpose to forsake sin, but only some faint unsettled deliberation. As *David* when he banished *Abalom*, still kept his affection towards him, and so it was an easie task for *Joab* and the woman of *Tekoa* to bring him into favour again: So this hypocrite, though he seem to banish sinne, yet keeping his heart unmortified, he not unwillingly giveth way to Satan, and ill counsel or company, as pleasure to bring back the banished.

Differ.

Contrariwise, the true penitent repenteth from the heart and with his heart, thoroughly and throughout.

In the heart he findes the *plague* (m), that is, his sin, therefore there he applies the plaister which is repentance (n). He changeth his inward man, not his habit, he rendeth his heart, not his garment, and turneth to the Lord his God (o). What good, saith he, will a plaister do me in the face, when the ulcers is in my breast? He knows that it is not knocking his breast, but breaking of his heart to peeces by contrition, that makes a penitent, *Qui pectus tundit, & cor non corrigit, peccata solidat non tollit*. He that beats his breast without afflicting his soul, confirmeth sin and not removeth it. He that repenteth for forme, hardeneth his heart which should be contrite. He layeth aside Art and flourishes, and falls down-right upon the heart, with all his heart. His heart enditeth with sorrow, what his tongue uttereth. Yea, sometimes his heart poureth out so much sorrow, that like water out of a narrow bottle, it flos by the way, causing the tongue to be silent, and his eyes only to speak by tears, as in *Peter*, whose tears we read of, but nothing of his words. *Totus sibi displicet*, he is utterly out of love with sin and himself. He causeth the sword of repentance to strike through the heart of sin, not only through the sensitive appetite, but through the reasonable appetite also, to wit, the will. *Quam profunde peccaveris, &c.* how deeply soever he hath revolted, so thoroughly he returneth. He hateth both the meat, and the broth of sin, the skin and the coat. Yea, he so fenceth himself against sin, that he is safe from the love of sin, even when he cannot be wholly free from acting of it. Do it he possibly may, but delight in it he will never. Herein he differs from the hypocrite, as *Paul* from *Balaam*, the one had a minde to the evil which he could not do; the other being changed by the renewing of his mind (p), sometimes doth the evil which his heart abhorreth (q). He truly repenteth, although not wholly freed from sin; while the hypocrite brags of repentance, but repenteth not.

Thus, this hypocrite is as *Judab*, that pretending repentance, turned not to the Lord

g Mat. 6. 16

* H. Stepp in ἀσπίζω.

h 1 Kin. 21. 27

* Junius renders it *Lente*, the word

BY.

i Jer. 13. 23

k 2 Pet. 2. 22

l Jer. 4. 14

m 1 King. 8. 38

n Ver. 48

o Joel 2. 13

p Rom. 12. 2

q Rom. 7. 15

Lord with the whole heart, but feignedly (r): the true penitent is as those humbled *Corinthians*, who sorrowed after a godly sort, that in all things they approved themselves clear of that matter (s), of which they repented. The one is as *Ephraim*, a cake not turned (t), but half bak't, he repenteth but by halves; the other turneth his cake, that it may be thoroughly baked on both sides. The one mourneth for his sin as those *cunning women* (u), and others: *killful in lamentation* (w), that for hire, were employed to make a wailing and howling, for state, at burials, (as, at the Funeral of *Josiah* x) yet little affected in heart, unlesse with secret joy for their gaining thereby; the other mourneth as *David* for *Abalom* (y), or rather for his great sins of adultery and murder, for which his soul mourned more in secret, than in publick, witnesseth the *swimming of his bed all the night long* (z). And so, the one recanteth, the other repenteth. The repentance of the one is theatrical, the repentance of the other is cordial, unto salvation.

This hypocrite repenteth on the sudden, and all at once.

Charact. 48.

As a man not well awake riseth up hastily in a feare or fright; but afterwards lies down again when the fright is over. So this hypocrite being scared, suddenly bestris him during the fright; but after returns to his old security, and reposeth in his nest of sin with as much content as ever. If he be put into an amazing feare, he will then do any thing, as *Tullius*, that wicked King of the old Romanes, in *trepidando decem vocis salios**, being put into a great trembling, he would needs, after the example of *Numa*, (to whose manners he was most unlike) vow to dedicate twelve dancing Priests unto *Mars*: not out of devotion, but sudden surprisal with fear; but afterwards repenteth of being so hasty, or at least such repentance cometh to nothing; he soon forgets what he promised, and falls back again to his old course; as *Pharaoh* that in a fright lets *Israel* go, but they were no sooner gone, but he pursues them.

And what he doth in repentance, he dispatcheth at once. He that on the sudden is so forward and hasty, cannot long hold out. It is an unnatural (not supernatural) motion, therefore he cannot retain his first speed and swiftnesse. His heart-strings so suddenly strained, cannot hold. He is as that Scribe that was suddenly taken with Christ, and told him confidently at the first, *Master, I will follow thee whithersoever thou goest* (a), but when Christ told him he had not so much as the foxes, or birds, to bring him to, we hear of no one step made by this Scribe, after so poor a Master. If Christ lie in the fields, let him lie there alone. At first, *Orpah* was as forward as *Ruth*, to go with *Naomi* (b); but after her first offer, she never made a second, but kissed her mother and departed (c); so this hypocrite is as forward at first, as any, to repent: but his first act is his last: if God will accept of his first offer and act, he may; he is never like to have more.

Mat. 23. 19

Ruth 1. 10

Ver. 14

On the contrary, the true Penitent proceedeth upon advised resolution, and is daily adding to his repentance.

Differ.

He sits down first, and seriously considereth what he hath been, and done, comparing it with the Law and minde of God; what God requireth, and how he is to perform it, and thereupon maturely, and deliberately resolveth to set upon the work, not in his own strength, but in his that gives repentance unto *Israel*, walking on therein from strength to strength. The more he thinketh what he hath been, and what by grace he is, the more he endeavours to continue what he is, and to be kept from relapsing. Yea, he taketh more and more revenge on his flesh and heart that set him at enmity with God, and condemneth himself, especially for this, that he resolved no sooner to condemn and forsake his former ways that are not good: and to loath himself in his own eyes for his iniquities and abominations (d).

Ezek. 36. 31

He is not so rash, sudden, confident as the hypocrite: he entrencheth upon this work with fear and bashfulness; is afraid to be over-much noted at the first. He first communeth with his own heart upon his bed, and is still (e), or silent, without making such a noise to draw observation, or to raise great expectation, as the hypocrite doth: Rather, as *Elizabeth*, when she had conceived, hid her self five months, that she might be sure she was with childe, by feeling the babe stirre in her wombe,

Ps. 44

f Luke 1. 24
g Gal. 4. 19

before she made shew to others (f). So the Christian is afraid to talk much of his repentance, but rather hideth it till Christ be formed in him (g). But when he once perceiveth the babe to stirre, he boldly then professeth it to all the world, not so much in words, as in his actions, which speak it louder than his tongue; *Depart from me ye evil-doers, for I will keep the Commandments of my*

b Pl. 119. 115

God (h).

And when he once begins this course, he never layes it aside, but still goes on; not only to renew repentance every day, for daily sins and infirmities; but to make further progresse in his first repentance for those sins which he knoweth to be pardoned: as *David*, that repented truly, when *Nathan* first reprov'd him, and had his pardon; yet his tears then shed, were but a few inconsiderable drops in comparison of those floods that followed after, witnesse not only his watering his couch with his teares, and making his bed to swim (i); but his many penitential Psalmes afterwards penned chiefly, if not wholly upon that occasion. And this he knowes to be the course prescribed of God unto all true penitents, even when he is pacified towards them (k).

i Plal. 6. 6

k Ezek. 16. 63

l Acts 8. 24

m 1 King. 19. 4

n Ver. 14. 15

Thus, this hypocrite is as *Simon Magus*, convicted of sin, and threatned with judgement, affected with it at present, and craves the prayers of *Peter* and the Church for him that none of the things threatned might befall him (l), but never did more, and therefore escaped not: the true Christian is as *Hezekiah*, who so desires the prayers of the Church (m), that he neglects not to pray and to humble himself effectually till God speak peace and deliverance (n). The one takes up repentance as it were a flash of lightning: the other undergoes it as a necessary work all the dayes of his life.

Charact. 49.

This hypocrite is content in his manner, to reform himself, but not others.

'Tis no part of bargain, or care to reforme his children, servants, family, much lesse neighbours, and least of all enemies, even when opportunities are either offered or may be gained. He thinks, if he do not formally sin in what himself doth, he hath nothing to answer for the evils that others commit upon his occasion. He professeth he can go to law safely: for, I thank God (saith he) I bear no malice. But whether he deceive himself or no, it concerns him to consider better: but surely he considereth not what corruptions he stirreth up in his provoked adversary. I may, saith the vain woman, go bare shouldered and breasted, or in what fashion I will, (drest, or rather undrest,) for my heart is chaste, and so is my body: but she never careth to make others unchaste, or to nourish lasciviousnesse, and provoke unto lust those that are wantonly disposed, and so to increase both transgressors (and transgressions) among men (o).

o Prov. 23. 28
Differ.

Contrarily, the true Penitent extendeth his repentance to others.

p Mat. 27. 44
Luk. 23. 39. 40
q Plal. 119. 136
r Ver. 139

Either he will reform them, or lament their sins, because he looks upon sin as Gods enemy wherever he findeth it. If he hath been a partaker with others in sin, he labours to destroy the sin in them as well as in himself, as the repenting thief on the Crosse (p); If not, yet he lamenteth to see God offended and dishonoured, as *David*, out of whose eyes ran rivers of water, because others kept not Gods Law (q), and whose zeal consumed him (r), upon the same account. And while the hypocrite is not grieved at the sin of his own childe, the true Christian is grieved at the wickednesse of Satap. He knoweth that whosoever is not careful to prevent, or reform sin in others, is not truly purged himself. Therefore as many a man, after his own cure, and recovery, proveth a Chyrurgeon or Physician to others; so the Christian once truly converted is able to give a potion of counsel (s), a pill of reproof (t), or a cordial-comfort to others (u) that need it.

s 1 Thel. 5. 11
t Jam. 5. 19. 20
u 1 Thel. 4. 18

w Gen. 4. 9

Thus, this hypocrite is as careless of others, although his own, as *Cain* of *Abel*; Am I my brothers Keeper (w)? supposing it unreasonable to require it of him; the true Christian is as the four lepers put out of the gates of *Hierusalem*, who after themselves had eaten and drunk, and filled themselves in the forsaken Tents of the Syrian Camp, in a time of sore famine in the City, concluded that they did not well, till they acquainted

acquainted the King and their brethren with the good newes of that unexpected plenty (x); the one cares not whose bones remain broken or dislocated, so his own be set; the other is as a bone-setter to restore any member of Christ that by occasion is out of joynt (y).

This hypocrite is alwayes talking of repentance, but ever takes further day to repent. x 2 King 7. 8, 9
y Gal 6. 1
Charaell. 50.

When either Gods hand is upon him, or he maketh boast of himself and his actions, he is never well, but when he is discourfing of his repentance, as a bad debtor that talks much of paying his debts, till his Creditors presse hard for their money: then he bids them come another time. It is yet too soon, too early to repent in good earnest; time enough in age, in sickness, or at least to morrow. *Cras, cras, corvina vox.* This procrastination is the voice of the Raven that returneth not into the Ark for want of mourning with the Dove by seasonable repentance.

And how many are deceived by this delusion! *Modo & modo non habet modum.* There is no end of delay when we give it a beginning. Satan will not at once say in plain termes to any man that is not wholly given up to impudence in sinning, *never repent*: but, draws him to it by degrees, as *Diogenes* that was an enemy to marriage, would answer that question, *When is the best time to marry?* A young man not so soon; an old man not so late. And so for the most part it proveth in the matter of repentance. He that will advise with the devil about the best time to repent, will finde him so long in his *μυδωσι*, that is, *hereafter, no haste yet*, that he will at length be surprized with the devils *μυδωσι*: or not at all, 'tis now too late.

Mans heart maketh him believe he can repent when he list, and, that late, is as good as early; that there is no such danger in taking a few walks in the devils paradise, the pleasures of sin, but that after, with a wet finger, and an easie stride, he may, by repenting, step into the Paradise of God. Too many go thus on till they come to hell with a purpose of repentance, and may be stiled *μετανοήσω*, the Penitentiary, that never repenteth; as *Antigonus* was called *δωσω*, the Giver, that never bestowed gift, but only said *he will give*.

Contrariwise, *the true Penitent no sooner sinneth, but he repenteth.*

He hath found by woful experience the mischief of deferring execution upon sin, what devices it useth to obtain a pardon, if first it can get but a reprieve. *Joab* knew what danger was to tarry discourfing but a few minutes with the man that told him of *Abshaloms* hanging by the haire in an oak, and pleading against the smiting of him; therefore abruptly breaks off, telling the man, *I may not tarry thus with thee*, and takes three darts, and thrust them thorough the heart of *Abshalom* (z). So the true Penitent dispatcheth sin out of the way with the first, not admit of quarter, delay, or so much as a parley. z 2 Sam. 18. 14

He considereth first, that repentance is Gods gift, not in mans power, no more than to keep the whole Law: and that it is no lesse impossible to repent, without God, than to need no repentance. That it is not 1, *Lord have mercy*, but an heart thoroughly pierced and grieved for sin in Gods behalf, that defineth repentance. A gift then it is, and that of God; for, 'tis he that gives repentance unto *Israel* (a), even repentance unto life (b). It is a gift, purely Evangelical, that is supernatural, not like the remainders of the Law first engrafted in mans first Creation, in the hearts of all men by nature. And however the heart may be convinced, terrified and tortured by natural conscience, as *Judas* was, yet it can never dissolve into godly sorrow, nor turn from iniquity, without this gift from God. The heart of man is like a spring-lock that can shut of it self, it can accuse, and shut under the hatches of condemnation, but it can never open to comfort, or conversion, without the Key of *David*, the grace of the Gospel. Therefore repentance is said to be a spirit of grace and supplication, given only to the house of *David*, and the inhabitants of *Jerusalem* (c), that is, to the elect of God. a Acts 5. 31
b Acts 11. 18
c Zech 12. 10

Next, he observeth, that late repentance is like late husbandry; which seldome

yields any considerable crop: that it is seldom sound, or lasting. For the most part it comes forth when a man can sin no longer, and proceedeth from an heart, not humbled for sin, but hampered or disabled that it cannot sin; therefore late repentance seldom findes acceptance with God, no more than the giving the dregs of age to the Prince, when the best wine of youth hath been consumed upon Traitors. *Alexander* cashiered the souldier that had his armour to seek till he was to fight: and the Lord excludes those idle and carelesse Virgins, that had their oile to seek when their lamps were to be lighted (*d*), albeit they had a purpose to get oyle, and went about it too, when it was too late. God will not alwayes wait on him that still thinks he may wait a little longer; and commonly, where he hath waited longest, he gives very short warning, when he is resolved to wait no longer, but comes on the sudden, and is gone as suddenly, as he came. So that for the most part, such dallying delaying penitents fall short of repentance, and drop into hell, even when now they think to repent in earnest.

Some have repented in age, and very late, who have been received to mercy: but we reade not of any that being called of God, and promising to repent, put off repentance from youth till age, and then repented. *Zaccheus* tarried out till the eleventh houre, but yet delayed not scarce a minute after he was called. I dare not think that *Hezekiah*, so good a man, would be carelesse of training up his children in the feare and nurture of the Lord; and that, his son *Manasseh*, although young when his father died, was altogether without admonitions, reproofs, and calling to repentance by the Prophets, which he did withstand, and would not hearken to the Word of the Lord (*e*), yet afterwards repented, and that effectually. How long he stood out against God is not recorded: the Hebrew Doctors say, he reigned wickedly twenty two years, in his twenty third he was carried to *Babylon*; and, in the same yeare, repented and returned: but this was no ordinary thing, nor such a President as may warrant other sinners to defer repentance. For usually, dying repentance proceedeth from a dead heart frightened by the apprehension of wrath, and so dieth with the party without hope of mercy.

Yea, he further wisely considereth that if he cannot rise up and repent with this load already on his back, how shall he be able to do it afterwards when it is become heavier? If he cannot break this cord of sin, how shall he do when it is doubled, and at length grown up to a cable? Therefore the true Convert hasteth, as *Zaccheus*, at the call of Christ (*f*); and followeth as close as the *echo*, the voice (*g*). Yea, he cutteth cable in case of great danger when God raiseth a tempest for his sins, because he cannot tarry to weigh anchor in a storme. He will part with any thing now, to save the ship and himself. He fleeth from sin as from a serpent under his feet, which biteth so soon as it toucheth him (*h*). As a Doe from the Hunter, and as a bird from the Fowler. If he repented not in youth he is sorry that it was past before his calling; yet while the Lord doth call, he is careful not to harden his heart. He bringeth his vessel while it raineth, not trusting to an after-shower. He had need make haste, because he knoweth that his Better, yea, his Maker, carrieth the leisure of his repentance (*i*).

Thus, this hypocrite is as the sluggard, that, take him when you will, he still cries, yet a little sleep, a little slumber, a little folding of the hands to sleep (*k*). Or, if he rise and get up, he is like *St. George* on horseback, that never rideth; the true Christian is as *Samuel*, that at the first call, which he understandeth he saith, *Speak Lord, for thy servant heareth* (*l*). The one is as *Nabal* (*m*), never affected with his offence till he hear of his danger, and then his heart died within him, and he became as a stone; the other is as *David*, who no sooner had cut off the skirt of *Sauls* garment, but his heart smote him, when his men provoked him to smite *Saul*, the anointed of the Lord (*n*).

Charact. 51. This hypocrite when after his delays he comes to repent, his repentance is but an intermission of sin, not a ceasing from sin.

As friends take leave, but with hope to meet again; and lovers fall out, but despair not to make up the breach again. So this hypocrite quarrels with, and takes leave

d Mat. 25. 10

e 2 Chro. 33. 10

f Luke 19. 5, 6
g Psal. 127. 8

h Ecclus. 11. 2

i 1 Pet. 3. 9

k Prov. 6. 10

l 2 Sam. 3. 10

m 1 Sam. 25. 37

n 1 Sam. 24. 5, 6

leave of sin, but with hope of meeting again, and of a reconciliation. His repentance is but a qualme that will soon be over; momentary, not perpetual. As *when the unclean spirit went out of the man, seeking rest elsewhere, but found none* Mat. 12.43. like that he had in his first entertainer, there was both in the devil an intent to re- turn, and in the man a desire to receive him, whereupon *he brought with him seven spirits more wicked than himself, and they all enter in and dwell there, whereby the last state of that man is worse than the first;* (o) Even so it is with this hypocrite; He never parts with a Devil, or a lust, but as an host with his guest; he hopes it will not be long, ere he shall see him again, and tells him he shall be very welcome.

Thus he is as they who make a Popish shew of holiness in Lent, wear black, abstain from Playes, and perhaps from the more wanton Concomitants of them, and seem very devout, that as the poor ignorant Papists were wont to offer an egge at Easter, they may put on a new face upon the old heart, because they are to receive the Sacrament: but it is but as the Snake, that being to engender with the Lamprey, casteth out her poison and after licks it up again; for so these mimical penitents, after the Sacrament, return to their wonted malice, riot, lust, as eagerly, yea, more greedily than before. I condemn not all set times appropriated to holy businesses, because, if the times be left wholly arbitrary, most men will never see time to set about them. But, to put off all to those set times is a fearful, yet common sin of ignorant and superstitious Formalists in Religion, that at such times put on a forme of godlinesse, but deny and persecute the power thereof (p) all the year after. p 2 Tim. 3.5

It is observed by the enemies of the Christian name, that the Papists (for, Turks know no other Christians, but such as border nearest unto them) are never so licentious as towards the time of shrift. Whence that Proverb is rise among the Turks, *That the Christians are mad once a year, and then by strawing ashes on their heads, they recover their wits again.* It is too true of too many others that call themselves Protestants; sometimes they seem very demure and penitent, for the times sake, rather than for Gods sake, or their own: but, that time being over, none so profane and dissolute. And so it is with such, as with him that being surcharged, can vomit and rid his stomach, what cares he for a surfeit? But in thus doing, he obtains not mercy; for, *subannat patientiam Dei,* he laughs to scorne the patience of God. Sands Relat. August.

On the contrary, the true Penitent so departeth from sin, as never, by his good-will, to entertain it again. Differ.

It may hang about his doors in a sculking way, watch an opportunity, and perhaps slip in, and do him some mischief too, ere he be aware; and haunt him, as evil spirits so haunt some houses that the inhabitants can seldom be quiet for them; But he looks upon sin, as upon the Devil. When he parts with it, he gives it a bill of divorce, never to return, at least, never to be entertained as the wife of his bosome, as in former times. He will not allow it so much as the least alimony. By the Law of Divorce, no man might receive back a wife, once sent out of his house by a bill of divorcement, although it were not for adultery, but he committed abomination before the Lord (q), and greatly defiled the whole land (r). The Penitent therefore is very careful not to admit a divorced lust, but for ever to shut the doors of his heart against it, as remembring with grief how often he hath offended by it. Deut. 24.4 Jer. 2.1

He knoweth that God speaketh peace unto his people, and to his Saints: but it is on condition, *they return not again to folly* (s). He that looks upon sin as folly, will not easily be reconciled to it, after once he hath found the foolishnesse of it, and sent it packing: especially, if he hath smarted for it. He then saith unto God as *Ezra*; after all that is come upon us for our evil deeds, and for our great trespasses. — *Should we again break thy commandment, — Wouldst thou not be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping* (t)? He remembreth the charge given by his Lord both to the cripple at the pool of Bethesda, and Psal. 85.5 Ex. 9.13, 14

^u John 5. 14
John 8. 11
August.

and to the woman taken in adultery, *Go, and sin no more* (n). For, that is true repentance, *Sic plangere commissa, ut non committas plangenda*, so to bewail sins committed, as no more to commit them: so to repent, as to make no more work for repentance.

^w 1 Sam. 19. 12 Thus, this hypocrite parteth with sin, as *Michal*, *Dauids* wife let him down through a window, where at the present, he fled and escaped from *Saul* (w); but, in hope to enjoy him again; the true Christian, parteth with sinne, as *Amnon* with *Tamar*, putting her out from him, and bolting the door after her, never to admit her
^x 2 Sam. 13. 17 any more (x): the one deales by his lust, as *David* by *Abalom*, banished for killing *Amnon* for that wickednesse with *Tamar*, fetching him home again (y); the other deales with his sin as the two women did with the *Ephab* filled with wickednesse, carrying it into the land of *Shinar*, there to set it upon her own base for ever (z).

^{Chara} Act. 42.
^{The} sixth End
aimed at.

This hypocrite repenteth for advantage.

Not for advantage to his soule, but for more carnal ends. He little mindes God, or eternity. He that is all for hereafter as to the act of repentance, is all for the present, as to the end of his repenting: and were it not this, it should be long enough ere he repent. It may be truly said unto him, as once God answered the *Priests*, and the rest of the *Jewes* returned from *Babylon*, (that had for seventy years kept foure several Fasts every yeare, during the captivity, two of which they were now willing to lay aside) *when ye fasted and mourned in the fifth and seventh moneth, even those seventy yeares, did ye at all fast unto me, even unto me? And when ye did eat, and when ye did drink, (that is, in their solemn feasts, before the captivity) did ye not eat for your selves, and drink for your selves* (a)? Did ye minde my glory, or your own bellies? So this hypocrite is intent only upon worldly advantage, nothing for heaven in all his seeming repentance.

^a Zech. 7. 5, 6

Thus shall ye have some Popish shaveling, or perhaps Jesuit, discontented with his condition, missing some preferment that he expected, or too much straitned in the pursuit of his lusts by the strict rules of his Society, or perhaps cast out, or at least in danger thereof, he flies over-sea, becomes a great Convert, railles at the Pope and Popery, recanteth his errors, makes great shew of much grief for his folly in suffering himself to be so deluded and abused: but he will make his repentance as publick and pompous as he can, and desires to come immediately from the Stewes of Popery to the Pulpit in *Pauls* Crosse, or other eminent place, that all may take notice of him for a famous Convert, and that the State may prefer him: yet, hath his heart as carnal and corrupt, as before: and, if his covetous or ambitious humour be not satisfied, he can as easily fall back, as he came on.

^b Exod. 9. 27

So, some others no lesse careful to turn away, or remove some present, or imminent plague, make a great shew of repenting, when they do nothing but complement with God for their own ends, As *Pharaoh*, confessing, *the Lord is righteous, and I and my people are wicked* (b), but the businesse was only to get rid of a plague, not of his sin which he seemes to bewaile; *Entreat the Lord (for it is enough) that, there be no more mighty thundrings and hail* (c). And for the same end *Ahab* complemented (d) with God in stead of repenting, and God kept correspondence with him so far as he went in Gods way in his outward garbe and behaviour (e). He gave him reprieve of his punishment, which was all *Ahab* sought; but not a pardon of sin, which *Ahab* never repented of.

^c Ver. 28
^d 1 King. 22. 27
^e Ver. 29

Differ.

Contrarily, the true Christian repenteth, as lamenting after the Lord.

^f Mal. 2. 10

Thus, this hypocrite is like those *Priests* of old, that would not shut a door in Gods house, nor kindle a fire on his Altar for nought (f), for he will not repent, except he may gain by it; the true Christian is like those penitents at *Ephesw*, who having formerly used curious Arts by which they got much wealth, brought their books together, and burnt them before all men, the price of them being no lesse than 50000. pieces of silver (g). He will repent, although to his losse in outward things: the one makes a market of repentance, to get wealth; the other makes,

^g Act. 19. 19

makes it an hospital, to be healed of his spiritual wounds.

Although his end in repenting, in regard of the event to himself be salvation: yet his chief aim is to be sorrowful on Gods behalf as a sufferer in his honour, more than on his own who have deserved to be damned. Though he desire *peace* with all creatures as a blessing to be desired (g), yet his main aim is to be at peace with God through our Lord Jesus Christ. He is not unwilling or negligent to lay hold upon any advantage or benefit that God is pleased to promise or cast in upon true penitents; yet advantage was never the first, or chief wheel that first moved him to come in unto God.

He that sheds most tears after pardon pronounced, must needs have somewhat in his eye above punishment. Therefore, if he have offended by drunkenness or uncleanness, he mourneth more, and hateth it more, after the Lord hath taken away his sin: which shewes that he hateth sin, not so much because his body is weakened, as because God was wronged thereby. For this he would, if it were possible, that he should go to hell, and be capable of repenting, even there he would repent more that he had sinned against God, than that he brought this doom upon himselfe.

CHAP. XXVII.

The Counterfeit Convert.

Is he that turneth unto God, without Conversion of heart.

Defin.



After repentance followeth *Conversion*: and, such as the one is, such is the other. If the one be counterfeit, the other cannot be sincere. *Est versus qui non item conversus.* He may be said to be turned, that is not converted or returned unto God. Either he may be turned another way; as from one sin to another; or, if unto God, yet not as he ought: either he doth but seem to return, or fail in his doing more. *He returneth not with the whole heart; but, feignedly (a).*

The voice of the Lord to the true Penitent is, *If thou wilt return, return unto me (b).* Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord (c). These are spoken to such as upon sight of their sins and sorrow for them, are willing to grow wiser and to forsake them, which is true repentance; so they forsake all sin, and hate every false way (d). But now because such may be misled by Satan, if not guided by God, as a man newly recovered out of some desperate disease, may soon marre his cure, and overthrow all, by mistaking in diet, or by some other error in ordering of his body; therefore the Lord doth not only physick his people by repentance, but diet them by *Conversion*, calling all that are weary of their sins and willing to forsake them, to come back unto himself, as that which is the end of repentance, after they have forsaken their own way; and, which will secure the penitent from returning again to the same, or to other folly.

Unto these Calls, this hypocrite answereth, as the second son in the Parable, *I will, Sir: but, moveth not (e).* He speaks as well as any man can do, and gives him good words, as *Judah* of old, that with flattering lips, and with a double heart, cried unto God, *My Father, thou art the guide of my youth (f)*, when yet the Devil led her, not only by the arme, but by the heart too, every step in another way. This hypocrite is a bird of the same egge, that will promise as much as God will

g Jer. 32. 23
b Jer. 22. 17

i Isa. 31. 6

Differ.

k Cant. 6. 13

l Isa. 55. 7

m Hof. 2. 7

n Psal. 24. 6

o Psal. 17. 15

p 1 John 3. 2

q Cant. 5. 7

r Cant. 3. 4

s Mat. 21. 29

t Gen. 19. 15. 16

u 2 Sam. 14. 30

v Psal. 66. 12

x Hof. 7. 11

y Hof. 11. 12

z Psal. 119. 2

a Prov. 26. 14

b Psal. 42. 1, 2

Charact. I.

c Rom. 3. 11

d Hof. 7. 14

e Jon. 1. 5, 6

ask, but perform nothing of all that is commanded him (g). His eye and his heart is not but for his covetousnesse (h), or other lusts, from which he is not divorced by his mock-repentance. Had he truly repented, he would indeed have returned unto him, from whom he and all sinners have deeply revolted (i). But seeing his repentance was but feigned, he returneth to the Lord but in shew, not in truth.

On the contrary, the true Christian is a true Convert unto God.

He not only heareth, but from the heart obeyeth that voice, *Return, returne, O Shulamite, return, return (k)*. Upon his true repentance, in forsaking his former way, he findes the truth of that promise that God hath mercy on him, and doth abundantly pardon, or multiply pardons (l). God hath now made him a *Shulamite*, one that is at peace with God and Christ, that was before a revolter, a rebel, that neither had heart to seek after God, nor durst to look him in the face. And indeed, only the *Shulamite* is in a state and condition to return to God, for he only hath made his peace with God: and therefore Christ calls to him, and after him, again and again, to let him see how earnest he is for his return; and then ingeminates the same call, once and again, to give him the more encouragement, against all the objections of his own heart, and the obstructions of sin within him, to return to his first husband (m).

He is one of the generation of true seekers, even *summè querentium* of them that seek the face of God (n) with all their heart, as Jacob at Peniel, that will never give over till he finde him, nor let him go till he blesse him: that beholds his face in righteousness here (o), that he may after see him as he is in glory (p). Until he return to God, and finde him, he is restless in his bed, he riseth, goeth every way in the streets, in the broad wayes to seek him whom his soule loveth, he adventures among the watchmen, (such envious ministers as being themselves ungodly, smite and persecute those that are godly, for they smote and wounded him q) and never gave over seeking till he found him: and having found him, he holds him and will not let him go (r): Perhaps the flesh within him, may, at first, answer churlishly and rudely, as that first son to his father, bidding him to go and work in his vineyard, to whom the son malapartly saith. *I will not (s)*? but afterwards he berithes himself, repenteth, and goeth. Even a true Convert may sometimes carry himself too rudely, and make too little haste to returne unto God, as Lot did to go out of Sodom, until the Angels laid hold upon him and his company, and either thrust them out, or carried them out as it were by violence (t). And God is faine to deal with him, as Absalom by Joab, whom he having sent for, once, and again, but could not get him to him, Absalom caused his fields to be set on fire, that so he might at length force him to come (u), and thereby prevailed. So God sometimes letteth the sinners field on fire, yea, causeth him to go through fire and water (v), but at length he conquers him, and causeth him to come in unto him; which done, he bringeth him out into a wealthy place.

Thus, this hypocrite is like Ephraim, either a silly Dove without heart (x) to return to God; or else, compassing him about with lies and deceit (y); the true Christian is one of those that seek him with the whole heart (z): the one is as the sluggard that turneth upon his bed, as a door upon the hinges (a), turning this way and that way, but never turnes off; the other, as the Hart, panting after the water-brooks (being hunted down even unto death) panteth after God, his soul thirsteth for God, for the living God; and as impatient of longer stay, crieth out, *When shall I come and appear before God (b)*.

This hypocrite seeketh not God, but somewhat else in stead of God.

What is spoken of all sinners (there is none that understandeth, there is none that seeketh after God c) is most true of this hypocrite, even when he seemeth most to seek God. He professeth indeed to seek the Lord, but the Lord that best knoweth, discovereth his counterfeiting. If he lack corne and wine, God shall have his custome, to help him off with those commodities (d). If he be in a storme, God shall heare of him, to allay the tempest (e). If God fall to hewing and killing, then this hypocrite

hypocrite will seek him; he returneth and enquireth early after God (f). But God knoweth the inward thoughts and aimes of all such hypocrites, and thusturneth the inside outward; they have not cried unto me with their hearts, when they bowed upon their bed. They assemble themselves for corne and wine, and they rebel against me. Though I have bound and strengthened their armes, (which I had broken for their wickedness) yet they were no sooner healed, but they imagine mischief against me. They return, but not to the most High, they are like a deceitful bow (g). They make as if they aimed at God, but the heart, like an arrow shot out of a false bow, lights far wide from that mark. f Psal. 78. 34
g Hol. 7. 15, 16

All his end is, *ut bene sit sibi*, that it may be well with him, when he obeyeth the voice of the Lord (h). Prosperity, Prosperity, Prosperity is all his businesse with God when he comes unto him. This is the first, and last, and all that ever he seeketh at the hand of God: if he ask more, it is in order to this. His daily enquiry is, *Who will shew us any good* (i)? No matter what, so a carnal heart can relish it. No matter who shew it: yet, let God do it, rather than they go without it; if by no other means it may be had, then let it be by counterfeiting religious Conversion. Some other thing therefore there is for which this hypocrite knocks at Gods door. There is somewhat within, that the hypocrite cannot be without; for which God is sought, or somewhat in God that the hypocrite likes not, and therefore rejects him, when he hath got his penniworths out of him: both which I mean, his coming to God, and leaving him again, is all one sin in effect: only the one maskes him as an hypocrite, the other marks him for an Atheist. h Jer. 42. 6
i Psal. 4. 6

Contrarily, the true Convert seeketh God himself, for himself.

When God saith, *Seek ye my face*, his heart saith unto God, *thy face, Lord, I will seek* (k). God no sooner speaketh, but the heart makes an echo to it, without capitulation, or sinister ends. The desire of his soul is to the Name of God, and to the remembrance of God himself (l). He had rather enjoy God in the wilderness, without bread, than to sit by the flesh pots in Egypt, and to eat bread to the full (m). While the hypocrite is for any good, nothing sufficeth him but this, *Lord lift thou up the light of thy countenance upon me* (n). He seeketh not God, that his belly may be filled with Gods hidden treasures of the earth in this life; but, that he may behold the beauty of his holiness, and be satisfied with his Image, even after his awaking from death. Differ.
k Psal. 27. 8
l Isa. 26. 8
m Exod. 16. 3
n Psal. 4. 6

He seeketh pardon of sin, that his tongue may sing aloud of Gods righteousness (o). He seeketh grace to do well, not to commend himself, but to magnifie the riches of Gods grace towards him, and that he may in all things be accepted of him (p). He is all for God, even in the things he receiveth from God: because he goes unto God, for God more than for himself. Yea, even when God enviteth him, with promise and profer of some good, some spiritual good, he closeth with the invitation, but looks higher than himself in coming to God, as those true penitents of old, when God said, *return ye backsliding children, and I will heal your backslidings*, they make this answer, *Behold we come unto thee, for thou art the Lord our God* (q). It is this consideration that most strongly draws him, that the Lord is his God. Not that he hath not some eye to the recompence of reward (r). But the chief reward he seeketh is God himself, *Whom have I in heaven but thee? and there is none on earth that I desire besides thee* (s)? o Psal. 51. 14
p 2 Cor. 5. 9
q Jer. 3. 22
r Heb. 11. 26
s Psal. 73. 25

Thus this hypocrite comes unto God as to a market or faire, to store himself with what he lacketh, and then returnes home again. The true Convert turneth unto God as to his Lord, to give himself unto God, as one that is alive from the dead (t). The one returneth unto God, that he go laden from him, the other goeth unto God that he may dwell in God and abide with him for ever. t Rom. 6. 13

This hypocrite seeketh God without an heart.

He can speak well, but God findes not an heart from whence that floweth, which his lips uttereth, *O that there were such an heart in them*, saith God (u). Nay, he is so far from this, that when he draweth near unto God with his mouth, and with his lips doth Charact. 2.
u Deut. 10. 19

w Isa. 29. 13

doth honour him, he removeth his heart far from God (w). He is never further off, than when he seems to be nearest, being herein like the foot of a Rainbow, which the further you go towards it, the further it goes from you. If he come to the Word of God, his care, haply, listeneth, and his mouth sheweth much love (he highly commends both the Preacher and his matter) but his heart goeth after his covetousness (x). Of such God complaineth in respect of the heart, they have turned unto me the back, and not the face: though I taught them rising up early, and teaching them, yet they have not hearkened to receive instruction (y). Not that the outward man was wanting, but the heart was absent, whereby God did surdis canere, make musick to the deaf.

x Ezek. 33. 31

y Jer. 32. 33

Differ.

On the contrary, the true Christians heart is his chief Messenger and Agent, in all his addressees unto God.

z Prov. 23. 26

a Psal. 17. 1

b Psal. 45. 1

c Lam. 3. 25

d Isa. 26. 9

e Psal. 16. 2

f Psal. 42. 1, 2

It is a great point of wisdom to send to ones betters by a messenger that is gracious. Now the Lord bids none welcome, but the heart, and such as attend it. If the heart be chiefly employed in the Embassie, all his Attendants are feasted. Then the eye, the lips, the ear, the hand are all welcome. My son, saith God, give me thine heart, and let thine eyes observe my wayes (z). He will give care unto the prayer that goeth not out of feined lips (a); because the heart frames it. When the heart enditeth a good matter, the tongue is accepted as the pen of a ready Writer (b). Let the tongue say what it will from the heart, and it is sure of audience and a gracious answer. He is good to the soul that seeketh him (c). Therefore it is the true Christians soul that desireth God in the night: it is his spirit with him that seeketh God early (d). It is his soule that saith unto the Lord, thou art my Lord (e). It is his soul that panteth, that thirsteth for God (f). He can no more go to God without his soul carry him on her wings, than he can live without a soul: And when he comes unto God, he will do nothing without his heart, how exact and dextrous soever his parts, and the members of his body be.

g 1 Tim. 4. 8

h Lam. 3. 41

i Sam. 15. 24,

25

k 2 Sam. 12. 13

Thus, this hypocrite is all for bodily exercise, which profiteth little (g); that is, not at all: the true Christian is all for lifting up his heart with his hands unto God in the heavens (h), so often as he returneth from sin unto God. The one returneth unto God as Saul, confessing his sin unto Samuel; but, without sorrow of heart for it, and was rejected (i); the other is as David, who returning with the whole heart, was accepted and pardoned (k); both returned, but not alike; answerable whereunto, was the issue.

Charact. 3.

This hypocrite, if he afford God his heart, it is but a part.

l Jam. 1. 8

m Mat. 6. 14

n 1 John 2. 15

o Jam. 4. 4

If God will be content of a Partner, he may have a share: but all is too much for the hypocrite to venture in one bottom. He can make two hearts of one, for a need. He is *à mié d'un Dieu*, a double soul'd man (l). He hath a soul for God, and a soul for Mammon too. He makes a dishotomy of his heart, giving God one half, and Mammon the other; making God Partner with the devil: and thinking he can serve both how contrary soever the one be to the other, which our Saviour sheweth to be impossible (m). For, the love of the world not only banisheth the love of God out of the heart; (if a man love the world, the love of the Father is not in him n) but makes him to despise and hate the Lord. And the soule that cleaveth to the world committeth adultery with it (o), therefore, no fit wife, or friend for God, but an enemy to him.

Differ.

Contrariwise, the true Christian returneth unto God with the whole heart.

p Psal. 119. 2

q Jer. 24. 7

r Psal. 119. 10

He knoweth there is work enough for the whole heart, for the whole man; that the whole heart is due to God, and required by him; and that they are blessed who seek him with their whole heart (p): Lesse will not be accepted. God will have a whole burnt-offering, or nothing; and the sacrifice of God is a broken and contrite spirit: when man breaks it too peeces, God sets it so together, that he will not lose the least piece or shiver of it. This God promiseth to all true Converts, they shall return unto me with their whole heart (q): and this every true Seeker performeth, With my whole heart have I sought thee, saith he (r). I shall observe (thy Law) with

with my whole heart (i). *I will keep thy Precepts with my whole heart (i). I will praise thee with my whole heart (u).* He can never give God enough that oweth so much unto God. He can give him but all, and that he shall be sure of. He is not ignorant how God abhorred blinde, lame, imperfect sacrifices (w). Ver. 34
Ver. 69
Psal. 138. 1

Thus, this hypocrite is as the harlot that was for dividing the living childe between the true mother and her self; *let it be neither mine nor thine, but divide it (x).* The true Convert is like the true mother, crying out to the King, *Give her the living child, and in no wise slay it.* He had rather part with it all, than endure to have it divided, the dividing of it being the destroying of it. The one is as *Ananias and Sapphira* who by keeping back a part, lost all, and themselves with it (y); the other is as *Barnabas*, who sold all, and laid down the whole money at the Apostles feet (z), and thereby had treasure in heaven. Mal. 1. 8. and
King. 3. 16
A. 5. 2, 5, 10
A. 4. 36, 37

This hypocrite returneth unto God, but not with an heart prepared.

Charact. 4.

The heart of man is like the accursed earth, apt to bring forth thornes and briars, which choak the seed of grace, and either hinder good actions from being done, or marre them in the doing; for which reason it is required of all that seek the Lord, to break up their fallow ground (a), and not to sow among the thornes (b). This husbandry the hypocrite omitteth, and so whatever cost and pains he bestoweth, is all lost, for the thornes over-top and choak all the hopes of an harvest, and over-run all. He suffereth corruptions to grow and over-grow in his heart, and so miscarrieth even in the best services, because he doth not prepare his heart to the Lord. He is as *Rehoboam*, who did evil, because he prepared not his heart to seek the Lord (c). He hath some good thoughts, desires and some attempts to seek God, but there are so many thornes and briars growing in his heart, that he never returneth to God to any purpose, he doth not carefully purge his conscience from dead works to serve the living God, and therefore never serveth him with a perfect heart. Hof. 10. 12
Jer. 4. 3
2 Chro. 12. 14

Contrarily, the true Convert prepareth his heart to the Lord.

Diffrr.

He knoweth that God is an holy and a jealous God, holy in himself, jealous of his honour; and therefore they cannot serve him who are not purged and prepared; nor will he pardon sinners that come unpurged to him. He considereth that God is of purer eyes than to behold iniquity, that an heart unsanctified is a sink of all iniquity, therefore he is careful not only to cleanse himself from all filthinesse of flesh and spirit (d), but, prayeth unto that God to whom he returneth, *wash me thoroughly, or wash me much, from mine iniquity, and cleanse me from my sin (e);* and again, *Purge me with hyssop, and I shall be clean, wash me, and I shall be whiter than snow (f).* He findeth to his grief when he hath done all he can, many corruptions to be mortified, many worldly cares to be suppressed and abandoned, many holy thoughtss, meditations, preparations to be entertained, and all little enough to bring so vile a wretch into the presence of so holy, so great a God with any acceptance. 1 Cor. 7. 1
Psal. 51. 2
Ver. 7

He remembereth who hath given it in charge to all Converts, *Wash ye, make ye clean, put away the evil of your doings from before mine eyes, cease to do evil, learne to do well (g),* which lesson is not soon learned. He taketh notice of that charge also, *Cleanse your hands ye sinners, and purifie your hearts ye double minded (h).* Here is work enough for a mans whole life: He must be clean within and clean without before he be prepared as he ought for the Lord. Therefore, as he seeketh God himself for himself, with his heart, with his whole heart, so he prepareth his heart to seek him: and when all is done, acknowledgeth that he needeth pardon for want of better preparation (i). 16
Jam. 4. 8
1 Chro. 30. 18

Thus, this hypocrite rusheth into Gods Presence without preparation, as he that came to the marriage without a wedding garment (k), and is cast out with disgrace and ruine; the true Christian is as the Kings daughter, all glorious within, and her clothing without, of wrought gold, and so is brought unto the King (l), thoroughly prepared to be embraced by so great a Majesty; the one for want of the oyle of preparation obtaines no entrance; the other, as the wise Virgins, trimmeth

his Lamp, and being so ready, goes in with the Bridegroom to the marriage (m).

Ths hypocrite seldom seeketh or returneth unto God, until he be so straitned that he knoweth not whither else to go.

He never seeketh after God (unlesse for some worldly advantage) in prosperity; but when God doth vex him with all adversity (n). God is fain for the most part, to tear as a Lion, and then to go away, till men acknowledge their iniquity, and seek his face; in their affliction they will seek him early (o). He will seek him for prosperity, but not in prosperity. It is not well with him when he begins to look God-ward: something he ailes when he looks that way. If God speak unto him in his prosperity, he will not heare: this hath been his manner from his youth (p). But when God once falls to slaying of such as he is, then he shall heare of them, not before. In his trouble he will say, *Arise and save us* *.

In prosperity Pharaohs voice is, *Who is the Lord, that I should obey his voice (q)?* Till God hath humbled him and pul'd down by plague after plague, he never comes to that, *the Lord is righteous, and I and my people are wicked (r)*. As idle and loose children delight more to be in any company, than to be with their Parents; but, if they aile any thing, then their Parents shall be the first that heares of them, so he that hath so far played the Prodigal, as one house could not hold him and his father, when he hath spent all, and is ready to starve, then he comes home with this palinody, *Father, I have sinned against heaven, and against thee, &c (s)*. When God hath hedg'd his way with thornes, and made a wall, that he cannot finde, or at least go no further in his own paths, then perhaps he will say, *I will go and return to my first husband, for then it was better with me than it is now (t)*. In a word, as Swallowes and other Summer-birds come and go, not for love of the regions, but to avoid Winter, and to follow the Summer. So this hypocrite, when it is Winter with him, he flies to God and to the Church that he may be in a warme Sun, and fare well; and as the Persians became Jewes, when the fear of the Jewes fell upon them (u). And now crouch upon them, whose throats they had before intended to cut; so this hypocrite fawnes upon the godly as a great servant to the Church when himself is in straits, and the in honour, whereas it would be far otherwise, if their outward conditions were but changed.

Differ.

Contrariwise, *the true Convert, seeketh God in prosperity, as well as in adversity.*

Perhaps God was necessitated to handle him as he did *Manasseb*, to cast him into chaines before he returned to him: but being once returned, he keeps as close to God when his state is altered, to the best, as when it was at the lowest and worst; and thereby finds better accessse and assistance in adversity: as *Hezekiah* that could plead his cleaving unto God, not by way of merit, but of motive only to prevail with mercie for his recovery (w). It is sometimes in dealing with God, as with men. Adversity is a fitter time to use a friend, than to make one. *Nulla fides unquam miseros elegit amicos*. Few make choice of men in misery for friends, all though misery sometimes, compel the miserable to seek new friends. God will not alwayes be found in misery of those that in prosperity would none of God. Therefore the true Convert will take all opportunities to come to God before he be forced in by extremities.

It is too true, and cannot be denied, that divers of Gods own people do too often neglect him in prosperity, who yet have both truly and faithfully sought him in affliction; but yet with great difference from the hypocrite, and the wicked. For, these, in prosperity, neglect him, because they can be content to live without him, saying to the Almighty, *Depart from us, for we desire not the knowledge of thy wayes (x)*. Perhaps they say not so with their tongues, yet they speak so in their hearts, and by their lives (y). But the negligence of Gods children is not from being contented to live without him, but from having so much to do for themselves, that they minde not God so much as they ought, and make too bold with God in omitting of sundry duties, especially in private, wherein formerly they were more con-

* Job 21.14

y Psal. 36.1

w Isa. 38.13
Lucan.

conversant; they sit more loose from God, they abate of their *first love* and works. But all this is but gradual and comparative: they do not wholly cast off the Lord: they cannot do that. He hath so put his *fear* in their hearts, that they shall not so depart from him (z). But they do not seek him so earnestly, and diligently, as in Jer. 31.40 former times, and as he still expects they should. And therefore God is faine by afflictions to awaken, munde, and quicken them to their duty with greater care and diligence; by hiding from them, as they have straggled from him (a) until they re-^a Hos. 5.15 collect themselves, and say, *Come, let us return unto the Lord, for he hath torne, and he will heal us, he hath smitten, and he will binde us up* (b). And so they who per-^b Hos. 6.1 formed lesse duty in prosperity, are brought to profit more by adversity, and to confesse, *before I was afflicted, I went astray; but now have I kept thy Word* (c). Thus c Psal. 119.67 God deals with his own, as some Creditors with a Chapman that is broken by some accident, he sets him up again, yea, makes him a gainer by his losses; and, thereby at length recovers his own.

Some have indeed held out from returning to God, until he hath caused them to sit in darkness, and in the shadow of death, and to be bound in affliction and iron (f). Yet f Psal. 107.10 have truly and savingly sought the Lord in their distresse, and have been pardoned and delivered as *Manasseh, the Prodigal, and divers others*: but this hath not been from affliction it self, but from Gods sanctification thereof unto them: but not all that then seek the Lord, do so seek, or so finde.

Affliction in it self doth not make men better, but worse, it neither softneth the heart, nor openeth the eare: men may be punished by affliction, but not reformed; subdued, but not reconciled. When *Israel* had played the harlot and done shamefully, God hedg'd her way with thornes, and made a wall that she should not finde her paths: but then she followed after her lovers, as leudly and more madly than before (g).^g Hos. 2.6, 7 Thus *Abaz*, in the time of his distresse, trespassed yet more against the Lord (h). And h 2 Chro 28.23 no wonder, for, the wicked is like the raging sea, whose waters cast out mire and dirt (i).ⁱ 1 Ia. 57.20 The sea casteth out mire and dirt at all times, but much more in a storme, when it cannot rest.

Nor doth the hypocrite seek God in affliction as the child of God doth. The hypocrite seeks to God for outward ease and relief, as *Pharaoh* and *Abah*; or for an outward blessing, as *Esa*: but the godly, for pardon of sin, mortification and spiritual grace especially, when driven to God by outward troubles. *David* was more importunate for pardon, and cleansing from guilt and sin, than to be freed from outward shame, or from the sword threatned to his house for his slaying of *Uriah*. The hypocrite is all for removing the present plague, the true Convert, though perhaps he first was driven unto God by the whip of tribulation, that he might be delivered; yet, being come, he findes other work to do, and other suits to prefer that may make way for this: as namely, that God would wash him from his sin, take away his hard heart, open his blinde eyes, deaf cares, subdue his love of the world, and of himself; and, for these ends, he endureth afflictions, and blesteth God for them, and prayeth rather for the sanctifying, than removal of them.

Also the hypocrite, even in affliction, as *Esa*, cometh too late for the true, the best blessing: and when 'tis too late, then though he seek God early, and out-strip others in outward addresses; yet, saith God, *he shall not finde me* (k); but, as k Prov. 1.28 Christ told the unbelieving Jewes, *shall die in his sins* (l): The true Israelite l John 8.24 seeketh the Lord while he may be found, and calleth upon him while he is near (m); and m 1 Ia. 55.6 thence it comes to passe that before he calleth, God answereth; and while he is yet speaking, the Lord will hear (n).ⁿ 1 Ia. 65.24

Thus, this hypocrite is like a malfactour in a Goale, that never cares for the King or his favour, till he be in danger of the halter; the true Convert returneth unto God when effectually called, whether in affliction or not. The one in affliction runs to God, when all other meanes faile him, as *Saul* to the *Witch at Endor* (o), o 1 Sam. 28.8 to see what he can do for him; the other, in his trouble goeth unto God for pardon of sin, more than for deliverance from the fruits of sin; the one seeks for ease, the other for the profit of afflictions.

This

Char. act. 6. This hypocrite, as he seeks to the Lord for a shift, so he is as ready to leave him when his turne is served.

He is in and out, off and on; now he seeks, now he shuns the face of God. In covenanting with God the hypocrite would make the benefit sure, and to have whatever his heart desireth; He is inquisitive to know what he must trust to, as the Israelites that asked meat for their lusts, Can God furnish a table in the wilderness? Can he give bread? Can he provide flesh for his people (p)? but, reserves a starting hole for himself to go from his word, when he hath gotten from God what he came for; or at least, not searching the bottom of his deceitful heart, he undertakes more than he through resolved upon or can perform, and so is faine to dodge, and break with God.

p Pl. 78. 19, 20

As the bad debtor under arrest, saith, Ile pay you the next week without faile; and the leud childe under the rod, promiseth, I will never do so any more: So saith this hypocrite; and it may be, he hath a litle good meaning so to do, for the present, which makes him never the more a true man, but rather a deceiver of more, by one, that is, himself: And as they that come into a dangerous harbour, let fall an Anchor, to winde themselves off upon occasion; so this hypocrite making a profession of godlinesse, when he is in some great distresse, leaveth open some postern of impiety to slip out at, when he thinks he hath no more need of feigned shewes.

Differ. On the contrary, the true Christian with purpose of heart cleaveth to the Lord (q) for ever.

q AG. 11. 23
r Cant. 3. 4

He is the Sponse of Christ, that having once laid hold on him, leaves him not (r). It is the condition propounded to those to whom God speaks peace, to return no more to folly (s). This God promiseth to true Converts, Thou shalt call me, my Father, and shalt not turne away from me (t): for, He so putteth his feare in their hearts, that they shall not depart from him. The true Convert leaves God free, but binds himself: he makes a sure Covenant (u): and, if need be, comes up to enter into an Oath and a Curse to walk in Gods Law (w). And, he being too conscious of, and privy to his own feeblenesse and ficklenesse, entreateth God to undertake the whole work himself, turn thou me, and I shall be turned (x): yea, not only to be turned, but to be fast knit unto him, Unite my heart to thee, that I may feare thy Name (y); and that God would keep this for ever in the imagination of the thoughts of the heart of his servant, and prepare his heart unto him (z). Thus to cleave unto God, and thus to walk with God without separation or backsliding.

s Psal. 85. 8
t Jer. 3. 19

u Nehem. 9. 38
w Cap. 10. 29

x Jer. 31. 18
y Psal. 86. 11

z 1 Chro. 29. 13

Thus this hypocrite makes use of God as Alalom did of Joab, to procure his return from banishment, and afterwards set his fields on fire (a), when Joab would not come at him; the true Convert is as Ephraim, even after conversion, and mercy obtained; goes no more from God, but layeth himself lower before him, smiting upon his thigh; as one still ashamed, yea, even confounded every day more and more for his former transgressions (b). The one falls off from God so soon as his turn is served; the other cleaves the closer to God by how much the more God hath done for him.

a 2 Sam.

b 24. 29, 30

CHAP. XXVIII.

The Fearing Hypocrite.

Is he in whom feare taketh part with sinne.

Defini.



Here is a *feare of God*, which, in the language of the holy Ghost in Scripture, comprehendeth the whole body of Religion (a), and Practice of Piety (b); of which, love is the root, and feare the proper Attribute (c). Herein also the hypocrite seemeth to partake: for, even the *sinners in Zion are afraid*, *fearfulnesse surpriseth the hypocrites* (d): for, the hypocrite that never feareth to commit sin, unless when some judgment is threatned, cannot but feare, when sin is committed, and conscience awakened. All sinners are afraid: but,

a Deut. 6.13;
b Isa. 29.13
c Psal. 14.9
d Heb. 12.18
e Isa. 33.14

much more *sinners in Zion*, because there, *God shineth* (e); yea, burneth (f), where he meets with such *briars and thornes*, as this hypocrite *sets against him in battel* (g). He is bold and foul-hardie to commit sin, whereby he provoketh God, and bids him battel; and then, so soon as he findes God mustering his forces, so to be in his march against him, his *belly trembleth*, his *lips quiver*, and *rottenesse entrencheth into his bones*, not in hope as *Habakkuk* (h); but as despairing of mercy, and crying out, *Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?*

e Psal. 60.2
f Heb. 12.29
g Isa. 27.4

But his feare of God is not on Gods side, but against him, and is an enemy both to God and himself. For, it is under the command and service of sinne, which first allures, and then affrights, like the *old Prophet of Bethel*, that first by a lie, drew the man of God, who had prophesied against *Jeroboams Altar*, to eat bread in his house, contrary to Gods command (i), and then prophesieth sharply against the deluded Prophet for disobeying the voice of the Lord (k). This feare is no help to prevent or cure sin, as in the godly; but a meanes to encrease, and aggravate sin; putting him upon the committing of new sinnes, out of a vain hope of avoiding shame or other punishment for sinnes formerly committed.

i 1 Kings 13.18
k Ver. 20, 21

On the contrary, *Feare, in a Christian, makes him to take part with God, against sinne.*

Differ.

In him, fear is a grace, that promoteth the service of God, and the exercise of godliness; *In thy fear I will worship*, saith David. It is a barre to sinne, not an instrument of it, a remedy against sin, not an incentive to it, as we see in *Joseph*, solicited by his whorish Mistress; *How can I do this great wickednesse, and sin against God* (m)? The feare of God made him to look upon it as a wickednesse, as a great wickednesse, as a sin against his Maker, as well as against his Master; and all this puts him upon an Interrogation, *How can I do it?* which argues an abhorrency as well as a refusal of it.

m Gen. 39.9

Feare quickens him to serve God, and orders him in his rejoycing, whereby he may do both to the honour of God. *Serve the Lord with fear, and rejoyce with trembling* (n). It is the best companion to passe the time with; it makes a man to *passe the time of his dwelling here in feare* (o). It is the best wisdom, the choicest understanding (p); for, by the feare of the Lord men depart from evil (q): for this is the very

n Psal. 111
o 1 Pet. 1.17
p Job 28.28
q Prov. 16.6

H h h

genius q

genius of it; the feare of the Lord is to hate evil, pride, arrogancie, and the evil way(r). So much feare of God, so much hatred of sin, as contrary to the true feare of God: so much freedome from pride, arrogancie, and every evil way, because feare makes humble, meek, and careful in all things to walk worthy of the Lord unto all pleasing.

Thus, this hypocrites feare makes him like *Saul*, to do what belongs not unto him, and so to play the fool(t); the feare of the true Christian is like *Abigail* to *David*, keeping him from shedding of blood(u). To the one, feare is an *ignis fatuus*, or fooles fire that leads, or rather hurries him into the boggs and pits of sinne; to the other, the feare of the Lord is his treasure (w), that keeps him farre from it.

Charact 1. This hypocrite feareth not God, if he can chuse.

If he may have his choice, he will never chuse the feare of the Lord (x). Yea, so far is he from making it his election, that he verifieth that which was unjustly charged upon *Job*; he casteth off feare, he desireth to live without it. Nay, he hardeneth his heart, as much as he may, against this feare (z); yea, even mocking at it, as the horse doth the approach of the battell (a), saying among the trumpets *Ha, Ha* (b). He maketh many a bulwark and block-house against the feare of God, and hath choice of privy coates to defend himself against it, at least in his own vain imagination.

He putteth on presumption, as a cloak. If God send his servants to threaten him for his wickednesse, in stead of trembling at his Word, he makes a pish at it; and when he heareth the words of the Curse, he blesteth himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart (c). He builds high on a sandy foundation. His presumption is all he hath to plead for his desperate attempts, and this is no other, as one saith, than hope out of her wits: yet this makes him to adventure upon any thing, although it hath in it more of hazard than of use, or hope: so that till God hath beaten him out of all his confidences, and made him to finde by experience that he shall not prosper in them (d), he is resolved not to feare.

If God let him alone for a while in his sin, without punishment, he boldly interprets Gods silence, as a connivance at, if not allowance of his wickednesse. These things hast thou done, saith God, and I kept silence: and thou thoughtest that I was altogether such a one as thy self (e). God did it, to see if he would feare him, and by repentance prevent the plagues; but this he never meant. Have not I held my peace, saith the Lord, and thou fearest me not (f)? And so, he verifieth that observation of the Preacher; Because sentence against an evil work is not executed (speedily, therefore the heart of the sonnes of men is fully set in them to do evil (g); and hence, when once frozen in their dregs, they say in their heart, The Lord will not do good, neither will he do evil (h).

If he observe wicked men to prosper in their wickednesse. If he finde, or but thinks he findeth that they that work wickednesse are set up, and that they that tempt God are even delivered (i); especially, if he have had this experience in himself: he concludeth that there is no need of fearing God; but joynes with them, who because they have no changes, therefore they feare not God (k).

Yea, he staves off feare of Gods judgements by the multitude of his wicked mates. I have fellowes enow, saith he; I do no more than all the world in their times have done before, and daily do before my face: Will God destroy so many millions for ever, for a trifle, a small fault, (for so he accounts all sins that he hath a mind to) scarce worth the talking of? Therefore, as malefactors, (if many) use to grow confident of a general pardon; so this hypocrite growes bold, upon the innumerable company of offenders in the same kinde, not to trouble himself for what he hath done, nor to be afraid of going on in the same course. This, he the rather doth, as perswaded of his own power to repent when he will, and throw off sin when ever he pleaseth; and as applying promises, and only the promises of mercy; (God

(God is merciful, and Christ came to save sinners,) whereas the portion of such, are threatnings only, and no promises of mercy. For, *God will wound the head of his enemies, and the hairy scalp of such a one as goeth on still in his trespasses* (1).

Contrarily, *the true Christian daily laboureth and prayeth for more and more of the feare of God.* 1 Psal. 68. 21
Differ.

It is his study. *He is devoted to it* (m). It is his choice, *unite my heart, that I may feare by Name* (n). It is his treasure: he *searcheth for wisdom as for hidden treasures*, to this very end, that he may understand the feare of the Lord (o), that he may know both the excellency, and the use of it. If it be otherwise with him, he complaineth of himself: for no man feareth death more than he feareth hardnesse of heart: Yea, he expostulateth with God himself, so often as he fees that God restraineth the sweet influence of his Spirit in putting his feare into his heart, *Why hast thou made us to erre from thy wayes, and hardened our hearts from thy feare* (p)? This the Church doth, *not charging God foolishly*, as if he led them out of the way, or put any sinful quality into them, which caused hardnesse of heart; but, as bemoaning her self for giving God cause to leave her to the wandrings of her own spirit, and to that natural frame of heart, that is apt to harden it more and more. 1 m Psal. 119. 38
n Psal. 86. 11
o Prov. 2. 5
p Isa. 63. 17

He feareth God upon deliberation, as that by which he steereth all his actions. Therefore *Joseph*, after he had put all his brethren into ward three dayes, as *Spies*, to make them taste of his power, who had made him to feel their tyranny, he at length resolves upon a more milde proceeding, saying unto them, *This do, and live, for I feare God* (q). However they had used him when he was in their power, the feare of God made him to deal otherwise with them, when they were in his. This feare is his character by which he would be known, as appeareth in *Job*; his friends casting this in his teeth, *Is not this thy feare, thy confidence, the uprightness of thy wayes, and thy hope* (r)? He had given out, that he feared God, and he did so; and upon that ground, he had promised much unto himself from God, and laid up much hope in God, and walked uprightly before him. And now being under a world of calamities, his friends upbraid him with his feare of God, as being not sincere, but hypocritical and false; as concluding that, if it were not so, these losses and miseries should never have befallen him; whereas, on the contrary, God suffered the Devil to lay all this upon him for the trial of his sincerity (s). The feare of God is his life and livelihood. He can do nothing without it; he can neither perfect his sanctification, nor work out his salvation, but with feare and trembling (t). q Gen. 42. 18
r Job 4. 6
s Job 1. 8, 9, 10
11, 12
t Phil. 2. 12

Thus, this hypocrite feareth God, as the Medes and Persians feared the Jewes, when the feare of the Jewes, and of *Mordecai*, fell upon them (u): He will feare him, when he dares do no other: the true Christian feareth God, as the wife her husband (w). out of love to obey him: the one feareth him, when he seeth the sword drawn against him (x): the other feareth God, because he loves him: the one serveth God with a slavish feare, which love casteth out (y); the other, with a filial feare, which love cherisheth most, when love is most perfect. u Esth. 8. 17, 9. 3
w Eph. 5. 33
x Numb. 22. 11
y 1 John 4. 18

This hypocrite, if he must needs feare, feareth man more than God. Charact. 2.

By his good-will, he would imitate that *Judge* that neither feared God, nor regarded man (z). But, if the lawes, power, or wrath of man be likely to reach him, he looks about him; although not without regret, that he is kept in awe. He dares to make bold with God, because he scarce beleeveth there is a God, until he feel him. But man he feareth, because he seeth daily how strict he is with others; and that, many times, his tender mercies are cruel. He knoweth that the wrath of a King is as the roaring of a Lion (a), yea, as the messengers of death (b). This therefore he endeavoureth to pacifie. But let God be angry with the wicked every day (c), he regardeth not, because there is no feare of God before his eyes: for he flattereth himself in his own eyes, until his iniquity be found to be hateful (d). He flattereth himself with hope of impunity, because he is sure no eye of man sees, and therefore no z Luke 18. 2
a Prov. 19. 12
b Prov. 16. 14
c Psal. 7. 11
d Psal. 36. 1, 2

hand of man can touch him; which makes him to adventure further and further; till at last he proclaim his own shame, by a more open and shamelesse committing of evil, which makes him hateful to all.

e Rom. 13:4,5 If he cannot promise himself impunity from man, who *beareth not the sword in vain*: he then *feareth*; but, it is *because of wrath*, not for conscience sake (*e*). And it is just with God, that he that will not feare God, shall be made to feare something else: yea, he that feareth not God, feareth every thing else. Thus, when *Cain* had cast off the feare of God, the feare of man, like a tyrant, seised on him, making him to complain to God, when it was too late, *every one that findeth me shall slay me* (*f*). His own guilt makes him to imagine, that he that had murdered his own brother, should himself meet with a murderer in every place. And rather than he will *choose the feare of the Lord*, he will yet proceed so far in evil, as that the Lord will force him to teare other things so much, as to flee, *when no man pursueth* (*g*); yea, to be in *great feare, where no feare is* (*h*).

This God doth for the good of humane society, that the feare of man should fall upon him that will not feare God. This is a snaffle for wicked doers, to restrain at least, such as hate to be reformed (*i*): and it is a snare (rather than a preservative) to himself that thus feares man, and will not feare God, making such a Coward desperate, and too boldly to rush on the pikes of Gods displeasure, while he obeyeth man, even against God himself, to avoid the displeasure of man.

Differ.

Contrariwise, *the true Christian feareth God more than man.*

He feareth God, even when he needeth not to feare men, but could make them to be afraid of him. He will not do evil, although for advantage, and with assurance of impunity from man: he will do good, though with danger and disadvantage from man, because he feareth God; as *Daniel*, in continuing his supplications to God, even when man had made a sharp Law against it (*k*). He so feareth God, that *he alone is his feare* (*l*), when others would make him afraid of fearing God. As the three children feared God more than the fiery furnace, because they feared not him that could only kill the body; but him, *that after he hath killed, hath power to cast into hell* (*m*). As one nail driveth out another, so Gods feare driveth out the unwarrantable feare of man. Therefore, the Christian feareth God, that he may not be afraid of man, commanding things contrary unto God.

The true feare of God devoures in him all false feares, as *Aarons Rod*, turned into a *Serpent*, swallowed all the counterfeit serpents of the Magicians (*n*). The feare of man doth but deferre an evil work, for want of opportunity to commit it; but the true feare of God correcteth the very evil intent, as well as the act it self; yea, though there be opportunity, impunity, and advantage also: as we see in *Joseph* abhorring the leud request of his wanton Mistressse (*o*). He therefore sets up the *feare of God* in his heart, that he may not only do no evil, but hate it: and that this feare may cast out all base feares out of his heart, which might, in the least, deterre him from good, or fright him into evil.

Thus, this hypocrite is like the *Gibeonites*, that hearing what *Joshua* had done to *Jericho*, and to *Ai*, made a league with him (*p*), to avoid the dint of his sword; but not with God, whose battels he fought. The true Christian so feareth God, that it makes him to deny himself, (not only in unlawful, but) even in lawful things, if by using his liberty, he should oppresse others, whom he need not to feare; as *Nehemiah*, who would not do as the *Governours* before him had done, *because of the feare of God* (*q*): the one feareth man, but not God; the other, feareth God that he may not be afraid of man.

Chara. 3.

This hypocrite feareth God unwillingly.

If he must feare God, it shall be when he can stand it out no longer; and, against his will. The feare of God will be an unwelcome guest. It is as a fit of an Ague to the body; or, as grief, to the minde: which many are constrained to harbour, but few bid welcome. Therefore, feare is said to *surprize him* (*r*). It comes upon him

him as a Sergeant upon a bad debtor; as an armed man upon a Coward: it seifeth on him as it doth on the devils, who are forc't to *believe and tremble* (1), 1 Jam. 2.19 whereas they would not willingly do either. *Fear hath torment* (1), when forcedly wrought by the spirit of bondage: and therefore it can neither be loved, nor stand with the love of that which is feared. 1 John 4.18

He is willing to be rid of his feare, and, if it might be, of the object also. Whom a man feareth, he hateth, and whom he hateth, he would be glad to see destroyed: at least, he striveth against it, and laboureth all he can to forget it. *Felix* likes well to hear *Paul*, if *Paul* will understand the true reason of his so often sending for him, and communing with him (u): but, if once *Paul* making him tremble by his preaching; *Felix* quickly dismisseth him, *Go thy way for this time, when I have a convenient season I will call for thee* (u): when he had a minde to the Rack a. Ver. 25 gain, he would send for *Paul* to put him upon it. God is as welcome to him, as *Elijah* to *Ahab* (x): or, as Christ to the devils coming to torment them before the time (y). And a day is coming, wherein he will choose rather to speak to the rocks and mountaines to fall upon him, and grinde him to powder, than to look him in the face that sitteth upon the throne, or endure the wrath of the Lamb (z), whose nature is not to be fierce. 1 King. 21.20 Mat. 8.19 Rev. 6.16

On the contrary, the Christian rejoiceth to finde his heart stored with the feare of the Lord.

He entertaineth it, as the delight of his soul. He would not have it as a stranger, or as a wayfaring man, that tarrieth only for a night (a), as God sometimes (in anger) is to his people: but he would have it, to take up its perpetual habitation in his heart, and inlayeth it up as his treasure (b). It is not, in him, as a short fit of passion, accidentally or unwillingly seising upon him, but it is an habit infused of God, and retained by exercise, wherewith he delighteth to have his soul habituated, and as it were attired continually. He is so far from labouring to remove, that he envieth both the object feared, and provoketh his thoughts to be continually intent thereupon; the one, by prayer; the other, by meditation.

He looketh upon feare, not as his misery, but his happinesse, not as his enemy, but as the best watch to discover the enemy, whereby he may keep the fort of his soul in more safety. *Feare* may be a weak souldier, but a good Centinel, that will be sure to cry, a Lion, my Lord, as standing continually upon the watch tower (c). It is not sluggish, but provoketh to industry, and maketh him to work out his salvation with feare (d), to come short of it (e), and, with trembling, to neglect any meanes to attain it. 1 Sa. 21.8 d Phil. 2.12 e Heb. 4.1 *Timorous Tully* was as useful to his Countrey, as resolute *Pompey*, or valerous *Cesar*. And true feare is as serviceable to the soul to give warning of enemies; as faith, to open the door to friends.

Thus, this hypocrite entertaineth fear as the Citizens of *Gadara*, or *Gargases*, did Christ; they came out to meet him, but they no sooner saw him, but they sought him to depart out of their coasts (f): they had soon enough of him: the true Christian entertaineth it, as *Abraham*, the *Angels*, whom he ran to meet upon a better account, saying, *My Lord, if I now have found favour in thy sight, passe not away, I pray thee, from thy servant* (g). The one entertaineth feare, as a fury to torment him; the other, as a friend, to direct him. f Mar. 8.34 g Gen. 8.2,3

This hypocrite feareth God only as a Tormentor.

He looketh upon him with the eye of a malefactor that hath not gotten his pardon, (nor endeavoured it) upon his Judge, or the executioner. Or as men naturally feare devils, or as devils feare God: for the feare of hypocrites and devils is all one. His feare is *δουλος*, such a timidity as un-mans a man, making him stupid, and sluggish: Or it is *δευσιδαιμονία*, a kinde of superstitious panick feare causing terrour, and to look upon God as *terriculamentum quid*, as some dreadful thing, as some *Mormo* among the heathens. A feare that makes him to run from God, as *Adam*, in the Garden (h). h Gen. 3.8,10

And indeed, how can an evil conscience think of God, without horrour?

looks upon God as an angry and as a mighty enemy, When the impure, unjust, false hypocrite shall look upon the purity, justice, wrath of God, the truth of his threatnings, and unavoidable necessity of his just judgement and vengeance; what a plight must needs be in! How can he but tremble, and be at his wits end for feare (i)! And it is just with God, that he who while he heard of mercy, feared not, but grew bold upon God, not as upon a friend, but rather as a weak and indulgent euemie: should ever after look upon God as a *consuming fire* (k), not to refine, but to burne him, without hope of mercy.

Differ. Contrarily, *the true Christian feareth God for his mercy.*

He is not ignorant of the *terrors of the Lord* (l); yea, he only, knoweth rightly, *the power of his wrath* (m): and forgets not to tremble when the *Lion roareth* (n); not against him, but his enemies, as *Habakkuk* (o). Howbeit, if none of this were so, if God tell him, *Anger, or fury is not in me* (p), this will not abate, but rather increase his feare of God; he will feare the Lord more by how much he hath found more mercy; and, thus interprets all that he heares, all that he tasteth of mercy, *there is mercy with thee that thou mayest be feared* (q).

Thus, this hypocrite feareth God as an enemy, the Christian feareth him as his best friend: the one feareth as looking for nothing from him but evil; the other feareth him for his goodnesse, and as expecting nothing but good.

Charact. 5. *This hypocrites feare is slavish and legal.*

It is natural to all men (Christ himself not excepted) to feare harme, paine, sorrow, and whatsoever is an enemy to Nature. Nature it self recoileth and starteth back from whatsoever annoyeth it. This is a feare that is incident to the godly, as well as to the wicked: and is not the feare that is here intended. This, man was endowed with in his Creation, and is no fruit of his transgression, in the nature of it.

There is a feare also that is natural to all sinners, to feare and shun Gods Presence and Justice, as *Adam*, so soon as he incurred guilt, he purchased shame and feare, and hid himself from God (r). *Cain*, after did the like: and so will all, till *God speak peace by Jesus Christ*. Natural conscience alone is able to conjure up this spirit, when none else accuseth, if permitted to do its office (s): how much more when God, by the operation of his own Spirit arraigneth the sinner, causing conscience to give in evidence according to the Law, and convincing the sinner by the light of the Law, that he is in himself a lost man, that can expect nothing but hell and damnation as the fruit and wages of his sins.

This is that *legal and servile feare*, that makes men to see their bondage to sin and Satan, and to feare God as slaves that expect nothing but the whip, or halter: This the Holy Ghost worketh, by setting on the terrors of the Law upon the transgressors of it, and awakening and inciting conscience to affright and terrifie the sinner, that he may go out of himself, and seek remedy in Christ, or perish for ever. And for this, is the Holy Ghost called *a spirit of bondage*, which causeth fear (t), and torment (u).

But, the feare of the hypocrite is yet, in the issue at least, more slavish than that of the common sinner, when after all his trifling and dallying with God, God presenteth himself, as a *devouring fire*, and as *everlasting burnings* to his soule (w), that hath sinned against knowledge, and against the light not only of nature and conscience, but of the Law, yea, and of the Spirit of illumination it self (x). Then he comes to be afraid with a witness: and the more, because a *sinner of Zion*, that in the land of uprightness hath dealt unjustly (y); even when he professed to walk uprightly, and pretended to be a great servant of the Lord. His feare therefore must needs be such as excludeth faith, whereby he is ranged with the unbelieving, that are excluded heaven (z): *for an hypocrite shall not come before him* (a).

Differ. Contrariwise, *the feare of the true Christian is filial and Evangelical.*

He first underwent the spirit of bondage, and hath tasted deeply of legal feare in his first repentance and conversion: nor is he yet wholly freed from it, because still clogg'd with remains of corruption: for, sin not being perfectly abolished, conscience cannot be absolutely pacified; yea, any sin in him creates him more violent convulsion fits of feare, than to other men who have not tasted so largely of the love of Christ. Therefore he saith unto God, *my flesh trembleth for feare of thee, and I am afraid of thy judgements* (b), and prayeth, *in wrath remember mercy* (c). b Psal. 119. c Hab. 3. 2 But there is great oddes between him and the hypocrite, in the matter of his feare.

It is in the Christian ever mixed with filial feare, which makes him to feare God as a Father, with more care, and so gets into the room of the other feare which can no more have entire possession of him. This legal feare is not now his temper, but an accident; not his food, but his medicine. It maketh way not for desperation, as in the wicked, whose feare shall come upon them; but for a further work of the Spirit of adoption, and liberty, giving him, upon the renewing of his repentance, new evidence of Gods love in the pardon of the sin that did affright him, and more strength against it for the time to come. It is as the needle to make way for that thread by which he is more strongly fastened unto Christ: by bondage he comes to liberty, by doubting to assurance, by legal terrors to Evangelical consolations.

It is such a feare as drives him, not from God, as it did Adam, but unto God, as we see in Moses, who though he were faine to cry out, *I exceedingly tremble and quake* (d), yet he drew nearer unto God, when God commanded his approach (e); d Heb. 12. 21. e Exod. 19. 20 And even when he saith, *Wo is me, for I am undone, because I am a man of polluted lips; for mine eyes have seen the King, the Lord of hostes* (f); yet he started not, but f Isa. 6. 5. 7 stayed by it, until he had received a gracious answer, *thine iniquity is taken away, and thy sin purged* (f). Although he be too weak to contest with God, yet he flieth not, but layeth hold on mercy, and is forgiven his iniquity. So that, this return of legal feare, at times, to the Christian, is but as the Shepherds dog, that never is let loose upon him, but when he strugleth; and then, perhaps, nips him by the leg, but teares not out his throat. It may make him smart, but not wound him; or if it bite deep, yet the wound is healed, before it be festered; and, he is made a gainer by it, before he part with it.

For however, legal feares may sometimes, haunt a Christian, like a fury; especially when he growes carelesse, and apt to back-sliding; yet, even after deliverance from Gods wrath, by the blood of Christ, and the evidence of pardon witnessed by his Spirit, it is not incongruous, nor unprofitable for him to feare. For, whether he consider the case in which he once was, feare ends not with the danger; nor shame, with the pardon of sin (g). Even among the effects and testimonies of repentance, feare hath her place (h). g Ezek. 16. 63. h 2 Cor. 7. 11 Cassander is reported to have trembled at the sight of the Statue of Alexander, when he was now dead, and Cassander had gotten the Kingdom of Macedonia, and Dominion of all Greece: so the Christian, when the quarrel is taken up by Christ, the conflict of conscience ended, and all reconciled, is yet sometimes troubled at the remembrance of God, even when he is pacified towards him (i). Or, whether he consider his present condition, he is not without cause of feare, for that he dares not stand to a legal trial, when he is at his very best (k): nor is he at all times sure that he hath arguments enow to assure himself that judgement belongs not to him: his salvation is not finished without feare and trembling. Much is required to answer Satan and his own conscience, before he be able to master all doubts about his translation from death to life. To say nothing of his beholding the judgements of God upon others, and to hear the threatnings thundred out against such as he is not able to accuse of halfe the evils that he knows by himselfe. i Psal. 77. 3. k Psal. 130. 3. If the Lion roare, who will not feare (l)? l Amos 3. 8. If the father be angry with his servant, the childe cannot but tremble.

Howbeit, even at his lowest ebbe, and strongest paroxysme of feare, filial feare hath ever the rule of his heart. His feare is *αἰδώς καὶ φόβος*, reverence and godly feare, heedful

m Heb. 12.28

heedful observance, out of honour and love (m). A feare that makes him to honour God, not to hate him; to cleave to him, not to depart from him. This feare is proper; the other, but accidental; this is predominant, the other subservient. This feare is joynd with faith, although the other must up all the doubts it can in him, and ends in despair in others.

n 1 Sam. 13.12

o Josh. 4.14

p Josh. 1.16

Thus, this hypocrite feareth God, as *Saul* feared the Philistines, ready to break in upon him (n); the other feareth God, as the Israelites feared *Joshua*, all the dayes of his life (o); and that was, to do all that he commanded them, and to go whithersoever he sent them (p). The one feareth him as a tyrant, the other as a father.

Charact. 6.

This hypocrites feare dismayeth, astonisheth and confoundeth him.

q Deut. 28.34

r Jer. 20.3,4

It is to him like the falling sicknesse that makes him altogether insensible; or like the pangs of death. His feare is an horrour of conscience, making both soul and body sick: it taketh away not only comfort, but health, and sense. It is like a clap of thunder that both terrifieth, and stupifieth. It maketh so amazed, that he lets the enemy, Satan, to do what he will to him, and with him. It is a fury that begets a phrensie. *Thou shalt be mad for the sight of thine eyes which thou shalt behold* (q). It changeth the very name of the wicked man into *Magor-missabib*, one that is a terrour to himself, and to all his friends (r).

s Job 18.11

t Ver. 13

Within him is the earth-quake of an evil conscience; over him, the heavens are in a flame of fire, ready to raine rivers of brimstone upon him, as once upon *Sodom*; under him, hell gaping to devoure him; on the right hand, Christ the Judge, with all his holy Angels and Saints to condemn him; on his left hand, the devil ready to drag him into hell, there to torment him for ever. Thus, *terrors shall make him afraid on every side, and shall drive him to his feet* (s), the first-borne of death (that is, the devil, who first sinned) shall devoure his strength (t). It is not a feare that quickens to industry for preventing the thing feared; but a feare that unlooseth the joynts, making altogether unfit for duty: yea, it sometimes bereaves of life it selfe, as we see in *Ananias* and *Sapphira*. It doth prostrate without recovery.

Differ.

On the contrary, the feare of a true Christian quickens him to duty.

u Isa. 60.5

w Prov. 14.27

x Prov. 3.7,8

His feare doth not contract, but dilate his soul. He findes the truth of that promise, *thine heart shall feare, and be enlarged* (u). It is a watchful guard to keep all safe, a well-spring of life to depart from the snares of death (w). It makes him to depart from evil, and so is health to his navel, and marrow to his bones (x). It maketh not lesse valiant, but more considerate, and therefore more confident; *In the feare of the Lord is strong confidence* (y). As the Zealanders, fearing the sea, make all safe; so the Christian by feare secureth himself from the sea of sin, and gulfe of damnation.

z Dan. 5.6

a Jon. 1.16

Thus, this hypocrite feareth God as *Belshazzar* did the hand that wrote upon the wall, his thoughts troubled him, the joynts of his loines were loosed, and his knees smote one against another (z). The true Christian feareth God, as the mariners that cast *Jonah* into the sea, which thereupon ceased her raging; they offered a sacrifice unto him, and made vows (a). Fear in the one is without faith; and so, as physick, without help of nature, healeth not, but killeth: feare in the other, is as physick unto nature, able to clove with it, and so is recovered by it.

Charact. 7.

This hypocrites feare is but a flash.

b 1 King. 21.27

It is a sudden fright, rather then a settled feare: and he is scared, rather than humbled. When God flasheth terrors in his face, he is then low before the Lord, as *Ahab*, threatened by *Elijah* (b). If God speak by an hand-writing from the wall, he may change countenance, and be exceedingly troubled at the present. But it never reduceth him to a breaking off of his sins by repentance, because it is not in him an habit, but as a blast of winde or a flash of lightning, as soon gone as come. While the Schoolmaster shaketh his rod, and begins to lay on the idle, and unruly, the leudest boy in the school, begins to shake: but so soon as the correction is over, he is the same he was. So it is with the hypocrite who seemes to be on the sudden

sudden much affected; but, the object being once out of sight, his feare is at an end.

Contrarily, *the true Christian feareth alwayes (b).*

Differ.

It is in him, a grace infused and settled by God in his heart, to this very end, that he may not depart from the Lord (c). It therefore must needs be perpetual. It is an individual companion that goeth with him into all places and companies. *I thy servant*, saith Obadiah to the Prophet, *feare the Lord from my youth (d).* The true Christian is in the feare of the Lord, as in his proper element, (as the fish in the water, out of which he cannot live) *all the day long (e).* Not that a Christian alwayes in the same degree feareth God: but he hath alwayes the same seed of God abiding in him. The cords of his feare may be slackened, but they are never cut. He is alwayes afraid to offend, even while he offendeth: and if his feare be not strong enough to keep him from offending, yet it faileth not to make him careful to reconcile himself unto God.

Thus, feare in this hypocrite, maketh an inroad, or sudden incursion, where it intends not to stay; feare in the true Christian is as a standing garrison that is never removed. In the one, feare is as the mushroom that shoots up in a night, and dies before the next evening; in the other, it is as the fire of the Sanctuary that was never to go out.

This hypocrites feare is of punishment, not of sin.

Charact. 8.

He feareth God, as a malefactor feareth the Judge: not as fearing to commit sin, but as afraid of punishment for sin committed. He is afraid of God as of an enemy, yet is not afraid to make him an enemy, or to use God as an enemy, or to be himself an enemy to God. He feareth what God in his justice and wrath will do unto him, but never feareth him so as to avoid what may draw his justice and wrath upon him. He feareth not his Precepts, so as to obey them: he only feares his judgements due for disobedience; and therefore wisheth he could either disarm, or escape him, rather than submit unto him in the way of his judgements.

He is affected to Gods justice, as malefactors are to the justice of their Prince; not to love them for it, but rather to hate them for feare thereof, wishing to him, and it, weak hands, blinde eyes, or lame feet, rather than labouring to avoid that which may make him to fall under it. Or, if he be afraid of sin, it is only for the punishment which it draws after it. He would not feare sin, unless he were to feele the smart of it. Sin is to his pallate a sweet morsel, which he likes well; but, if he forbear it, it is for feare the reckoning will be too heavy. Let any but secure him against punishment, and he will never be afraid of the greatest wickednesse in the world. He feares only devouring fire, and everlasting burnings (f). If he can but keep his skin whole, feare he that will.

On the contrary, *the true Christian feareth sinne as the greatest punishment.* *Differ.*

He feareth more to be given up of God to his own hearts lusts (so as to walk in his own counsels g) than to all the enemies he hath in the world. To him there is no judgement so great as the want of grace, and especially of the feare of God. Take this from him, by the want whereof he should go astray from God, and he accounts himself undone. For this, he cannot forbear expostulating with God himself, *Why hast thou made us to erre from thy wayes, and hardened our hearts from thy feare (h)?* He had rather suffer any thing than be exposed to this judgement.

He feareth himself, least he should fall into sin, and thereby do wrong to God, and harm to his own soul, more than he feareth all the judgements which God inflicteth upon sinners. He feareth the sin of an Oath, (although now, custome, in old and young men and women, to the shame of all ages, sexes, and ranks of men, have taken away the shame of it, in the account of the world) more than he feareth God as a swift witness against his swearing (k). He is ashamed of sin (l), more than of punishment. Yea, shame to him is better than feare; or rather the best feare; because

because ingenuous shame is not without feare of turpitude, but feare of punishment is too often found without shame to sin.

Thus, this hypocrite when some judgement standeth in his way, ready to seise him, saith unto God as *Balaam* to the *Angel*, that stood with a drawn sword to kill him; *m Num. 22.34* *Now therefore if it displease thee I will get me back again (m)*: the other, even when no judgement is near, prayeth with *David*, *Keep back thy servant from presumptuous sinnes, les them not have dominion over me (n)*: *n Psal. 19.13* The one cares not what sin he commits, so he may be free from punishment; the other cares not what affliction he undergoeth, so he may be free from sin.

Charact. 9. *This hypocrites feare banisheth love.*

He feareth not God, but as an enemy; and therefore upon the same account cannot love, but hate him. Such feare, and love cannot stand together in the same soul, no more than darknesse and light in the same horizon. In prosperity he will seem to love God, because he interprets Gods bounty as a fruit of his love; but then he feares him not. In adversity he will seem to feare him, but not love him; because he looks more upon the terriblenesse of his judgements, than upon the sweetnesse of his nature. He is himself an enemy to God, and therefore cannot but hate him, by how much the more he is compelled to feare him. He is not acquainted with the love of God, therefore he cannot love God: for no man loves God, but whom God loved first (o).

o 1 John 4.10
Differ.

Contrariwise, the true Christians feare ariseth out of love.

He loveth, and honoureth God with all his heart, and with all his soule, even when God deals most sharply with him (p): therefore he cannot but feare to wrong, or offend him. If he cannot finde him in the night of affliction, yet even then will his Spirit within him, seek him early, which argues love, even when he cannot finde the love of God shining forth upon him. Whom we seek, we love; especially, if we give not over seeking, where we at present finde no answer of love. He feareth God, not as an enemy, but lest he should lose a friend, and make an enemy. When the hypocrite flies from God, because of punishment; he cleaves closer unto God that he may learn by his rod to offend no more. All love hath some jealousie attending upon it, and jealousie hath feare. But the Christians fear and jealousie is meerly of his own want of worth, and care to walk worthy of him whom he loves for himself: Such feare, the love of God admitteth; and the rest, by degrees, it casteth out (q).

q 1 John 4. 18

r 2 Sam. 3.13

Thus, this hypocrite feareth God as *Isbosheth* feared *Abner* (r), whom he hated for his designe against him; the true Christian feareth God out of love, as the converted thief upon the Crosse, out of love to Christ, even then, when, for Christs sake he endured the dolorous death of crucifixion (s): the one feareth God, because he hates him; the other, because he loves him.

s Luk. 23.40,41

Charact. 10. *This hypocrites feare provoketh him not to good.*

He is never the better for his feare, but rather the worse. It doth not quicken him to duty, but rather maketh him heartlesse, dull, or desperate. It doth not keep him off from sin, but only troubles him in sinning. He is shaken in sinning, but not for sin: or, if for sin; yet, not from sinning, but rather, to thrust him the deeper into sin, as a tree shaken with the winde, rootes the faster. Fear is both the first and last effect on a wicked mans conscience, as may be seen in *Felix*, who trembled to heare of the judgement to come (t), yet settled againe neverthelesse on the lees of his former intemperance and unrighteousnesse.

t Act. 24.25

Yes, this feare makes him more desperate in evil, and stiffe-necked in sinne, as *Cain* who ran away from God with this bit in his teeth, when he had never so much need of him. It made him to go out from the Presence of the Lord (u), when he had never so much need to seek his face. It makes him to seek shifts and fig-leaves, when he hath made himself naked, that he may *pertere pereccata peccatis*, cover over one sin with another. Much ado he hath to get fig-leaves; and may he get them, he cares for no more. Any thing is welcom to him but repentance.

u Gen. 4.16

On

On the contrary, *'the Christians feare maketh him better.*

It teacheth him to *eschew evil, and do good (w).* It maketh him truly *wise, that* Differ.
w Psal. 34. 1. 14
x Prov. 14. 16
is, so to *feare, as to depart from evil (x), while the fool rageth* at any check to his
lust, and is confident of breaking through all opposition. His feare keepeth his
heart soft and supple, it maketh it to melt, as it did the heart of *Josiah.* It is as the
mortar and pestle to the spice, making it more fragrant and useful, by beating it to
powder by true contrition. *The terrors of the Lord (y)* quicken him to duty, while
they amaze others, and take them off from obedience. It maketh him diligent,
while the feare of the wicked makes him stupid. y 2 Cor. 5. 11

Thus, this hypocrites feare is as a resty horse that goeth backward upon the spurre, or
desperately runneth his Rider upon ruine. The true Christians feare is as *Balaams*
Ass, that will rather lie down under his Master, than expose him to hazard by car-
rying him further upon the sword of the Angel (z). To the one it is as a cudgel
to a tyred jade, that makes him lie down; to the other, as a spurre, or switch to
the mettled horse, or as a rod to the idle scholar. z Num. 22. 37

CHAP. XXIX.

The Patient Hypocrite

Is he that sets a demure countenance upon a froward heart.

Defin.



Patience is a vertue of that use and necessary, that, without it,
no man can possesse himself, although he should be possessor
of the whole world: by it, a Christian *possesseth his soul (a)* a Luke 21. 19
with comfort, when the world hath left him nothing but
persecution and misery for his portion. Therefore, as the
Christian endeavours to store himself with this grace, as ha-
ving more daily use of this, in reference to the world, than
of any other, (except *faith*, which keeps life in his patience;) b Jer. 8. 3
so the hypocrite striveth to be the true Christians Ape in
this, as well as in other endowments. Yea, in this he more seriously laboureth,
because his own discretion and experience cannot but tell him, that there is no
living without it; unlesse so, as *death would be chosen rather than* b Jer. 8. 3
life (b).

But as we see in plants, fruits and herbes, there is a vast difference between such
as industry, care and Art have planted, or sowne in Gardens, and those that are
wilde, and grow naturally in fields or woods, without any such culture or cost
bestowed upon them; which makes them upon the matter, oft-times, *differre specie,*
to differ in kinde from the other: so is it here. The hypocrites patience is of an-
other kinde, a meer counterfeit that the Spirit of Christ never planted; a kinde of
wilde patience, like to the true, in some outward shew, as hemlock is to parsley; but,
proceedeth from, and serveth only to cover a froward heart, which, early or late,
is found lodged in the bosome of every hypocrite, of every evil doer (c).

This *froward heart*, void both of *righteousnesse and true holinesse*, the hypocrite en-
deavours to cover with a vizar of patience: where patience may commend him
unto men, or promote some other design of his own. And whereas impatiency
and anger discover themselves, for the most part, by the fiercenesse, or discontent of
the countenance, and looks; this hypocrite seeketh by all meanes to cover his

c Prov. 2. 32
Psal. 18. 26

inward fretting and frowardness, by putting on a serene and friendly countenance thereupon, as *Cain* did upon his inward discontent and rancour against his brother, till he had gotten him into the field, where he fell upon him, and *slew him* (a).

d Gen. 4.8
e Prov. 10.18

f Prov. 26.24
g Eccl. 5.13

But, as *he that hideth hatred with lying lips* (c), and *layeth up deceit within him, when he speaketh faire*, is not to be believed, for there are seven abominations in his heart, which wickedness God will one day discover, and cause to be shewed before the whole Congregation (f); so this hypocrite shall be unmasked as *Haman* was, notwithstanding all his courtly carriage and complements towards *Esther* the Queen, whom he had destin'd to death as well as *Mordecai*, at whom he conceived so much indignation, that no less than the destruction of the whole Nation of the Jewes was able to pacifie it. Yet he carried it smoothly, accepted of the Queens invitation, and after gloried in it (g), that none could suspect the least discontent to lurk in his bosome; so exactly did he refrain himself, and temper his countenance, till his pride and inward rage and fury grew ripe for a discovery, that soon ended in his own fall and confusion.

Differ.

h Mat. 11.29

i 1 Pet. 3.4

On the contrary, the true Christian is patient in heart, and endeavoureth to let patience have her perfect work there.

He hath brought his heart to take up the yoke of Jesus Christ (h), which yoke is by Christ himself declared to be his meekness and lowliness of heart, which ever produce patience, as the genuine daughter of both the former. He is meek, that is of a quiet spirit. Therefore these are joynd together (i). He is meek, that is, calme, without storms within, as well as without. There is a calmness in his heart, as well as in his countenance; Meekness is a moderation of anger, therefore near of kin to patience. All the difference between them is but this; Meekness is a moderation of anger. Patience is a subduing of it: Patience makes a man quietly to stand under the burden laid upon him, Meekness makes him not only quiet in suffering, but tractable to learn of God, and to follow God, even while he suffereth. Patience allayeth wrath; Meekness prevents it.

k Prov. 19.11
l Gen. 27.41

m Mic. 7.9

n Luke 23.34

o Luke 8.15

p Luke 21.19

q Rev. 14.12

This Lesson he hath learned of his Master: not to colour, or cover; but, to cure his passion, and to cast out that unruly beast of anger raised in his breast; his discretion, putting him on to exercise this grace of Patience. For, the discretion of man (saith Solomon) deferreth his anger (k), not only for a time, as watching a better opportunity, as *Esau* did for killing his brother *Jacob* (l): but, for ever, as looking to God who appointeth, rather than man that inflicteth that trouble and sorrow which exerciseth his patience; resolving to bear the indignation of the Lord (m). And he looketh to man the instrument, with pity rather than revenge. For, said his Lord before him, *Father, forgive them, for they know not what they do* (n). By patience, he brings forth fruit, to wit, obedience to the Word (o): by this, in the sharpest persecution, he possesseth his soul, even while others torture his body (p). This is the patience of the Saints, even of them that keep the Commandments of God, and the faith of Jesus (q).

r Gen. 38.14

s Gal. 5.22

Charact. I.

Thus, this hypocrite putteth on patience for his upper garment, as *Tamar* covered her self with a veil, that she might conceal whom she was (r). The true Christian takes in patience as a cordial to his heart, and is careful to get it to work kindly within, before he endeavoureth to shew patience without: the patience of the one dissembleth anger; the patience of the other, removeth it. The patience of the one, is but a work of the flesh: but, of the other, a fruit of the Spirit (s).

This hypocrites patience is both cowardly, and desperately impatient.

He seems resolute to undergo any thing; but when he seeth whereto he must, he will rather endure any thing than bear what is coming towards him. If death be before him, he will prevent it, by doing execution upon himself, to avoid the feare of death by the hand of another. If reproach haunt him, he will choose rather to die than to bear it: He thinks it to be very noble patience to undergo death of his own choosing, when yet he is so impatient of disgrace, that he will rather die than endure

endure it. He is of *Saul's* temper, if he must die by the hand of the Philistines, he will rather fall upon his own sword, and be his own murderer (1). Or like *Abimelech*, that will rather be kill'd twice over, than that men should say, a woman slew him (u). Or as *Cato*, (so renowned by the herein foolish *Seneca**) who chose rather to kill himself, not only by sheathing his sword in his body, but tearing his bowels in peeces with his own hands, than be at the mercy of *Caesar* for his life. Of whom *Caesar*, more wisely said, *O Cato, I envy thee thy death, seeing thou hast envied my honour of saving thy life.* 1 Sam. 31.4
* Judg. 9. 54
* Epist. 104
Plus in Cat.

Such carriage ill deserves the name of Patience, which is rather a desperate foolhardiness proceeding from want of patience and magnanimity to bear what is, or may be inflicted: This is impatience in the highest, which while it seemeth to be above patience, falls infinitely below it. It argues an inability to beare, not patience to suffer: He is patient that beareth most from others, without imposing upon himself, to avoid what others inflict. To throw off life, rather than endure the weight of another mans hands, argues a seeming valour, but, is indeed a real pusillanimity, which every Coward may reach unto by laying violent hands on himself. He spake no lesse wisely than truly, who said;

Rebus in adversis, facile est contemnere vitam.

Fortiter ille facit qui miser esse potest.

In deep distresse, 'tis easie life to sleight:

He manly doth, that can bear heaviest weight:

Contrarily, the true Christians Patience makes him to bear quietly whatever God inflicteth. Differ.

Patience delivers him up to God, to be at his dispose, to bear any thing where by any honour redounds to God. He will not be his own carver, unlesse to choose to fall unto Gods own hand, rather than into the hands of men (x). He will not indent with God, what he shall suffer, or how long. Let God inflict both what he will, and as long as he will. He conditioneth not to be kept from this affliction, or that trouble: to suffer in his goods, not in his skin or carcase; for a day, or short time, but not longer.

If God suffer him to be loaden with reproaches unjustly, he beares it. If his adversary write a book against him, he will take it upon his shoulder, and binde it as a Crown unto him (y). He remembreth who hath said, *Fear not the reproach of men,* neither be afraid of their revilings (z). Not that he sleighteth reproaches cast upon him for sin: for, these he prayeth against (a): Nor reproaches cast upon God, for these do even break his heart, he cannot bear them (b). But he accounts that reproach precious which falls upon him for well-doing, or for the Name of Christ; therein he accounts himself happy, as having the Spirit of glory and of God resting upon him (d). Job 31. 35
1 Sa. 17. 54
Psal. 119. 23
Psal 69. 10
and ver. 9

He seeketh not affliction, neither will he shun it. If the sorest plagues befall him, he will choose rather to die under them, than by death of his procuring rid himself of them. He will not turne himselfe out of Gods service to save his life (d), but rather rejoyce to part with it in, or for Gods service, and rejoyce to see it so well bestowed (e). He accounteth it great impatience to desire to die, to be freed of Gods service, or of suffering for it: but, to procure death, upon such account, he abhorreth it as manifest rebellion. This were to yield up the Kings fort, for fear of a siege.

Thus, this hypocrite in seeming to abound in patience, by bearing even death it self of his own inflicting, to avoid a lesse evil imposed by others, shewes the greatest impatience; being able to bear nothing but what he list, not unlike *Ahitophel*, who chose rather to end his dayes in an halter, than to bear the disgrace of not giving good counsel (f). The true Christian patience appeareth most, in not daring to do

any sinful act, to avoid the heaviest trouble laid on him by God; but, as *Job*, abhorres the motion, by whomsoever made, and whatever he suffer: The patience of the one is but Cowardise made desperate; the patience of the other prevents desperate courses of Cowards.

Charact. 2. This hypocrites patience is most what affected.

It is a needlesse, or causelesse, (and therefore bootlesse) patience. Either vain-glory, or the strong and bewitching persuasions of others (for their own ends) maketh him desirous, and ambitious to suffer; as the Popish Pseudo-Martyrs who pretended suffering for their Religion (or rather superstition) when all wise men know they are executed for treason; and as they, whose affectation of Martyr-dome the Apostle hinteth, where he saith, *though I give my body to be burnt* (g). Vain-glory sometimes chooseth rather to burne, than to glorifie God by a holy life; not considering that it is a greater evidence of sincerity to live according to our Religion, than to die for it, until God call us out to seale his truth, and to end an holy life together, for some holy ends of his own, not for glory to our selves.

Perhaps an opinion of merit may make him willing to undergo voluntarily, what he would be loth to suffer upon any other account: as some Papists who whip themselves and impale on themselves other voluntary and arbitrary chastisements, as thinking thereby to save God a labour; holding this to be a work of more than merit, albeit they be herein equalled, if not exceeded, by the Priests of *Baal* (h). But he that takes upon him to be wiser, or stricter than God, will not fail to shew his folly in making it (as he thinks) good, by an affected suffering more for his own sake, than he is willing to undergo in obedience to God. He will afflict his soul by fasting for strife and debate (i): when otherwise, he would choose rather to pamper his body, to provoke to sin.

1 Kings 18:28

Differ.

Contrariwise, the Christians patience is truly passive.

1 Pet. 1:6

He will not pall sufferings upon himself, but suffer when God calls him to it. He is not fond of affliction, as affecting occasions to shew his patience; but, if the Will of God be so; and, if need be (k), he is content. Sometimes it pleaseth God to advance the Gospel, and the common cause of Religion, by the persecution of a few: As, by the persecution against the Church which was at *Hierusalem*, that scattering of the Saints throughout the Regions of *Judea* and *Samaria* (l), was a means of the Conversion of this City (m), and many more: so that as he said, the way to build *Italy*, is to build *Milain*, (because in this City were the most and best Architects;) so the means to spread the Gospel, where before it had not come, was the scattering of the Saints from *Hierusalem*, that they might be forced abroad, and build in other places.

1 Acts 8:1

11 Ver. 5, 25 and 40.

7 Phil. 2:7-8

1 The 5:11

8 Acts 21:13

2 Phil 1:25

7 Phil. 2:17

It is sometimes incident to the choicest Saints, if God erect a Church so pure in all things, as scarce any can parallel it, to desire to dwell there all the dayes of their lives, to behold the beauty of the Lord there shining forth in greatest brightnesse (n); but God seeth it better, perhaps, to disturb and scatter them, that they may go abroad, and give milk to babes in other places, than to let them alwayes feed in a fat pasture at home, where they communicate to none but to one another (o): With respect to this and other services of the Church, holy men have been contented, (when freed out of their former ease, and sweet repasts in the Church of God.) to wander up and down without house or home, and (if the Will of the Lord be so) not to be bound only, but also to die at *Hierusalem*, or any where, for the Name of the Lord Jesus (p), that Christ may be magnified in their mortal bodies (q), and that the Church may be confirmed by their offering up themselves upon the sacrifice, and for the service of the common faith (r). Neither are they proud of these their sufferings, but are willing, even then to call to minde their own sins that might justifie God in his strictest proceedings against them, and to stop their own mouths for ever from clamouring against such his dealing with them, which their own sins might justly bring upon them: and therefore take up this resolution, *I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgement for me* (s)?

2 Mic. 7:9

Thus,

Thus, this hypocrite offereth himself to suffering, as *Sauls Armour-bearer*; that would needs kill himself to bear his Master company (1). the true Christian is ready to suffer imprisonment, bonds and death; but not till God call him to it (u). The one affecteth to suffer what he might avoid, the other is content to endure what God will have him suffer; this therefore is Christs Martyr, the other is his own butcher.

This hypocrites patience argues him rather proud and spiteful, than patient. Charact. 3.

He would be thought patient, but his patience is full of pride, as disdainning his enemy; and so, he rather scorneth, than suffereth: and what he beareth, is from pride, and haughtinesse, not patience. He is so far from letting patience have her perfect work, that he never knew what true patience meant. And whereas he should, as he pretendeth, exercise patience, he rather acteth proud King *Turnus*, who being enraged by the too bold speech of *Drances*, (whom he lookt upon, and ever hated as a Coward) perswading him to make his peace with *Aeneas*, then in *Italy*; and having heard that *Drances* had given out before, that so he meant to handle *Turnus*, *Licet arma sibi mortemque minetur* *, although the King should threaten him with sword and death for so doing: *Turnus* scorned to touch him, as being too unworthy a subject for him to defile his hands with all, and therefore after a sharp reproof, put him off with this disdainful close.

Nunquam animam talem dextrâ hâc (abscisse moveri)

Amitter; habites tecum, & sis pectore in isto.

Fear not, so base a soul, by this right hand of mine,
To lose: dwell let it still, in that vile breast of thine.

Contempt, saith the Philosopher *, expelleth anger: but this, for the most part, is spiteful, and intends revenge, even when he seems to take no notice of the wrong. Such was the scornful patience of *Socrates*, who unto the young man that railed on him, gave no answer but this, *I will not kick the Ass that hath kicked me*; which was so well set on by him, and seconded by others, that he that reviled him, being generally derided, went and hang'd himselfe. Not much unlike to this, was that counterfeit patience of *Cato*, who being by one abused, that ask't him pardon, denied that he had done him any wrong; that he might not be thought to be at all moved at it.

Yes, sometimes this hypocrite takes himself to be patient, because, when provoked, he fights not, nor useth all the extremity that he could, when yet his speech, gesture, and behaviour argue an heart boiling with unquietnesse and envie within, as *Abshaloms* did towards *Amnon*. For though he seemed to pacifie *Tamar*, whom *Amnon* had ravished; *Hold now thy peace my Sister, he is thy brother, regard not this thing* (w); and, in shew, took no notice of it to *Amnon* himself, *speaking to him* w 2 Sam. 13. 20 *neither good nor bad, for two yeares together* (x); yet he hated *Amnon*, because he had forced his Sister. And afterwards under colour of a Sheep shearing feast, got him to his house, made him drunk, and then slew him by the hands of his servants (y).

Sometimes his patience is nothing but stontnesse of heart, that for reputation of magnanimity, will not take knowledge of an injury, as *Saul*, when some children of *Beth-leel* after his election to be King, said, *How shall this man save us, and despised him, bringing him no Presents; Saul held his peace* (z): not out of any true patience enabling him to bear such an affront, but out of greatnesse and height of spirit to take no notice of the contempts of such base spirited men.

On the contrary, true Christian patience banisheth pride and rancour, and doth good for evil. Differ.

The Christians patience comes down from above, and therefore is like the founder:

It

a Eccl. 7. 8

b Rom. 12. 14

c 1 Pet. 2. 19

d 1 Pet. 1. 4, 5, 6

e Mt. 5. 48

f Eph. 4. 31

g Esth. 3. 6

h 1 Sam. 26. 9, 10

Charact. 4.

i Psal. 37. 8

Differ.

k Rom. 5. 3, 4, 5

l Prov. 3. 11

m Phil. 19. 67,

71, 75

n Heb. 12. 10

It accounteth *pride and rancour*, (the hypocrites supporters) to be as great enemies, as *revenge* it selfe; the patient in spirit being opposed, and preferred to the proud in spirit (a). The patient Christian doth not only suffer at the hands of his persecutors, without seeking revenge; but, prayeth for them, and bleisseth those that curse him: Yea, he bleisseth, and curseth not (b). This he accounteth to be thank-worthy, if a man for conscience towards God, endure grief, suffering wrongfully (c). Patience is much mistaken; much belongeth thereunto, which the world little thinks of. Patience can never have her perfect work, without wisdom; no wisdom is to be had without prayer; no prayer, without faith (d).

And as patience is the gift of God, so is it the Christians conformity with the perfection of his heavenly Father (e), a main part of the imitation, and a fruit of the Spirit of Christ (f). Magnanimity maketh a faire shew of patience, yet it is but a vizor of pride put upon the spirit of revenge: for such men, sparing in their retail, promise themselves revenge in the grosse: as Haman, by forbearing Mordecai made way to the destruction of the whole Nation of the Jewes: and Caesar seemed very patient towards Cato, and sundry other particular persons, without revenging himself on them for opposing his ambition, that he might with lesse envie, bring under his yoke the whole Romane Empire.

A base minde may beare quietly, because it apprehendeth not the injury. The weak and impotent is wise enough to see the wrong, but dares not to take notice of it: the strong can contemn, or deferre, or put it in the deck; but not digest it. Only the true Christian truly overcometh evil with goodnesse, by patient bearing the evil, and cordial doing of good.

Thus, this hypocrite is a Court-enemy, that is quiet and still till he be able to strike home to purpose. The true Christian is the true friend that then sheweth most patience when he is able to take sharpest revenge: the one as Haman, thinks (scorne to lay hands on Mordecai alone, without destroying the whole race of his people (g); the other is as David, that spareth his mortal persecutor Saul, even when it was in his power to kill him (h). The one suppresseth his wrath, to give it more vent afterwards; the other only attaineth that glorious victory, of an enemy to make a friend, not only to himself, but to Christ also, for whom he patiently suffereth.

This hypocrites patience is patience perforce.

If there be no way to avoid it, no revenge to be taken, he seemeth patient, and to be quiet; but, his patience is no other than a fretting, pouting patience; which the lesse it breaks forth in action, speech, or gesture, the more he inwardly chafeth, and suffereth the fire of vexation even to consume his heart. Perswade him to patience, his answer is, *What would you have me do? I neither fight, nor chide, I say nothing, &c.* When every one that seeth him may behold in his countenance, evidence enough of fretting within. And, he that fretteth, doth evil, and doth not cease from anger, nor forsake wrath (i).

He suffereth by compulsion, as a malefactor that quietly lies down upon the block, without resistance, or shew of impatience, but it is because he cannot avoid it: he knows if he did not so, he should be compelled: and so he is quiet, not from any ground of patience; but, partly out of shame least it be said of him, he was afraid to die; and partly out of self-love to avoid greater torment in dying. Thus any man may quietly suffer poverty, sicknesse, death it self, quietly, when there is no remedy; yet be far from beating any of these with patience, even when he seems most patient.

Contrarily, the Christian is willingly patient.

That tribulation which bringeth forth patience, makes him by experience, to arrive at hope, which maketh not ashamed (k). This can never be but where affliction is sanctified: but, being sanctified, patience will soon have her perfect work. For then, the Christian sees love in correction (l), and finds profit by suffering (m). He now comes to discern that God chasteneth him for his profit, that he may be partaker of his holinesse (n). therefore he fainteth not, when chastised by him, but kisseth the rod, as blessing God for it.

This

This patience makes him keep the peace also, not only with others, but with his own heart. For, while he waiteth patiently upon the Lord, he will not fret himself because of him that prospereth in his way (o); he preserveth the tranquillity of his minde, as well as his charity; not only not revenging, nor reviling, but forgiving, and loving his enemies, yea, praying for them. By this meanes is he Master of himself, and in the way to master others, that otherwise could master him, upon this very account that he is not his own Master.

Thus, this hypocrites patience is like that of Simon of Cyrene, whom Pilates soldiers compelled to beare the Crosse of Christ, when they led him forth to crucifie him (p), & he was forced to do it whether he would or not: the true Christians patience is like that of his Lord, who when he was to undergo the sharpest brunt, professed to his Father, *I delight to do thy Will, O my God* (q): the one puts on the garment of patience, as a malefactor, his shrowd, or winding sheet, when he is going to execution; the other puts it on as an ornament wherein he delighteth always to be found.

This hypocrite is quarrelsome in the midst of his patience.

Charact. 9.

He will so endure, that he will not omit to complain he is wronged, or at least accounts himself so to be, although, perhaps not injur'd at all. Either he suffers wrong, or would be thought so to do. And this he will take notice of, that you may take notice of his patience; although his very complaining argues the contrary. Sometimes he forbears not God himself, as if God had dealt but hardly with him: and then, he commendeth his own patience, by saying, *I am a poor man, I take it patiently*; when yet his wealth is more than he will be known of, or than he meaneth well to employ. And as for his neighbour, he saith of him, *he hath done me wrong; but I must forgive, and forget*; when yet no wrong is done, but some just reproof perhaps is given him, or he hath recovered his own, wrongfully detained by this patient wrong doer.

Contrariwise, the true Christians patience is very peaceable.

Differ.

He desires not to quarrel with any, but to follow the things which make for peace (r). If offence be offered him, he forbeareth, and forgiveth, where he hath just matter of quarrel against any man (s). And as for God, he resolves neither to open his mouth, nor to beare the least grudge in his heart against him, let God deal how he will by him. He will justifie God against all the objections of his own heart, *The Lord our God is righteous in all his works which he doth* (t). *It is his mercy that we are not consumed* (u). And unto men, rather than hold contention, he saith, *I am as ye are, ye have not injured me at all* (v). He rather burieth the wrong as having not been at all, than to maintain a just quarrel any longer with them. At least he committeth all to God, his cause, his soul, and all, in well doing, not in a way of quarrelling. For well he knoweth, that, *Patientia Sequester Dew*, God is the Solicitor for patience, (as Tertullian speaketh) with whom he is sure he may safely trust both himself and cause.

r Rom. 14. 19
s Col. 3. 13

t Dan. 9. 14

u Lam. 3. 22

v Gal. 4. 12

Thus, this hypocrite is like the men of Ephraim quarrelling with Gideon, even when they had cause to thank him (x). The true Christian is as Gideon, pacifying the Ephraimites, even when they gave him cause to chide them; by attributing his victory to them who never struck blow in the cause (y): the one quarrelleth, while he proclaimeth peace; the other is for peace, while others denounce warre (z).

x Judg. 8. 1

y Ver. 2, 3

z Psal. 110. 7

Charact. 6.

This hypocrites patience is stinted.

For some time, and in some things, if you try him, you may finde him patient; otherwise; not. He may bear a little at first; but, if the trial last too long, farewell his patience. If he pray, and God answer him not speedily, his patience is spent (a). If he fast, and finde no present fruit of it, he is apt to quarrel with God for doing him wrong (b). *Saul will tarry seven dayes*, expecting the coming of Samuel, according to the set time appointed by Samuel; but, no longer (c). His fears now mastered his patience, and made him to play the fool, to the losse of his Kingdom (d). This hypocrite at the beginning of a sicknesse, or other calamity, will do

a 2 King. 6. 33

b Isa. 58. 3

c 1 Sam. 13. 7, 8

d Ver. 13, 14

somewhat in praying to God, as *Saul forced himself, and offered a sacrifice*, but, if the affliction continue, he is soon weary and tired, his patience is at an end, he will not *always call upon God*.

In like manner, when he hath to do with men, if the offence be but small, he may be patient: but not if the injury be in his opinion too great to be borne. He will patiently beare, till you touch him on the right veine. If profit be his darling, he will give you leave to do almost any thing to him, so you touch him not in that: if honour, be his Mistressse, beware how you ouch the hemme of her garment; if pleasure be his God, you must not in the least, offend him therein. Whatever he maketh his idol, that above all must not be medled with, at your peril; (for, this cost the Baptist dear) in other things he can better bear.

Differ.

e 2 Sam. 9. 3

f 1 Pet. 3. 10

g 1 Pet. 3. 9

b Isa. 28. 16

i Rom. 8. 25

k H. b. 10. 26

l Num. 23. 19

1 Sam. 15. 29

m Hab. 2. 2

On the contrary, *the Christians patience is long-suffering.*

As *Dauids kindnesse was the kindnesse of God (e)*, because he shewed it in obedience to God, and took God for his pattern in the shewing of it; so the Christians patience may be called the patience of God: because as God is *long-suffering (f)*; so he in all things desireth to be. If the Lord should seem to us to be *slack*, (which he is not, as *some men count slacknesse (g)*, who set God a time, and leave him not to his own;) yet, he beleeueth, and therefore will not make haste (*h*), to be relieved or delivered by any other hand, or meaner, as impatient to wait the Lords leisure any longer. Patience hath hope, and what he hopeth for, he doth with patience wait for it (*i*). And this is no more than needeth, that after he hath done the Will of God, he may inherit the Promises (*k*). He dares to trust God upon his word, when even a wretched *Elsam*, as well as *Samuel*, cannot but confesse, that God is not as man that he should lie, or the Sonne of man, that he should repent (*l*). He therefore concludeth, the vision is yet for an appointed time; but as the end it shall speak, and not lie: though it tarry, he will wait for it, because it will surely come, it will not tarry, one houre beyond the time appointed of God (*m*).

And as his patience presumeth not to stint God, in setting God a time, so neither doth it desire to make man his own carver in the afflictions which he suffereth. If God give him the choice, he thankfully accepteth it, and casteth himself (wisely) into his own hands that gave him the election (*n*): otherwise, he desireth not to be his own chofer, nor dareth to make exception. His patience under the hand of God, floweth from love to God, which beareth all things inflicted, beleeueth all things promised, hopeth all things believed, endureth all things till God take them off (*o*). He is not as they, who cry out, *If God had laid on me any Crosse but this, I could have borne it better. I should never have complained: but this, is beyond my strength*; but rather saith with *Hezekiah*, good is the Word of the Lord denouncing (*p*); and with *David*, good is the hand of the Lord inflicting (*q*); not an affliction of mans choosing, but of Gods own appointment (*r*). He knoweth God is wiser than he, and better knoweth where to strike, and how to strike him, to let him blood in the right veine, and wherein his patience may be most seen, and his faith best tried; as *Abrahams*, in the offering of his *Isaac*; and *Job*, in suffering the devil to fall upon his body, as well as upon his estate and family.

Thus, this hypocrite is like *Ozias* and the men of *Bethuliah*, who set God a day, by which he should either supply them with water, or destroy their enemies that beleagured them, or otherwise they would shift for themselves without him (*s*). The true Christians patience is like that of the husbandman, waiting for the precious fruits of the earth, having long patience for it, until he receive the early and latter rain (*t*). The one will pick and choote, or flie in the face of God; the other desireth God to choose for him, and therein patiently beareth the hand of God.

Charact. 7.

This hypocrites patience is stupid and senselesse.

u Gen. 4. 23, 24

w 1 Sam. 25. 37

Either he is a *Bedlam*, or a *Sot*; a *Fury*, or a *Stoick*; a *Lamech (u)*, or a *Nabal (w)*. He is all in extremes. We take him here as a fury mastered, as a wilde bull in a net that can struggle no longer; as a *Nabal* that hath lost his wits, when he comes to reflect upon his carriage towards *David*, while he was out of his wits in his drunken fit. Or, as a *Stoick*, who glorieth in being ἀπαθής, void of all passion

or

or perturbation. His patience is a meer *deafness*, a privation of passion, and of all feeling, wherein some have gone so far, as to say of torment, *O quam suave hoc!* This is a thick-skinn'd patience, the patience of a post, rather than of a man, and a sure symptome of a foolish, as well as of an hard and brawny heart, *Nulla virtus est, qua non sentias, pati* *. It is no vertue to suffer, what thou hast no sense of; to be patient under that which thou feelest not at all. * Seneca.

Affliction doth rather dull, than quicken him, astonish than awaken him. If God send a cruel enemy against him, to devour him with open mouth, yet he turneth not to him that smiteth him, neither doth he seek the Lord of hostes (x). Tell him, destruction is determined against him, he is no more moved than Nabal that became as a stone. Nay, he glorieth in this that he doth not, cannot feel, or fear any thing; as some, that have dead flesh, will give any body leave to pinch it till he be weary. This argues a conscience seared with an hot iron (y), rather than an heart sensible of the hand of God upon it. x Isa. 9. 12, 13 y 1 Tim. 4. 2

Contrarily, the true Christian is sensible of what he suffereth, even when he is most patient in suffering. Differ.

If he suffer under the more immediate hand of God, although he take up this resolution, *I will bear the indignation of the Lord*; yet he desires to be deeply sensible of that hand, when it doth but gently prick him with a pin, as well as when it maketh a deeper wound with a knife, or sword; that being humbled under a smaller judgement, he may prevent a greater. Thus Aaron was sensible of Gods hand upon his Sister Miriam, when but smitten with leprosie, for a season (z): as well as when God came nearer to him, in devouring his two sonnes, Nadab and Abihu, by fire from the Lord, for offering strange fire before the Lord (a). In this greater, Aaron was patient; for, he held his peace (b): but, in both, sensible of his displeasure who inflicted both. z Num. 12. 11, 12 a Lev. 10. 1, 2 b Ver. 3

In injuries from men, none hath better discerning, or quicker feeling of wrong than he; not, as unable to bear, or as being revengeful; but as best able to judge of wrong, and knowing what he suffereth. He beareth much, and forbeareth more; yet he knoweth both what he beareth, and what he forbeareth to take notice of. And, although he be content to let fall all thoughts of private revenge, and to forgive the offender, and patiently suffereth; yet he looketh up unto God in his sufferings, and there finds cause enough to behave himself patiently towards God and man, leaving the cause to God, who judgeth righteously (c). c 1 Pet. 2. 23

Thus, this hypocrites patience is like that of the drunkard, whose language after a drunken fray is; *they have stricken me, and I was not sick; they have beaten me, and I felt it not* (d): the Christian Patient heareth it meet to be said unto God, *I have borne chastisement, I will not offend any more: that which I see not, teach thou me; if I have done iniquity, I will do no more* (e): The one beareth as a stock or stone, but feeleth not the burden, and therefore profiteth by neither; the other feels what he beareth, and so profits by both. d Prov. 23. 35 e Job 34. 31, 32

This hypocrites patience is base and servile.

He suffereth what he needs not, and at whose hands he should not; when yet he would be very unquiet to bear half so much; where there is more reason for his bearing. Sometimes *fear* makes him bear like a slave, not only the buffetings, but the lusts of men, whereby he sinneth against God. Sometimes, hope of gain, or compassing his own ends, makes him bear, like a Parasite, or covetous muck-worme, that will let any man ride him who will pay him well for the journey: Sometimes superstition makes him lay down his back to be saddled and laden by a Popish Priest, bearing any thing at the hand of a Shaveling, be his impositions never so unreasonable, and his penances never so intolerable. But he will not suffer any reproof, or admonition from a faithful Minister, that never meant to impose any such burdens, but only seeks to reduce him into the right way, whereas the other leads him further aside, and so doth him more mischief than he did to himself; as he that ministreth wrong physick, endangereth the Patient more than the first disease.

Charact. 8.

He is sick of an old disease, which fooles may call *patience*; but wise men see to be *folly*. It is such a patience as makes him (if he be religiously inclined, and not well instructed, or but seemingly religious) to suffer, if a *false teacher bring him into bondage, if he devoure him, if he take of him, if he exalts himself; yea, if he smite this Simpleton in the face (f)*, who yet will bear nothing at the hands of his own Pastor, be he never so able, sound, and industrious for the good of the flock: no more than the *Corinthians* would bear at the hands of *Paul*, yet willingly endured any thing from false Apostles.

Differ. Contrariwise, the *Christians* patience is free and ingenuous.

He is content to suffer what God requireth, not what tyrants illegally impose, and fooles undergo. He loves to see by what authority he suffereth, though it be abused. He will not suffer as a fool, even where he is content to suffer as a Christian. He will imitate him, that in the midst of all his patience, was sensible of the unreasonableness and illegalness of a blow given him upon his face, without warrant of that Law by which he was then to be tried; although he were content to suffer more than the *Palme of an hand*, in a more legal way. Therefore he answereth resolutely, *If I have spoken evil, bear witness of the evil: but, if well, why smitest thou me (g)?* He knew how to suffer, and that with patience: but, not to suffer as a fool, without reproof of the fool that smote him.

The like afterwards was his carriage to *Pilate*, who vaunted much of his power to release, or crucifie him. Christ, who was willing to lay down his life for his sheep, and that under the sentence of *Pilate*, lets *Pilate* know, that he was much mistaken, if he thought he could do any thing against him, further than was before determin'd in heaven; and he, permitted to execute that determination. *Thou couldest do nothing at all against me, except it were given thee from above. Therefore he that delivered me unto thee, hath the greater sin (h).* The High Priest did, or might have known whom Christ was, and that it was not in the power of man to put him to death, without God. He that had prophesied, as High Priest, and gave counsel to the *Jewes*, that it was expedient that one should die for the people (i); should have done better than to have delivered up the Lord of life to him that could not take life from him, but by power from heaven; which must needs be a greater sin, than if the same offence had been done by one ignorant of both these truths.

The Christian will patiently suffer, when, after a lawful defence, he findeth himself overborne by injustice and violence: but he will omit nothing that is honest and lawful to prevent an unjust suffering. Thus *Paul*, who was ready not to be bound only, but also to die at *Jerusalem* for the Name of the Lord *Jesus*, omitted nothing that might make for his just defence against unjust proceedings; as a *Romane*, he might plead his *Burgessehip* of *Rome*; *Is it lawful for you to scourge a Romane, and uncondemned (k)?* by which meanes he escaped (for that time) a sharp and ignominious whipping. Afterwards, when the High Priest commanded him, contrary to Law, to be smitten on the mouth, *Paul* made so bold as to tell him, *God shall smite thee, thou whited wall: for, sittest thou to judge me after the Law, and commandest me to be smitten contrary to the Law (l)?* Again, when he found by *Festus*, that the *Jewes* had solicited to have him tried at *Jerusalem*, on purpose that they might now, (as they had before agreed *m*) kill him, before ever he should come to his trial, (as they would have done before, had not the plot been discovered) he therefore to prevent that butchery, not to shun suffering, appealed unto *Caesar (n)*.

No Law of patience, or of God, alloweth man to neglect his lawful defence, or the putting off unjust suffering by the help of justice, if it may lawfully be obtained: But if justice it self be made a party against him, he obeyeth the Ordinance of God, and suffereth the abuse of man.

Thus, this hypocrites patience is like that of the *Ass*, that lets fall his ears when his back is over-loaded, and standeth still while the *Wolf* worrieth him; the patience of the other, is like that of *Abner (o)*, that would not die as a fool, or, as *Nabal*,
(as

f 2 Cor. 11.20

g Joh. 18.23

h John 19.11

i John 18.14

k Acts 22.25

l Acts 23.2,3

m Ver. 12,13
&c.

n Acts 25.11

o 2 Sam. 3.33

(as the Original hath it) even when he fell by the treachery of *Joab*. *Nabal* indeed was a true picture of this hypocrite, whose base spirit died within him, at the very newes of a threatening; but *Abner*, the Embleme of a Christian, that will sell his life as dear as he can, unlesse circumvented by guile: the one suffereth anything but what he should, the other will suffer nothing, but what he ought, till justice it self be oppressed as well as he.

This hypocrites patience is idle and sluggish.

Charact. 9.

Sloth dissolveth the vigour of not only the body, but of the minde; and so, meer sluggishness and laziness makes many a man to bear what else could not be born. The sluggard had rather be tossed in his bed, than to be at pains to rise to save himself in a storme; and chooseth rather to *sleep in the top of a mast* (p); and so to hazard himself by one blast to be thrown over into the sea while he is sleeping, than to be at the labour of coming down while he is awake. Prov. 13. 34

This luskish disposition this hypocrite would have to be taken for patience, for his patience consisteth of nothing else. If he be in an Office, or a Magistrate, his carelesnesse and dulnesse in punishing offenders must be interpreted gentleness and compassion, meeknesse and long suffering, whereas indeed this is merely a neglect of publick good, to gratifie his own private ease and sloth: and he declareth plainly, that he is more a friend to wickednesse, than a mirror of patience; and had rather suffer the disease to spread, than to stir up himself to apply the remedy: when he in his own private case can be vindictive enough. So it often happeneth, if he be in the Ministry, that he may be accounted milde, and patient, he will rather let his people die quietly in their sins, than trouble himself or them so farre, as to give them such a rowling warning as God requireth.

Sometimes there is another reason of this kinde of patience, which the world is not aware of, as bad as the other. For, if by just occasion he be put upon the clearing of himself from some foule imputations, he will seem to bear that reproach (which he calls injurious) with patience, rather than be troubled to vindicate himself: whereas indeed it concerneth him much, to endure an uncertain report, rather than by stirring too farre, to bring the truth of his wickednesse to light, whereof before there was no certain proof. Therefore he rather preferreth a self-guilty patience, which is a cleanly meanes to avoid the discovery of guilt, to a diligent Inquisition.

On the contrary, *true Christian patience is active and diligent.*

Differ.

Whatever comes from the Spirit must needs be of an active nature: therefore, patience, if true. This makes a man as careful to do the Will of God in what belongs to him to be done, as to suffer the Will of God by exercise of his patience, in bearing what God imposeth. Patience hath her work (q), as well as her burden: an hand to act, as well as a back to bear. If she want either, she is a bastard-Jam. 1. 4
1 Pet. 2. 20

slip, no fruit of the Spirit. The Christian will not therefore be so ambitious of the name of a patient man, as to be without the nature. He neglecteth not publick service, although it should be much to the disturbance of the patience of others, to preserve his own quiet and security. In his own personal wrongs he useth patience, as the best remedy, if there be hope of cure; but, where the wrong concerneth God, or the publick, he accounteth it a sin to use more patience than by Law is prescribed. Therefore, being in place of Government, *he scattereth the wicked, and bringeth the wheel over them* (r); yea, he maketh haste to cut off all wicked doers from the City of the Lord (s). And being a Minister of Christ, *he cannot bear them that are evil* (t); Prov. 10. 26
Psalm. 101. 8
Rev. 2. 2 but, with the two-edged sword of the Word and Discipline, *executeth upon them the judgement* Psal. 149. 9 *Written* (u).

Thus, this hypocrites patience is like that of *Gallio*, that, when the Peace was broken before his face, at the very Judgement-seat, *cared for none of these things* (w). The patience of the Christian is like that of *Nehemiah*, who in his own case was so patient, that he was content to be without the Governours allowance, *because the bondage was heavy upon the people that should have contributed to it* (x); yet, in the Neh. 5. 18

cause of God, was so active, that he contended with such as prophaned the Sabbath, and had married strange Wives, and cursed them, and smote certain of them, and plucked off their haire (1), he being a Magistrate, and their Governour: the patience of the one is like that of Judah, who when newes was brought him that his daughter-in-law Tamar was with childe by whoredom, his sentence was, bring her forth, and let her be burned (2): but when it was discovered by whom she conceived, he made no hast with the execution, but reversed the judgement: the true Christians patience is then most active for God, when it bears most for Gods sake, and puts God to bear most for his sake.

CHAP. XXX.

The Obedient Hypocrite

Defin. Is he that marreth a good work in the making, or doing of it.



He knoweth that God stands upon obedience more than sacrifice, and, that where sacrifice is not seconded by obedience, the sacrifice is rejected (a): therefore this hypocrite is as officious in professing obedience, as he seems devout in matters of worship. He is that younger son that, being commanded by his father to go and work in his vineyard, with much observance, saith, I will, Sir, but, went not (b). By him, Christ held a glasse to the Scribes and Pharisees, in which they might behold the true visage of themselves; as this hypocrite also may. None so forward as they, not only by word, but by shew of action, to do the Will of God, in so much as they affected the engrossing of all Piety and Religion, among those of their own Order; yet, in true performance, came behinde very publicanes and harlots (c).

He setteth upon obedience (in shew at least) with great cry and noise of forwardesse: but *parturiunt montes*, &c. the birth answers not expectation: either, he doth it not; or, not as he should; and professeth to do it. So the Israelites of old made Moses to believe that all that the Lord should speak unto him, they would hear it, and do it (d). They spake as much as men could; and God seemed to be much taken with it, so that he not only commended their Profession (e), but, speaking after the manner of men, he promised himself much from them: for he said, surely they are my people, children that will not lie; so he was their Saviour (f). But the performance was nothing, but rebelling, and vexing his holy Spirit (g). So this hypocrite raiseth a mighty expectation, but satisfieth not.

A bungler doth but disparage a work of worth by undertaking it, and marres it by his manner of doing of it: much more doth a false-hearted pretender disgrace obedience unto God, when he makes great shewes of that which he never meant nor was able to perform. Many such pretenders there are in Christianity, that hold forth the leaves, but deny the fruits of obedience; that would gladly reap the comforts of mercy, but will not be at the pains of expressing the power of grace. Of which number this hypocrite makes one.

Diff. 1. On the contrary, the true Christian goeth through with the work of obedience.

He doth the work of the Lord cordially, and with all his might. If he cannot do

41 Sam. 15. 22

b Mat. 21. 30

c Jer. 37. 12

d Deut. 5. 27
e Jer. 28

f Isa. 63. 8
g Jer. 19

do it so exactly as the Law requireth; yet he doth it so sincerely that it is accepted of the Lawgiver. His heart is faithful, although his hand be weak; he is as the good servant, that *doth the Will of God from the heart (h)*; He *obeyeth from the heart (i)*, whatever God gives him in charge, be it believing doctrines delivered, ^{b Eph. 6.6} or doing of other duties enjoyed, ^{i Rom. 6.17}

He so worketh that he graceth the work, and the work praiseth him in the gates (k); ^{k Prov. 31.31} God is pleased highly with his obedience, even when men take no notice of it, unlesse to caviil, as the devil did at Job. Nor can men who judge righteous judgement, justly finde fault, or say that he dissembleth, fumbleth, or doth the work of the Lord negligently, but must give testimony for him, that he worketh righteousness with all his might: yea, when he suffereth most for well-doing, he giveth not over to do well. When his faith is most put to it, by persecution, even then the trial of his faith is much more precious than of gold that perisheth, and is found unto (even his) praise, and honour, and glory at the appearing of Jesus Christ (l).

All his works are not alike excellent; yet, all, sincere. They are *ex eadem officina*, out of the same shop of a true heart. All coines are not alike faire, yet all come from the same Mint, and beare the same stamp. *There is no man that lives and sinneeth not (m)*, some mixture there will be of his own corruptions even with his best obedience: but, here there is sincerity ever prevailing, and that makes the work acceptable to him that trieth the heart, and by the heart judgeth of the work, pardoning the imperfection, where he findeth uprightness of heart, and an heart willing to seek God, and to serve him to the utmost of his power. Here God *sparith him as a Father sparith his son that serveth him (n)*. ^{l Pet. 1.7}

Thus, this hypocrite is as Saul, who having done what he list, and so much as he thinks fit, will say it, and stand in it, *I have obeyed the voice of the Lord; and have gone the way which the Lord sent me (o)*; Let Samuel, yea, God himself say what they please to the contrary; the true Christian is like Gaius, *he doth faithfully whatsoever he doth (p)*. The one is an eye servant, that seeks to put God off with eye-service: the other is a servant that sheweth all good fidelity (q), obeying in all things, not with eye-service, as a man-pleaser, but in singleness of heart, fearing God (r). ^{m 2 King. 8.46} ^{n Mal. 3.17} ^{o 1 Sam. 15.20} ^{p 3 John 5.} ^{q Tit. 1.10} ^{r Col. 3.22}

This hypocrite will obey, but not with denial of himself. ^{Charall. I.}

If he obey, it must be in his own way. If God would lop off his fair top of natural reason, wisdom, opinion of his own self-sufficiency, he cannot bear that. Let God but tell him what he will have done, and leave the rest to him. He knows how to order the work, and in what manner to do it. He will have his own way, as Saul in destroying the Amalekites. Gods charge was utterly to destroy all; to spare no man, woman, or infant, ox, sheep, camel, or ass (s). Saul goes about it, ^{s 1 Sam. 15.3} but when he comes to perform it, he will do so much as in his wisdom is necessary, taking himself to be wiser than God in executing Gods command. Agag being not a common person, was not so fit to be slain among the vulgar, the glory of the victory would be greater, to bring him home in chains, and to shew him to the people; after which God might do with him as he pleased. Saul supposed also, that after such a victory God would expect a sacrifice of thanksgiving; and what beasts so fat and goodly as the best of the Amalekites cattel? so that to this part of the command of sparing none, Saul in effect saith: No, *some wiser than some.*

Again, what he doth for God, he will do as now he is. It is in vaine to persuade him, that he must be *circumcised in heart to love God (t)*, regenerated, set in- ^{t Deut. 30.6} to Jesus Christ, that he must be content to have his gallant top of nature to be cut off; and himself to be cleft, and riven, that Christ may be grafted in; he cannot hear on that ear: he thanks God he hath loved God with all his heart, and served him truly ever since he could remember, and doubts not but to obey God as well as the precise Puritane of them all. If he may set about Gods work as he is: he is content. Otherwise, the work must lie undone, for him. This was the great quarrel of the Pharisees against Christ, *Are we blinde also (u)*? Are none able to see and discern ^{u John 9.40}

cerne the things of God, but such as receive new eyes from thee? So *Nicodemus* himself, before his Conversion, thinks strangely of *Christs* speech, touching the necessity of the new birth; *Can a man be borne when he is old? Can he enter the second time into his mothers wombe, and be borne (w)?* The natural man will none of that. If God will accept him as he is, well and good: if not, he is now too old to be taken in pieces, and made new.

Differ.

Contrarily, the true Christian rejoiceth to do Gods work in Gods way; and to be cast into shape that God pleaseth, for the better doing of it.

He is convinced, that he that will indeed obey, must obey throughout, or he were as good do nothing; and he must be made new throughout, or he is nothing, he can do nothing. It is in this as in offering sacrifice of old, when there was not a perfect conformity, for matter, manner, and qualification of the person sacrificing, to the Will of God; *He that killeth an ox is as if he slew a man; he that offereth a Lambe, as if he cut off a dogs neck, he that offereth an oblation, as if he offered swines blood: he that burneth incense, as if he blessed an idol (x).* He must be qualified, he must be punctual in following Gods rule, or he obeyeth not, but rather rebelleth against God, as *Saul* in the instance before given, when it came to be tried by the Touch-stone of the Sanctuary (y).

He rejoiceth to part with nature for grace, with blinde eyes for seeing eyes, with his native pride for better fruits; *miraturque novas frondes, & non sua poma.* He admires the new leaves and fruit that grow on his wither'd stock: and saith with joy in his heart, in reference to spiritual generation of new graces in his soul, *who hath begotten me these; seeing I have lost my children, and am desolate, a captive, and removing to and fro? And who hath brought up these (z)?* He knoweth the fruit cannot be good, if the tree be evil: and that there is the same necessity of making the tree good, as there is to make the fruit good: for, *a corrupt tree cannot bring forth good fruit (a).* He therefore never accounts that to be obedience which proceeds not from an heart renewed by grace, be the work never so splendid and glorious.

Thus, this hypocrite is like a self-will'd servant, that must have his own will and way, or else will do nothing, or do it so, that it were better he had done nothing; the true Christian is like *Moses*, that makes all things according to the pattern shewed him in the Mount (b); the one, under colour of obeying God, obeyeth his own will, the other renounceth his own will, that he may obey God.

Charact. 2.

This hypocrite is set on work by others, but expects wages from God.

He never worketh for God as set on work by God, but as employed by others, to work what, and how they direct. Rather than faile, he sets himself on work on that which God never commanded, yet looks God would accept and reward it, as if he had commanded it. He puts the question to himself, or rather to his fancy, *Wherewith shall I come before the Lord (c), &c.* (as if God had not long before shewed him plainly enough what he requireth of him.) A thanklesse service, wherein a man adviseth with, and seeketh to please, not his Master, but himself. He cares not for offering to the Lord at *Hierusalem*, according to Gods Rule and Will; but, if *Jeroboam* set up a Calfe at *Bethel*; that, for his money: *for this liketh you well, O ye children of Israel, saith the Lord God (d).* But such obedience procureth no better reward, than cleanness of teeth, and want of bread. Let God speak, *he will not heare: but he will certainly do whatsoever goeth forth of his owne mouth (e).* Yet, if God reward him not very bountifully, he will be very angry (f).

If others (like himself) prescribe him a course of obedience, and a feare towards God after the Precepts of men (g); He will here be as forward as any to obey and feare God, although no reason of the command appear to him, but the will of his Superiours. Blinde obedience, and blinde faith are the two paths in which he delights to walk. He feares not the ditch, until he be in it, no more than *Judas* dream'd of the halter, until he had betrayed his Master.

If a *Jeroboam* or his successors give an injunction for change of Religion, *Ephraim*,

w Joh. 3.4

x Isa. 66.3

y 1 Sam. 15.22, 23

z Isa. 49.21

a Matt. 7.18

b Heb. 8.5

c Mic. 6.6

d Amos 4.5,6

e Jer. 44.16 17
f Isa. 58.3

g Isa. 29.18

phraim, the whole body of the people will readily and willingly obey, although they smart for it: *Ephraim is oppressed and broken in judgement, because he willingly walked after the commandment (h)*. No commandment in the things of God, is so willingly obeyed, as the commandments of men; and those most, who are most contrary to the commands of God. And just it is with God to make those whom men study to please by sinning against God, under colour of obeying him, to be sad scourges to such blinde Bayards, even in matters of civil justice and judgement.

None are so great Innovators in matter of Religion, as Usurpers of the Civil Power; nor are any so great oppressors, and heavy scourges to the people in Civil affaires, as they who make most bold with God in the things of God: yet no people more forward to obey the precepts of such Usurpers, in such matters, than the generation of hypocrites that care for no religion or obedience to God, but what is most in request with their greatest oppressors. For, *the statutes of Omri are kept, and all the works of the house of Ahab (i)*. Omri (who had been General, and was after made King of Israel, in the Camp, to be revenged on Zimri that slew his Master k) did worse than all the Kings that were before him (l): and afterwards Ahab, his sonne, did evil in the sight of the Lord above all that were before him (m): for these, especially the later, beside the golden Calves of Jeroboam, worshipped Baal (n). In which idolatry the people readily followed the steps of their Kings, (although to their own confusion) having now a liberty granted them to worship which of those idols they pleased.

Thus the arch-hypocrites Rival, *Ignatius Loyala*, tells the *Portugall Jesuites*, *pendendum Pontifici non solum abdicatio voluntatis, sed etiam (& maxime) judicii*. Perit illa celebris obedientia: ceca simplicitas, cum apud nos in questionem vocamus, recte ne precipiatur, an secus. The chief Bishop must be obeyed, not only with abdication of our wills, but also (and that chiefly) of the judgement. That famous simplicity of blinde obedience is lost, when we once come to question, whether he did well or ill in giving out such a command as he calleth us to obey. The summe is, Be sure to please the Pope, and then, for Christ let it be taken for granted that he cannot be displeased.

Yea this hypocrite is sometimes set on work by Satan, who insinuateth himself into his imaginations, or the directions of those by whom this hypocrite is willing to be led blindfold. The simplicity that is in Christ is too mean, too plain for his ambition. He will rather choose to obey in things contrary to God, in hope to do God good service, if he who would devoure him, shall so perswade. Yea, he will now place perfection of obedience in murdering of Princes, undermining of States, sowing discords, warres, parricides, lies, and equivocations amongst brethren. This (O blasphemy!) is counted obedience to God, and a conformity to the obedience of Christ himself: And (O folly!) this fool acts it, and expects a reward in heaven for it. And (O shame!) this malefactor suffering by due course of Law and Justice, for treason and rebellion, is enrolled for a Saint and Martyr. What greater blasphemy, than to place obedience, and the imitation of Christ, suffering upon the Crosse, in murders, parricides, treasons; and, counting legal and deserved executions, for notorious treasons, to be more than meritorious Martyrdomes.

Contrariwise, the true Christians obedience to God, is of God and from God.

The Will and Commandment of God is both his ground, and rule of obedience. He doth it because God will have it done, and as God will have it done. This notably differenceth a good action not only from the crimes of the wicked, but from the errors of the faithful. *Levi*, in a private rage, and for revenge, joyned with *Simeon* to slay the *Shechemites*, and was cursed by his father for it (o). His posterity, by Gods appointment, afterwards slew their own brethren, and were blessed by *Moses* for it (p). *David* numbered the people without Commission from God, and was punished (q): *Moses*, and *Joshua* did the same thing well, because they had Gods warrant (r). The Christian will look to his warrant, as well as to the

b Hol. 5.1

i Mic. 6.16

k 1 King. 16.36

l Ver. 25

m Ver. 30

n Ver. 31

Differ.

o Gen. 49.7

p Deut. 33.9

q 2 Sam. 24.13

r Num. 1.1, 2

Josh. 8.10

work he doth. One and the same thing may else be ill done, that otherwise might be well done.

The same man before his Conversion, went to Church for company; here was a good act, but an ill ground: after his Conversion, he goes out of conscience. Here both act and ground are warrantable, and so the action is good. He is careful to know the Will of God, not of himself, or of humane directors, but of God himself. It is true that God teacheth by man, but then man teacheth from God. And so God *showeth* and he learneth *what is good, and what the Lord requireth of him* (i). Say not to him, what think ye in your self? *Is it ill to wish well to your dead friends, and to pray for them?* for, his answer is ready, Religious duties are not taught by the Law of nature, but must be warranted from above by the Law-giver, or be let alone. God will be Judge of what is well or ill done.

Thus, this hypocrite obeyeth God, as the Clock striketh, when forced by the poise or weight from without; the true Christian obeyeth, as the pulse of the body beateth, because of the vital spirits in the artery within: The one receives direction from men, and so marreth a good action, for want of Commission; the other doth all by order from God, and so cannot miscarry in the work.

Charact. 3.

This hypocrites obedience is partial.

He that is but in part for God, must needs be but in part for obedience. If he perform one part of obedience, he thinks that may suffice, and therefore makes no conscience of the rest. If he *call on the Name of the Lord*, he *departeth not from iniquity* (i). If he have some shew of godlinesse, it is without justice and honesty (u), he hath no care of his word, his promise, his debt. If he have honesty, it is without godlinesse. He maketh no conscience of the Sabbath (w). He can dispense with prayer, though it be a week together, yea, a moneth, a year perhaps (x).

If he have a good purpose, it is without effect: whence that speech, *there are more good purposes in hell than in heaven*. Not as framed there, but carried thither for want of putting them into act on earth. And as men in dreaming of some good thing, or of hell, are much affected for the time; but waking, they may haply tell their dreams, but live not after them: so this hypocrite may sometimes have a fearful dream of hell, as *Felix* (y); sometimes a pleasant dream of heaven, as *Balaam* (z), but when he awaketh he is where he was, and as he was (a).

If he have the action, it is without purpose of heart. The will is sometimes accepted for the deed, where power is wanting; but the deed is never accepted for the will, if the will to obey be wanting. If the deed be without a will to obey, the action without affection, the work is lost. Sacrifice he offereth, but without repentance, which is the *sacrificed heart*, that only is accepted (b). *In superficie bonus, in alto malus*. He is superficially good, but really evil *Abel* and *Cain* both sacrificed, and both to the same God: the Publican and the Pharisee prayed, the same action, in the Temple, the same place, to God, the same Lord, yet was *Cain* rejected, and the Pharisee not justified, because they performed the act, but not with the same heart, the same will. All are not Saints that offer sacrifice, but only they that with their whole hearts *make a Covenant with God by sacrifice* (b).

If he have words, it is enough for him. There is much of this verbal obedience in the world. Many will give God good words, who yet do but *verba dare* (c). One while he saith, *I will Sir*: at another time, *I will no more transgresse* (d). And so his promise not performed addeth contempt unto injustice, and, a lie unto the injury, and this usually ends in impudence, to out-face the servant of the Lord reproving him from it, as *Saul* did the Prophet: *I have performed the Commandment of the Lord* (e). And again, *Yea, I have obeyed the voice of the Lord*. If he do any thing, it is in his account sufficient. And so, when he doth most, it is but a part; and such a part too, as he pleaseth. He will not do all he should, nor shall any other allot him what that part shall be, but he will do only that which is good in his owne eyes, without being set^h his task by another.

Differ.

On the contrary, the Christians obedience is universal.

It

1 Mic. 6.8

12 Tim. 2.19

u Mar. 23.23

w Amos 8.5

x Job 27.10

y Acts 24.25

z Num. 23.10

a Isa. 29.8

b Psal. 51.17

Austin.

b Psal. 50.5

c Jer. 3.4,5

d Jer. 2.20

e 1 Sam. 15.13

It hath the perfection of parts, though not of degrees, yet even in degrees he imeth at perfection, as at the white or mark which he strives to hit; or, at least to come as near it as possibly he can. And herein his obedience is not only universal, but uniform. He not only doth all, but labours to do all alike carefully and sincerely. It is true, that *just men* compleatly in all respects *perfected*, are in heaven, yet is he taught, while he is on earth, to propound their examples, yea, the Lord Jesus Christ for a pattern unto himself, and to do his utmost in aspiring to the patterne of that heavenly obedience, and to do the *Will of God on earth* as it is *done in heaven*. But as for the perfection of parts, he doth, and must attain to it here in this life. *He hath respect unto all Gods Commandments* (b). This testimony God gives him, I have found *David* a man after mine own heart, which shall fulfil all my Will (i).

b Psal. 119.6

i Acts 19.22

He *departeth from iniquity*, as well as *calleth on the Name of the Lord*: he *escheweth evil*, when he sets himself to do good. He joyneth godlinesse with honesty; righteousness and sobriety, with godlinesse; when he cometh unto God, he endeavoureth always to have a conscience void of offence both towards God and men (k). He purposeth, and performeth; yea, rather *swareth* (l), than not perform (m), whether he gaine or lose. He not only sacrificeth, but *makes a Covenant with God by his sacrifice*; yea, *he offereth himself as a living sacrifice, holy, and acceptable to God* (n). When he cometh to God in prayer, he bringeth words not only of supplication for pardon and mercy, but of protestation and vovves against former evils; of which he desireth to be pardoned (o): not words, without deeds, but deeds as well as words: *Suscipis, & solvis vota*. He *voweth*, and *payeth* (p). His word bindeth him to the deed, and his deed dischargeth him of his word, and proveth him a just man of his word: and so he is *obedient both by word and deed* (q). Yea, what was vowed in his name by others, in his baptism, he makes conscience to answer in person (r).

k Acts 24.16

l Psal. 119.5

m Psal. 119.106

n Rom. 12.1

o Hos. 14.2,3

p Psal. 116.13,14

q Rom. 15.18

r 1 Pet. 3.21

Thus, this hypocrite will be the carver of his own obedience, what he pleaseth, and how much he pleaseth; the true Christian sets no bounds to obedience, but extends it as farre as God requireth. The one is, in greatest part, for himself in all he doth, and so he obeyeth no further than may stand with his own interest. The other is wholly for God with denial of himself, and therefore refuseth nothing commanded of God, because his interest is only to please God: The one, in baptism receiveth nothing but signes, and so returns nothing but words; the other, the seeds of grace, which growing up in due time, bring forth the fruit of real and universal obedience.

This hypocrites obedience lieth most in opinion.

Charact. 4.

When God hath given him any work to do, and he thereupon *thinketh* he hath done it, because he hath perhaps done somewhat in his own way (which he thinks to be better than Gods way) this is enough for him. If *Saul* do but handle the *Amalekites* as himself thinks best, this, in his opinion, is an *obeying of the voice of the Lord*; and it will not be easie for *Samuel* himself to perswade him otherwise (s). If he be superstitiously given, when he hath worshipped God in a way of his own, he thinks, that, not all the world, no, nor God himself, can shew him a better. If he be a proud Justiciary, he believes his halting with God to be as much as God requireth, and is ready to do more. He can keep all the Commandments, and ask for more work, *What lack I yet* (t)?

s 1 Sam. 15.20

t Mat. 19.20

Had *Bellarmino* been at his elbow, he would have told him he had done enough already for attaining eternal life; if he aspired to some higher place than ordinary in heaven there was more to be done. The *keeping of the Commandments* would give him a room in heaven; but if he meant to sit above others there, he must then take Christs counsel, (which, saith he, was no *Precept*) and *sell all that he had, and give to the poor* (u). And verily this hypocrite is fully of his opinion. He thinketh, if he prayeth, fasteth, &c. and God heareth not, answereth not his expectation, that he doth him wrong: for, in his conceit, he hath done as much as God requireth; when God, on the other side, more truly saith, *he hath done nothing of all*

u De Monach. l. 2. c. 9. sect. quintum.

that I have commanded. For so in effect, he speaks, when he saith, *Is this the fast that I have chosen (w)?*

But, as *Bellarmino* and *Christ* were not both of one minde touching that young man, the one being for his entring into heaven, upon his conceit that he *had kept all the commandments, from his youth (x)*; the other, against it, if he would do no more than yet he had indeed done (y): so *Christ* and this hypocrite will differ about his admission into heaven, *not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of my Father which is in Heaven (z)*. This hypocrite is like *Naaman*, who despised the easie and familiar Prescription of *Elisba* for his cure, and *went away in a rage (a)*: he scorneth to confine his obedience within the Commandments of God, as too easie and too little for him. He must have *Counsels*, and courses of an higher nature, that he may do more than is commanded, and verily thinks he doth it too, coming little short of *Seneca's* blasphemy, who would have his soul to be *Emulator Dei*, an Emulator of God himself, as not coming behinde him. Might he but know what God would further require, or but advise, he would not tarry for a Commandment, but anticipate it, that he might rather offer a free-will offering beyond all that is commanded, than perform an obedience after it be enjoined.

Differ. Contrarily, *the true Christian, that goes much further in obedience, can never satisfy himself.*

He doth what he is able, and keeps as close to the rule as he can; yet being conscious, how far short both for matter and manner, he comes of that exact and perfect obedience which God may justly expect from him, even under the Gospel, in a Gospel-way, he is ever jealous of his best performance, and flies to God for pardon of his best services. Well he may give content to men that are apt to judge charitably, and surfeit those that are prophane, who are ill pleased (because themselves are shamed) by his doing so much: yet, having his eye fixed on God whom he serveth, and considering how short he comes of what God requireth, he feares he shall be found tardy in duty, how far soever he hath gone beyond others; being taught to acknowledge that *when he hath done all that is commanded him, he is an unprofitable servant (*)*.

* Luke 17. 10

When he hath done all he can, he still falls short of his desire and aime; because *when he would do good, evil is present with him (b)*; not wholly to keep him back, but to hinder, blemish and sully the good he doth. This troubleth him, and makes him to cry out, *O wretched man that I am (c)*. He reacheth after perfection with all his might; but, withal confesseth, *not to have already attained; as if he were already perfect (d)*. He doth all that he doth faithfully, and so hath hope both of acceptance and reward, not as deserving it as a faultlesse servant, but as serving a good God, a kinde Master, that doth for him exceeding abundantly above all that he is able to ask or think, proceeding in a way of grace, and *doing it for his own sake (e)*. when his servant hath too much cause to be ashamed and confounded, and to loath himself in his owne sight, for his iniquities (f).

b Rom 7. 18

c Ver. 24

d Phil 3. 12

e Ezek. 26. 22

f Ver. 32

Thus, this hypocrite is like *Laodicea*, in her own opinion, *rich, and encreased in goods, and had need of nothing; not knowing her self to be wretched, and miserable, poor, blinde, and naked (g)*; the true Christian is so meanly conceited of his best performances, as *Nehemiah*, that *after all the good he had done, and praying God to remember him for it (because done in sincerity) he addeth, and spare me according to the greatnesse of thy mercy (h)*. The one, by an over-weaning conceit of what is not, deludeth himself: the other, by the humble opinion he hath of his own obedience, is accepted of God, even when himself is not satisfied with what really it is.

g Rev. 3. 17

h Neh 13. 32

Charact. 5.

This hypocrites obedience is unwitting, and at unaware.

i Isa. 10. 7

He may haply do the Will of God ere he be aware, as *Assur* did, when he meant not so, nor so much as in his heart thought so (i). It may fall out that the most wicked man may do a great service for God, when his aime is only to do his own work, and

and God is not in all his thoughts. Josephs brethren little thought of preserving themselves, their father, and much people alive, when they sold Joseph into Egypt. They sold him, but God (unwitting to them) sent him before them, to preserve them a posterity on the earth, and to save their lives by a great deliverance (k). So the hypocrite, when he but hypocritically doth Gods work, he thereby oft-times doth more good than he intendeth, and may say to God as that servant to his Master, *E-*
quidem plus hodie boni feci imprudens, quam sciens ante hunc diem unquam *. Verily, I have done more good to day unawares, than ever I did before this day wittingly. k Gen. 45.7
Ter. in Hecyra.
Act. 5. 5.4

The hypocrite in doing of good, is not guided by God, nor doth he aime at God in it, but at himself, as those hypocritical fasters and mourners, in the time of the Babylonish captivity. They did not fast unto God; *did ye at all fast unto me, even unto me?* saith the Lord (l). In giving an almes, he may bring some glory to God: but all that he intendeth is his own glory, he doth it that he may have glory of men (m): yet it may be, that by accident, or rather special providence, the bowels of some true Saints may be refreshed thereby, and provoke others to return many thanksgivings unto God (n). He may preach a good Sermon, if a Minister, (as no doubt Judas did many) which he may do out of envie, strife, and desire to magnifie his own good parts, and not of good-will: yet this may be a means of converting others, which he never aimed at; therefore, saith Paul, therein I do rejoice, and will joyce (o), although this hypocrite after he hath preached to others, become himself a cast-away (p). l Zech. 7.5
m Mat. 6.2
n 1 Cor. 9.12
o Phil. 1.18
p 1 Cor. 9.27
Defin.

Contrariwise, the true Christian obeyeth wittingly and knowingly.

He not only knows what is obedience, but he knowingly and intentionally sets upon the work, as minding of, and aiming at God in what he doth. He knoweth whom he is to serve, he sets upon the service as intending obedience to God in it, and to promote Gods service and interest, not his own. He goes about obedience, as Paul went to Hierusalem, knowing before-hand upon what errand, and what he must suffer for his service there, in the general at least, although not the particular persecutions (q), that should befall him there, or else-where. q Act. 20. 22, 23

In every act of obedience, he looks to his warrant, and to his rule. He will first understand what the Will of the Lord is (r). He will not go about it like an unwise man that considers not what he doth. He will not offer the sacrifice of fools that considers not that they do evil (s). If he come to the house of God, he will not do as the hypocrite, that little considereth before-hand what he goeth for, and cares as little when he is there, how he behaves himself: but he will look to his foot, and be more ready to heare, than to give the sacrifice of fools. He values the unwitting doing of good, at as low a rate, as the omitting of it. He knoweth that neither man nor God will reward that service that was intended to another end, and not to serve him. Therefore, as he knoweth whom he believeth, so when he goes about the service of God, he will know whom he serveth, and what he goeth about, and to what end. r Eph. 5.17
s Eccl. 5.1

Thus, this hypocrite obeyeth God, as that man who drew a bowe at a venture, and smote Abah between the joynts of his harnesse, did therein what was commanded by Benhadad, his Lord, in fighting neither with small nor great, save only with the King of Israel (t). The true Christian is as Ezra, who had prepared his heart to seek (or know) the Law of the Lord, and to do it, and to teach it in Israel (u): The one is as a blinde man, that may by accident do that which he never dreamt of, nor any man expected; the other is as the wise man that hath his eyes in his head, while the fool is like in darknesse (v). t King. 22. 31
u Ezr. 7. 10
v Eccl. 2. 14

This hypocrite obeyeth unwillingly.

His obedience is like his patience, both, perforce. His obedience is but forged, and therefore must needs be forced, like the submission of Davids enemies. They obeyed him (x); but, by a strained and counterfeited subjection, as willing obedience. He parteth with sin as the devil at the command of Christ, came out of the man, whom x Psal. 18. 44

he had *p*ossessed, but not till he had *torne* the poor man, and *cried with a loud voice* (y), as omitting to leave his possession. Yea, let God charge him again and again to forsake sin, he is as backward at last, as at first to obey; as the same devil was, to come out of another body, whom he had made both deaf and dumb; and at parting, left him for dead (z).

If God call him to do him service which he hath no minde to, he doth it with *snuffing*, as being a *great wearinesse* to him (a). He is the sluggard intended by Solomon, that is never ready to rise. Call him at what time ye will, reprove him for his sloth as sharply as you please; say to him, *How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?* His answer is still the same, *yet a little sleep, a little slumber, a little folding of the hands to sleep* (b). And when he doth arise and set about his service, he thinks it too long, and saith, *When will the new Moon be gone? when will the Sabbath end* (c)? He is far better pleased with the end than the beginning. And no marvel. He that loveth sin must needs be loth to part with it, and hate the Commandment that forbids it: and he that hateth duty, cannot willingly be brought on unto it, but abhor the Commandment that doth require it.

Differ.

On the contrary, *the true Christian obeyeth with the heart.*

He is one of those souldiers of Christ, that let Christ give the word of Command when he pleaseth, will be *willing in the day of his strength* (d), to engage in his service and cause. He serveth, in what place soever Christ set him, *not by constraint, but willingly, not for filthy lucre, but of a ready mind* (e). He freely giveth himself first to the Lord (f), and after, to those to whom God would have him to be subject; God no sooner gives him a Call, but (so soon as he discerneth it) he saith, *Speak Lord for thy servant heareth* (g). He giveth his members, as weapons of righteousness unto God. He offereth unto God a *reasonable service*, wherein he employeth both his reason to know, and his heart to choose, resolve upon, and *delights in the Will of God* (h).

If natural actions that are of necessity have a pleasure in them, as eating and such like, much more unto a Christian partaker of the godly nature, it is a pleasant thing to obey God in spiritual service: being in his proportion made like unto Christ, who made it *his meat and drink to do the Will of him that sent him, and to finish his Work* (i). Love, to a Christian, is both the summe and end of the Commandment, *the fulfilling of the Law* (k). It is impossible that any commandment should be grievous to him that loveth him who gave it (l). Love maketh all things pleasant, and the very commandment sweet, and to *rejoice at the Word, as one that findeth great Spoil* (m).

Thus, this hypocrite maketh a vertue of necessity; the Christian maketh a necessity of vertue. The one will obey when forced by God, the other holds himself bound by necessity to serve him willingly, when furthest off from force. And so, the one, by his unwillingnesse, loseth his work; the other, by his readinesse, gets the reward.

Charact. 7. This hypocrites obedience is perfunctory.

If he must needs do somewhat, he will do it for once. And, so it be done, 'tis no matter, how. *Opus operatum* is a full work, and a full discharge too, for him, how slightly soever done: He makes an idol of God; and any thing will serve an idol. He can hardly pray, but he doth it so yawningly, as if he were telling a tale, or answering a question between sleeping and waking, late at night; himself scarce takes notice of what he asketh, or whether he pray or not. Something must be done, to perform a task, and for this he hath a forme at his fingers end, as an old Popish Idiot hath his *Pater noster* and *Ave Marià*, upon his Beads. Nor is there any difference, save only the one is in Latine, the other in *English*; the one understandeth not, the other careth not, what he saith. If he have the words by rote, that's enough, although the matter was never in his heart. He performes his devotions by tale, as the Papist doth, rather than by weight, as the Christian doth.

If he preach, it is so coldly, dully, carelessly, that whatever the matter be, he marres it in the careless managing of it. He whiffs it out as if he were taking cobuccho, rather than speaketh as the Oracles of God (u). And so farre is the Word from being in his heart as a burning fire, smit up in his bones (o), that it seems to be frozen in him, and hath need of a fire to thaw it. Or it he shew any fire, it is strange fire, not that of the Sanctuary. He is better at sowing pillows under all shewes (p), than at crying aloud, so shew the people their sins (q). p 1 Pet. 4. 11
q Jer. 10. 9
p Ezek 1. 18
q Isa. 58. 1

Yea, if the work be not none at all, an excuse will serve his turne as well; and indeed there is little odds between them, save only that the excuse may perhaps put him to more paines, than ever he meant to have taken in doing of the work. So Sam being convinced that he had not done the Commandment of the Lord in destroying Amalek, put it off to the people: if any thing were omitted, it was their fault, not his. What was done, he assumes to himself, I have performed the Commandment of the Lord (r). But when he perceived Samuel to finde fault with the bleating of sheep, and lowing of oxen, that were not utterly destroyed, he hath his excuse ready: They have brought them from the Amalekites: for the people spared the best of the sheep, and of the oxen, to sacrifice to the Lord thy God, and the rest we have utterly destroyed (s). There is a devil that is never off the hypocrites elbow, to help him with an excuse of what he cannot deny to be done. What is good he will own, although he hath least hand in it. What is evil, he throws off wholly upon others, although himself were chief actor in it. r 1 Sam. 15. 12
s Ver. 15.

Contrarily, the true Christian performeth his obedience with all possible care and diligence. Differ.

To do the work commanded, is his full resolution: this he will do, whatever it cost him. He will rather lose his life than omit it. But, remembering that Word of the Lord, Cursed be he that doth the work of the Lord deceitfully, or negligently (t); He is more careful of the manner, than of the work it self. He doth not only work out his salvation (u), but gives diligence to make his calling and election sure (w). He doth not only please God, but he doth outstrip others, ambitiously strive to out-strip others, as men that are ambitious of honour, to be accepted of God (x). He doth not only run, but labour to out-run, not only others, but himself. He is not contented to make one, but strives to be the foremost, and to labour more abundantly than they all (y). t Jer. 48. 10
u Phil. 2. 12
w 2 Pet. 1. 10
x 2 Cor. 5. 9
y 1 Cor. 15. 10

He would not come behinde in any, but go before in every duty. And yet when he hath gone furthest, and given God the honour of his grace; Not I, but the grace of God which was with me, he plainly professeth he hath not done all that he desireth; not as though I had already attained, or were already perfect, but I follow after (z). Still, I pursue it, as an hound, eager of his game, pursueth the chase with all his might as well as skill. Therefore he addeth, this one thing I do, forgetting those things which are behinde, and reaching forth unto those things that are before. All things that he hath done is nothing, so long as any thing more is to be done. Therefore he presseth on still further and further, with more and more strength, skill, and industry, towards the mark, for the price of the high calling of God in Christ, Jesu (a). If any can go beyond him, it shall be against his will, although he say nothing of it. And, if John out-run Peter in going to the Sepulchre, Peter will make an hard shift but he will first get into the Sepulchre (b). He correcteth his defects by more industry, as Zaccheus helped his lownesse of stature by climbing (c). z Phil. 3. 12
a Ver. 13, 14
b John 10. 4, 6
c Luke 19. 4

Thus, this hypocrite laboureth to know the least measure of obedience, that he may do the lesse; the true Christian endeavoureth to see the utmost limits, that he may stir up himself to do more: the one acteth slightly, because not sincerely; the other useth all diligence, because he acteth faithfully.

This hypocrite obeyeth by stealth.

He that loveth not God, but man rather than God, is afraid of his service: this makes him not openly to professe serving of him in any strict, and due manner, lest

Charact. 8.

it prejudice his esteem and interest with man. Therefore what he must do, he will do by stealth, for feare of the people; or at least of those that have power to advance or crush him. He is afraid, or ashamed of well-doing, if it be out of fashion. He is like those Rulers, that being convinced that Jesus was the Christ, yet *durst not confesse him*, for feare of excommunication. For they loved the praise of

d John 12. 43,

44

e Jer. 38. 16

men more than the praise of God (d). If forwardnesse in Religion be in disgrace, he will not resort to Gods people and converse with them as heretofore, but (as Zedekiah (e), with the Prophet *Jeremias*) under hand, and by stealth, with great caution, lest he be accounted precise, and all should be marr'd.

Differ.

Contrariwise, the true Christian is not ashamed or afraid of obeying God in the open light.

f John 3. 2

g John 19. 39

h Rom. 1. 8

He may possibly at first enquiry after Christ, before he be fully set into him, act *Nicodemus*, and come to him by night (f). But when once he is satisfied touching Christ, and truly ingrafted into him, he who was afraid to own him living, will boldly do service to his dead Lord (g). He is not ashamed of his Lords badge, but wears it before all the world (h). If through infirmity of the flesh, he should by surprize of a sudden tentation, with *Peter*, deny him; he will yet swim to him again through a flood of tears, and be content to die for him, even the same death, which Christ suffered for him.

i Rom. 12. 22

He is better instructed, than so to mistake that of the Apostle, *Hast thou faith? have it to thy self before God* (i), than to hold himself exempted from a free, open, and bold confession of Christ, his truth and cause; He knoweth that passage to be meant of doubtful disputations about meats and dayes; and touching Christian liberty in indifferent things, wherein no man, how strongly soever perswaded of the lawfulness of what others scrupled; may use his liberty to the scandal of others. But, as for professing and witnessing his faith in the Lord Jesus; he well remembreth who hath said, *whosoever shall be ashamed of me and my Word, of him shall the Son of man be ashamed* (k). And, *whosoever shall deny me before men, him will I also deny before my Father which is in heaven* (l).

k Luke 9. 26

l Mat. 10. 33

Thus, this hypocrite is like *Nicodemus*, before Conversion, coming to Christ by night; the true Christian is like the same man converted, owning a dead Christ in the open day; the one is afraid to confesse him, the other feares more not to obey him. The one will serve Christ, so no body know it: the other will serve him, whoever takes notice of it.

Charact. 9.

This hypocrite obeyeth in doing right, but it is for spite.

m Gen. 34. 31

If he have power in his hand, he will pretend justice, and favour a good cause of the oppressed, by way of revenge of his own enemy, and under colour of justice, as *Simeon* and *Levi* did sharp execution upon *Shechem* that ravished their Sister; pleading this for doing. *Should he deal with our sister as with an harlot* (m)? If he hear any evil of others, he is zealous to bring them to justice, not as grieved at the offence, but as angry at the man, whom he now brings forth, to bring that upon him in a way of justice, which with his own hand alone he dares not, or cannot inflict; as *Dreg* the *Edomite*, served *Achimelech*, and the rest of the *Priests* (n). The hypocrite is a very busie informer, pretending great love to justice, but it is only revenge that makes him so officious. Malice will put on any vizard so it may attain its end in wresking it self upon him it hateth, as we see in *Saul* destroying the *Gibeonites*, in his pretended zeal to the children of *Israel* and *Judah* (o).

n 1 Sam. 22. 9

&c.

o 2 Sam. 21. 2

p 2 Sam. 3. 12

If *Ahner* be rebuked by *Ishboseth* for abusing *Rizpah*, *Sauls* Concubine, *Ahner* will now do a piece of justice upon *Ishboseth*, whom *Ahner* himself had unduly made King but a little before. And now he sends to *David*, saying, *Whose is the land* (p)? All knew it to be *David*s right, so did *Ahner* too, when he set up *Ishboseth*, but now, that he is angry with him, he will do *David* justice, by bringing about all *Israel* to him. Now he can remember what *God* had sworn to *David* (q), and what *God* had spoken of *David*, saying, *by the hand of my servant David I will save my people Israel, &c* (r). Thus, he that out of emulation of *Joab*, would first set up a King against

q 1b. Ver. 9

r Ver. 18

David

David, now will do David right, not out of love to justice, but hatred of *Ish-boseth*.

On the contrary, *the true Christian obeyeth Gods command in doing right, out of love to justice, and with love to the man to whom he doth it.* Differ.

Whether he reward, or punish, he looketh at God that requires it, and at man that is to be the subject of it. Whom God will have to be rewarded, he distributeth it to him without regret. And when he inflicteth punishment, it is without respect of persons, not to revenge himself, but to bring the offender to repentance, and to make others to beware. His love to God, and to justice, keeps his heart from all thoughts of *withholding good from whom to whom it is due, when it is in the power of his hand to do it?* as also from laying, on the other side, *I will do to him as he hath done to me. I will render to the man according to his work* (1); meaning against him, not against God or others.

He obeyeth God in his love to man; for, he that is bound to *love his neighbour as himselfe*, is then most of all bound unto it, when he is enforced to execute sharpest justice upon him; that since he must drink a bitter potion, it may prove medicinal to his soule at least; that he may humbly submit (as the converted thief upon the Crosse) to the course of justice, acknowledge his offences, and justifie the proceedings of God and man against him, as *Joshua dealt with Achan, My squire, I pray thee give glory to the Lord God of Israel, and make confession unto him, and tell me now, what thou hast done, hide it not from me* (u). He labours to draw him to repentance towards God, before he doom him to death, that so his soul might be saved, although his body was lost.

Thus, this hypocrite obeyeth malice, rather than God, in distributing justice, as the Elders of Israel did, *Jezebel, in stoning of Naboth* (w): the true Christian in doing justice, doth it in obedience to God, and love to man, as *Paul directed the Corinthians, to deliver the incestuous person unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus* (x): The one covereth hatred with deceit (y), making justice the executioner of his malice; the other covereth a multitude of sins (z), by drawing him to repentance, whom he is to punish for sin.

This hypocrite will obey in some things, but it is for commendation.

Charact. 10.

He is his own end, and therefore must advance that, although God go by the losse. He is not so careful that the thing be done, as that he may have the honour of doing of it. If God will have justice done upon *Ahab* and his house, and set *Jezebu* upon the work, he will do it; but so, that he will have the honour of it himself. Behold, *I conspired against my Master, and slew him* (a). He had as live it were undone, if it had not been his own doing; Come, *see my zeal for the Lord* (b). If others will not give him the praise of it, he will praise himself. Thus a great part of this hypocrites Piety vanisheth into pride and vain-glory.

Alexander was angry at the multitude of his fathers victories, when himself was yet but a youth, lest no work should be left for him to raise his name above his fathers; so, this hypocrite is offended with his neighbours vertues, that may threaten an eclipse to him. He differs not from those Heathens, who followed vertue meerly for advantage, and admiration; and, who if they wanted a Trumpet fit to sound forth their praises, they accounted themselves but ill rewarded; being ready to say with *Alexander* (than whom never any lift up his head more loftily upon the Theatre of honour) *Quid narras, nisi Homerum revivisse?* He cared for no mans discourse of his actions, unlesse he could bring him newes of *Homers* being alive again, to set them out. This hypocrite doth all to be seen of men (c) and if they see not, he thinks his labour lost.

If he have parts beyond others, or but thinks he hath, no mean, or obscure place will hold him. He needeth not others to prompt or advise him, to depart thence to some other place, where his abilities may be more noted, and better rewarded. And therefore he likes well that counsel (although carnal) given by Christs brethren to him; *Depart hence, and go into Judea, that thy disciples also may see*

the works that thou doest. For there is no man that doth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thy self to the world (d)? They thought, as this hypocrite also doth, that he ill consulteth his own interest and glory, who being a man of great abilities, doth not blaze them where they be most seen and admired.

d John 7.3,4

But when he comes to the height of pride, when his obedience or works have raised in him an opinion of merit: for now he presumeth himself able to pay the Lord for what he taketh, and to satisfy for any thing wherein he hath offended, and to do, not only all that is required of God, that he may not stand in need of his mercy; but, to do more than is commanded, that he may purchase mercy for others also. And to say truth, there is scarce an hypocrite in the world, but is, in this point, a Papist, in heart. For this is an opinion, wherein all hypocrites unanimously agree. The more is this proud sin to be abhorred. And, whosoever (Papist, or not) seeketh his own glory is a Competitor, yea, a Rival with God: nor is the difference much, whether he extol merit, ability, or grace it self, for commendation of himself or others, rather than for the glory of the Author.

Differ.

Contrarily, *the Christian obeyeth, to set up God, not himself.*

He is as much afraid of seeking himself, as the hypocrite is ambitious of it. He will do as much work as he can; but, as he works not for himself, but for God; so God shall have all the honour, as the sole end of his working. He is as much afraid of vain-glory, as of robbing of God. He will sooner deny the work that he doth, than assume, or suffer, the glory of it. He did it for God, and none but God shall wear the honour. He knoweth that all other ingredients cannot make a good work, where this is wanting; without this, he that is most fruitful in works, (which men may call good) is unto God a barren tree. *The trees of righteousness*, which are of the *Lords* planting yield no fruit, but that wherein he may be glorified (e).

e Isa. 61.3

The end giveth forme unto moral actions, whereby they are accepted, or rejected. Therefore, *his light shall so shine*, that even they who see his good works, shall glorify his Father which is in Heaven (f), not him. This is his end in believing; praying, doing, suffering, all things; and held out so clearly to all, that none can easily (unlesse wilfully) mistake him. To this, all other ends, (as the benefit of his brethren, yea, the sealing of his own salvation, and adorning of the Gospel) are subservient, and do homage. He not only doth the things commanded, but when he hath done all, he openly confesseth, he is an *unprofitable servant* (g), to whom no thanks is or can be due for any thing that he doth. If any man will be so foolish as to strive to make him vaine, by tickling his eare with vain praises, he looks upon them not only as flatteries, but sacrilege; and cries out, *not unto us, not unto us* (h); and, *God be merciful unto me a sinner*, even when perhaps he hath as strenuously laboured in Gods work, as ever *Nehemiah* did (i). He is as much afraid of such praises, as an honest man is of receiving stollen goods.

f Mar. 5.16

g Psal. 115.1

h Psal. 115.1

i Neh. 19.32

k Phil. 4.8

l Vce. 13

He doth not shun, but pursue things that are of good report (k); not to have it reported that he doth them, but, for his honour, by whose strength he performs them (l). He will do good works that may be seen, for example, and for Gods honour; not that he may be seen, and praised for them. He cares not how much himself lies hid, so the work it self may appear to Gods glory. The conscience of his duty is enough to him. He is for the work, not for the proclaiming of it. If the work appear, he will take care, not to share in the glory. He will raise as much glory to God as he can by doing good. His hand shall be in the work, but none of the honour shall stick to his fingers.

If any praise be forced upon him, he may, and will thereby take encouragement to deserve more, but not be lifted up, nor take any thing of Gods due, whoever shall tempt him to it. He seeks not praise, but rather shuns it; and, the more he shuns it, the more sedulously he pursueth whatever is praise-worthy. He admitteth

not

not all the commendations that some men would heap upon him, nor will he wholly reject some acknowledgements, so far as it may stand with their good; that commend him; because men will be the sooner drawn to imitate such a pattern as themselves account so worthy of praise.

He is not so ambitious as to engross all good works into his own hand, but rather is willing others should *work the work of the Lord as well as he* (m). Therefore what he doth openly, is as much for their incitement to *go and do likewise* (n), as for discharge of his own duty. If God deny him opportunity to do some good work which he hath in his eye, and desire, he had much rather others should do it, than it should not be done. If God think not fit to let *Moses* have the honour of leading *Israel* into *Canaan*, *Moses* is well content that *Joshuah* do it. If God declare that *David* shall not build him an *House*, he is so far from envying *Solomon* whom God chose to do it, that he who could not have the honour to do it himself, did gladly provide all the materials he could towards the doing of it. So farre will the Christian be from hindring another, that he doth all he can to further him.

As for the point of *merit*, he abhorreth the very thought of earning, or being a-forehand with God. For well he knoweth who hath taught him in sincerity to acknowledge, that, *when he hath done all those things which are commanded him, I am an unprofitable servant, I have done that which was my duty to do* (o). He is not ignorant, that no man keepeth his wife more charily, than God his honour, and that he will not part with the least part thereof to any creature upon any termes. Therefore the Christian will not be his Rival in this which is so precious to him. He will be very wary not to make him jealous in the least of his going about to share with him in that which would make his jealousy *burne unto the lowest hell*.

Thus, this hypocrite in all the good he doth, or pretends to do, is like *Israel*, an empty *Vine*, that bringeth forth fruit unto himself: according to the multitude of his fruit, he encreaseth the *Altars* (p), not to sacrifice to God, but to himself: the true Christian, when he hath done a good work, saith unto God, as sometimes *Joab* to *David*, touching the taking of *Rabbah*, *do thou take the City, lest I take it, and it be called after my name* (q). He will not take from God the glory of any work, that, at Gods own command, he performeth: the one is like the Pharisees, that, when a good work is done by any other whom they love not, they zealously cry out, *Give glory to God, we know that this man is a sinner* (r). But when they do any thing themselves, they call for the trumpet (s). They will have the glory, or not do the work: the other in doing of good, will be sure so to do it, that if men seek to set the Garland upon his head, he will do as *Saul*, when he was to be made King, *hiding himself among the stufte* (t); He will be as nothing, that God may be all in all.

This hypocrites obedience is mercenary.

Charact. 11.

He is a *Switzer*, a souldier of fortune. He will fight for none, without his *Gold*, or pay: pay him well, and he shall fight under any mans colours. He will serve God for some present pay in worldly things: if this be denied him, he sticks not to say, *It is in vaine to serve God: and what profit is it that we have kept his Ordinance, and that we have walked mournfully before the Lord of hostes* (u)? *Gratis pariet esse probum*. It repents him that ever he was good, or did good, and got nothing by it. Nor doth he account any thing a reward, but what his own carnal heart is set upon. He must have the good things of the earth, or serve God who will. For his part, he will rather serve the devil for present pay, than serve God upon trust, to be paid here after.

This is a thing so well known to *Satan*, the father of this and all other hypocrites, that he would faine have fastened this upon *Job* also; *Doth Job feare God for nought?* it was for the kedge God had made about him, his house and all that he had; and for blessing the work of his hands, and encreasing his substance (w). But however the devil knew that herein he belied *Job*, as if he had been but an hypocrite: yet he, by

this, makes it manifest that this is too true of all hypocrites. They will be none of Gods servants to do anything for him, unlesse he pay them well. He is (in the hypocrites opinion) an *hard Master* (x), and his work is hard (y), therefore he will not undertake it without great wages (z). His *sonnes, daughters, garners, sheep, oxen* (a); all must thrive, and be happy, or he is not contented; but maunders, and murmures at his penny, if others get as much or more for lesse work (b).

x Mat. 25. 24

y Mat. 11. 13

z Ver. 10

a Psal. 144. 12

13, 14

b Mat. 20. 1, 12

Differ.

Contrariwise, the true Christian will work in Gods Vineyard, without indenting.

He will work for God, although God should give him nothing for his labour: because he worketh upon the ground of duty, and when he hath done, confesseth he hath done but his duty (c). Obedience, in him, proceedeth from a nature and seed of goodnesse, which makes him look only to his work, leaving it to God to allow him what he pleaseth. He complains not of his hard wages, or hard work, but rather bemoaneth himself that he was hired no sooner (d). It is his grief that no man hath hired him, rather than that he hath too little for his work. And so far is he from complaining of the smalnesse of his wages, that he ingenuously confesseth he hath more than he deserveth, even when he receiveth least. *I am not worthy* (saith he unto God) *of the least of all the mercies, and of all the truth which thou hast shewed unto thy servant* (e). Therefore, although he knoweth that God will not let any man serve him for nought, yet he can trust God upon his word for more work than he is able to do.

c Luke 17. 10

d Mat. 20. 7

e Gen. 32. 10

f Gen. 31. 40

g Num. 14. 20

And although it happen to him in Gods service, as to *Jacob* in the service of *Laban*, that in the day, the drought consumeth him; and, in the night, the frost (f); yet is not discouraged, nor giveth over. He is as one stored with natural heat, that is hot in the midst of the sharpest Winter; by his inward principle of grace, he groweth more bold and fervent in the midst of greatest discouragements; such cold nipping frosts, by an *antiperistasis*, increasing his heat, as it did in *Josna* and *Caleb*, when all the Congregation bade stone them with stones (g).

h 2 King. 10. 30

Ezek. 29. 18, 19

i Heb. 11. 26

He knoweth that he cannot serve God without reward, and that God will not be beholding to the most wicked on earth whom he employeth, to make them work without wages. Not a *Jehu*, not a *Nebuchadnezzar*, that doth God any service (although they never intended therein to serve him) but he shall receive from God more than his work is worth (h). God will not then let his own work without pay. Therefore, if God give him his penny, he thankfully receiveth it; and when God promiseth it, he accounts it no mercinarie to have some respect, as *Moses* had, to the recompence of reward (i). He is encouraged by hope of reward, yet worketh principally upon the ground of duty. He knoweth God cannot be loved, without reward; yet, he makes not the reward the ground of his love; for God is to be chiefly loved for himself, without any eye to the reward, which when the Christian glanceth his eye upon, he loveth God more and better, whom he loves best for himself.

k Mat. 26. 15

l Gen. 24. 33

m Ver. 54

n Job 21. 15

o Mat. 19. 27

Thus, this hypocrite when God calls him to any work, saith in his heart unto God, as *Judas* to the Priests, *What will ye give me* (k)? or as the covetous Masse-mongers, who will rather let a soule lie in purgatory, (as they pretend he doth) many yeares, without bestowing one Masse or prayer to deliver him thence, until they be sure of good pay for their paines, and then instead of helping the soul out of purgatory, they help his friends into hell. The true Christian, is as *Abrahams* servant, going to seek a wife for *Isaac*, who would not so much as eat, until he had sold his errand (l), and done his work (m); the one, although he be by his own telling, a great servant to God, yet will do no more for him without first indenting for wages, then they who are openly wicked, that will not so much as make a prayer, till this question be answered, *What profit shall we have if we pray unto him* (n)? the other, is as *Peter*, and his fellows, that first forsake all for *Christ* to follow him, before they so much as once ask him, *Master, What shall we have therefore* (o)? the one works for money, for which he indenteth; the other, for glory in heaven, without making of bargain.

CHAP. XXXI.

The Talking Hypocrite, or the Hypocrite of Tongue,

Is he whose Religion lies only in his tongue : he saith, but doth not. Defin.



N evil Speaker is called *A man of tongue* (p), because his tongue is that with which he sinneth. In like manner may this hypocrite be termed an *hypocrite of tongue*, because although he be not alwayes an *evil speaker*, yet is his tongue that wherewith he deceiveth, and then deceiveth most, when he speaketh best : and so is most evil, when he seemeth most good. Words are the shadows of deeds, but his are words without deeds, shadows without a substance, which is ever prodigious : for every shadow that is natural, is the attendant,

or issue of some substance. But here is no substance at all, but a meer painted shadow that serves only to set off a substance, as the hypocrite, that is but a foile, or shew, sets off a true Christian.

He speaketh well, and doth ill, and therefore also is an *evil speaker*, because his tongue beliethe his heart. He saith, what he meaneth not, and doth not what he saith ; and therefore he saith and doth not, because he meaneth not as he saith. All hypocrisie is principally in the heart, for which, hypocrites are called, *Hypocrites in heart*, that *heap up wrath* (q); they pull down wrath, not by small parcels, but by *heaps*. Job 36. 13

But this man is a double hypocrite: an hypocrite *in tongue*, and an hypocrite *in heart*. For his tongue beliethe his heart, and his heart, his tongue, suffering his life to confute his tongue ; and, so deceiveth others by his tongue ; and himself by his heart. He maketh his tongue a faire signe to an empty shop, or as an Ivy Bush to bad wines, to delude the buyer.

He is *Pistatus*, a meer Parret in religion, that is still prattling by rote the words of a Christian, but not as a Christian: a meer Jewes-trump, or a thing to make a noise with, on purpose to beguile. As those Orators, whose chiefest perfection lies in *Pronunciation*, are more beholding to their lips, than to their braines ; so is this hypocrite more beholding to his tongue than to his heart. He is only a Speech-Maker, which when he hath said, he hath done. He *can speak well* (r), but without an heart to do. Sometimes his tongue runs beyond his wit ; but, alwayes beyond his heart. Sometimes he is for verbosity, as they that affect the *French volubility* ; sometimes, for taciturnity, as they who like better the *Spanish gravity*. He alwayes deceiveth, for he never speaks as he meanes, nor meanes what he speaks. Deut. 5. 28

On the contrary, *the true Christians tongue is the true Interpreter of his heart.* Differ.

He can speak nothing but what his heart dictateth. His heart first enditeth, and then *his tongue is the pen of a ready Writer* (s). As he that is a profest wicked man, by his tongue proclaims what is in his heart ; (for, *out of the abundance of the heart the mouth speaketh* t) ; so a true Christian, hath *grace in his lips*, as the true witness of his love to purenesse of heart (u). Psal. 45. 1 Mat. 12. 34

The tongue is the *helme*, or *rudder* of the whole man (w), at this helme the care-^uful Christian alwayes fitteth, that he may *bridle the whole body* (x), as knowing^v that,

that, (however some say, *Words are but winds*) by his words he shall be justified, or condemned (y).

To offend sometimes in tongue, is an infirmity incident to the best, because the tongue is an unruly evil, that no man can thoroughly tame (z), so that there is no man but offendeth in word and tongue. But the Christian is not impotently given up to the licentiousness of the tongue, for, he is purposed that his mouth shall not transgress (a). He taketh heed to his ways that he sin not with his tongue, and keepeth his mouth with a bridle (b). And because, that only is well kept, which God keepeth, to his own industry, addeth prayer, *Set a watch (O Lord) before my mouth; Keep the door of my lips (c)*. But all this he doth to prevent the evil of the tongue, incident to such as are openly wicked. He is careful also of those evils that the hypocrite in heart venteth with his tongue, which is the present business.

He is as much afraid of speaking good words in hypocrisy, as of speaking lies in hypocrisy (d). He taketh care that his words be such as they ought; and that they prove not winds; but, be seconded by action. As his speech is alwayes with grace, seasoned with salt (e), so his actions are gracious, because the salt which seasoned his speech, hath not lost its savour. That Law of God which is in his heart, makes him not to refrain his lips; and, when the word is once gone out of his mouth, it will not be long ere the word be turned into works. Grace in his heart is a law to his lips, and his lips are an obligation upon his hands, whereupon ensueth obedience both in word and deed. That grace which first seasoneth his heart, then openeth his mouth, and after both, setteth the whole man to work the work of God.

Thus, this hypocrite aspiring to speak with the tongues of men and Angels, is yet for want of works of love answerable to his words, but as sounding brass, or a tinkling cymbal (f). The true Christians words, joyning works unto them, are pleasant words, in the account of God (g); and to the godly, they are as an honey-combe, sweet to the soule, and health to the bones (h): the one hath the voice of Jacob, and the hands of Esau; the words of the other are like the prayer of David, that goeth not out of feigned lips (i).

This hypocrite is full of words.

This, by the wife man, is made the character of a fool (k): and, no fool to the hypocrite, who takes himself to be wise, because cunning to deceive. What he wants in works, he thinks to make out with words, but a fool's voice is known by the multitude of words (l). When he is set upon this loquacity, he is as incontinent of his tongue, as an unclean person, of his body. He no sooner begins to take up the name of a Professor, but he poureth out all (and more than all) his minde, whereas a wise man keepeth it in till afterwards (m).

If he pray, he thinks the longer he prayeth (although he repeat over and over the same things again, not out of affection, but affectation) the better, and that he shall be heard for his much speaking (n). Not that it is unlawful, upon extraordinary occasions, to lengthen, yea, to double and treble the same suits; as Christ, who spent whole nights in prayer; and, said over and over the same words (p). Repetitions may be used, but vain repetitions must be avoided. This hypocrite seemes very zealous in prayer, but it is in widows houses, which he intends to devoure, under great shews of devotion; and, for a pretence maketh long prayers (q). When he is in his closet, fewer words will serve his turne; shorter prayers seem long enough.

If he preach, it is out of envie and strife, not of good-will; to vent perverse things, to draw away disciples after him: or, by good words, and faire speeches, deceive the hearts of the simple. And, through covetousnesse, with feigned words, to make merchandise of the soules of men.

In his discourses of Religion, he is commonly very talkative, not out of the abundance of his heart, to edifie others, for his heart is empty, and little worth (r), but out of ambition to hear himself talk, and to be admired of others. He talks much of Precepts,

cepts, which he obeyeth not; of promises, which he believeth not, and of threatenings, which he feareth not. He takes up the words of Scripture, as a fencer, to play at foiles, not as a souldier takes up the sword to fight in earnest. He is so full of talk, that he wearieeth all, edifieth none. He hath need enough of counsel, but hath no leisure to receive it, being all tongue, and no care; a sicknesse like the plague that banisheth the Physician. He would faine be heeded, but is not so much as heard, when there is no end of his babling.

This is so far from being an honour to him, that it is look't upon by wise men to be a womanish impotencie, not so much of nature, as of sin. It is a symptome, and as it were a fit of drunkennesse; he seemeth alwayes drunk to others, though wise in his own eyes. It is as the biting of a serpent which cannot be charmed, and giveth a wise man no rest. Surely the serpent will bite, without incantment; and, a babler is no better (s). A babler hurts his friend, aides his enemy, and undoeth himself. As members that are diseased, continually draw humours to them; so the tongue of a babler, being never without an inflammation, draweth poison to it self by continual babling, till as a fool, he fall, by his prating (t).

Contrarily, the Christian is swift to hear, and slow to speak (u).

He hath learned so much from reason, (although he never were Pythagoras his scholar) as to be an hearer, until he be fully instructed what to speak, and how to speak. He first boweth his ear, and heareth the words of the wise, and applieth his heart unto the knowledge of God: for, he findes it a pleasant thing to keep them with them, until they be fitted for his lips (w). He knoweth that in the multitude of words there wanteth not sinne, but he that refraineth his lips is wise (x).

When he is to come before God, he dares not to be rash with his mouth, nor to let his heart it self to be hasty to utter any thing before God. He remembreth that God is in the Heavens, and he upon earth; therefore his words shall be few (y). If he pray, he will not let a word drop from his lips that he fetcht not from the bottome of his heart. He will pray with the Spirit, and with the understanding also (z); not only as understanding the language, but minding the matter. He will not use vain repetitions; yet, when he seeth cause, and his heart is in a praying frame, he will not be afraid, nor ashamed to use the same words (a).

If he be put in trust with the Gospel, although he hold it his duty to preach the Word, and to be instant in season, and out of season, and to spend and be spent, as knowing there is a necessity laid upon him, and wnto him if he preach not the Gospel (b); yet he knoweth withal, that a Preacher must be wise, if he will teach the people knowledge, therefore he giveth good heed, and seeketh out, and setteth in order many Proverbs, and seeketh to finde out words of pleasure *, or, acceptable words, not to gratifie mens lusts or curiosity, but to win upon their affections; for that which he speaks is upright, even words of truth (c); which are as goads, and nailes fastened by the Masters of Assemblies, which are given from one shepherd, even the Lord Jesus Christ, the great Shepherd of the sheep (d). His speech, and preaching is not with enticing words of mans wisdom, but in demonstration of the Spirit, and of power (e). His exhortation is not of deceit, nor of uncleannesse, nor in guile; but as he is allowed of God to be put in trust with the Gospel, even so he speaketh, not as pleasing men, but God, which trieth the heart, not at any time using flattering words, nor a cloak of covetousnesse, nor of men doth he seek glory (f). If he speak, he speaketh as the Oracles of God, and when he ministreth, he doth it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ (g).

In his discourse with men, if it be of Religion. He is not so forward to speak, as to wait for the words of others that are his Ancients. He first saith, 'Dayes should speak, and multitude of yeares should teach wisdom' (h): But, if he finde that they understand not, he then modestly and soberly speaks what may be good to the use of edifying, that it may minister grace to the hearers (i); unlesse he perceive himself to be among swine, to whom pearles are not to be cast (k). And as for ordinary discourse, he

Eccl. 10. 11

Prov. 10. 8, 10

Differ.

Eccl. 10. 11

Prov. 12. 17

18

Prov. 10. 19

Eccl. 5. 2

1 Cor. 14. 15

Mat. 26. 44

1 Cor. 9. 16

דברי
השם

Eccl. 13. 9, 10

11

Heb. 13. 20

1 Cor. 14

1 Thel. 2. 3

45

1 Pet. 4. 11

Job 32. 7

Eph 4. 9

Mat. 7. 6

ever

1 Ecclesi. 19. 6
m Prov. 10. 8

ever judgeth, that the lesse he speaks, the better; and he findeth by experience that to be a truth, *He that can rule his tongue shall live without strife, and he that hateth babling, shall have less evil (l)*, whereas the praising fool shall fall (m). Therefore he endeavoureth that his words may be gracious, and to that end suppresseth them, till he have dipt them in understanding. He useth the bridle, not the spur, to that unruly horse, the tongue. And that speech which he doth use, is pure, plain, clear, and manifest; full of gravity and weight, not with affected elegance, yet not without gracefulness in the delivery *.

* Ambr. Offic. l. 1 c. 22.

n Acts 17. 18
αὐτομολῶν
dicitur δ' αὐτο-
μολῶν λόγος,
qui libens verba
funditis, blut-
tero, loqueri-
us, seu loquax
homo, verbosus
nigarror.

H. Steph. in
ΣΠΕΙΡΩ.
o Prov. 10. 21,

p Prov. 31. 26
Charact. 2.
* Homer. Il 5

Thus, this hypocrite is in truth what the Epicureans, and Stoick Philosophers of Athens, falsely called St. Paul (n), αὐτομολῶν, a babler, or waster of words, to no purpose, without end or measure; like him that throws away good seed wastefully, and glorieth in it: the true Christian useth only the tongue of the just, which is as choice silver, whereby his lips feed many (o), being like to the virtuous woman, who openeth her mouth with wisdom, and in her tongue is the Law of kindness (p). The one, in babling, hath his heart in his mouth; although in speaking of religion or religious things, his tongue and his heart are far asunder: the other hath his tongue in his heart, to consider what is profitable, and fit, before he utter it; and, to speak from the heart, what he uttereth with the tongue.

This hypocrite is loud and clamorous.

o Prov. 10. 21,

p Prov. 31. 26
Charact. 2.
* Homer. Il 5

He that speaks much, useth not to speak softly, in a whispering tone. Loudness is his best zeal, and clamour his chief rhetoric, and strongest reason. He thinks to carry the matter by noise, as the Cimbrians in their fight with Marius; and Stentor (whose voice (saith Homer) equalled the voices of fifty men*) at the siege of Troy. He argues as if Guns were disputing with Bells, which should give the louder sound. He speaketh as if he were in a tempest at sea, or in a mill: or, as if he meant to out-blow the winde, or supply the defect of reason with abundance of breath. He is like the loud-crying woman, fitter to scare away enemies (q), than to prevail with reasonable friends. He maketh his quiet neighbours acquainted with the troubles of warres.

q Ecclesi. 26. 27

r 1 King. 18. 26

s Mat. 6. 5

t H. c. 7. 14

u Ezek. 8. 18

If he pray, he must be so loud, that he may be heard where he is not seen, like Baals Prophecy, that cried aloud, saying, *O Baal hear us (r)*: not that it is unlawful sometimes to lift up the voice in prayer; but this is the hypocrites property to make his voice his prayer, especially in his most private and secret devotions; which is all one, in effect, with praying standing in the Synagogues, and in the corners of the Streets (s). Or like those hypocrites of old, who howled upon their beds, yet cried not to the Lord with their hearts (t). They make as loud a noise as a dog when he howleth; and, to as little purpose: for, though they cry in mine eares with a loud voice (saith the Lord) yet will I not hear them (u).

w Prov. 27. 14

If he praise, or applaud his neighbour, he doth it with a loud voice, rising early in the morning (w): not for any good to his neighbour, whom he flattereth; but, for ends of his owne, to be a gainer by him, if he love flattery. Therefore doth he rise early, for fear of losing his reward. He will be the first in praising and flattering, where he hopes for a reward; but, will be the last, in praising others that deserve better, where there is nothing to be gotten. Howbeit, if the parties whom he praiseth, be eminent, and popular, so as it may be some commendation to himself, to praise them, (because it may argue him to be in love with goodness, for that he so much praiseth it in others) he may then highly commend him whom no man cannot but praise: just as the Damocel, possessed with a spirit of divination, which brought her Masters much gain by Sooth-saying, went out to meet Paul and Timothy, &c. and followed them with this loud acclamation, *These men are the servants of the most High God, which shew unto us the way of salvation (x)*. The devil himself becomes a Professor, in hope either to be the more gently dealt with by those that had power to marre his market (as here it fell out y) or, as secretly intending to disgrace those whom he commendeth, as that Pythoneffe did, supposing that wise men would not long value them or their doctrine, that would be beholding to the devil for approbation.

x Acts 16. 16

y Ver. 18

Contrariwise, the true Christian doth all with as little noise as he can.

Differ.

He is for wisdom, not folly; for sincerity, not popularity: therefore he doth all wisely, that is to say, quietly, and with least din or noise. He knoweth that God himself affecteth not to be among thunders, and earthquakes (it is the devils delight to mix himself with tempests *z*) but rather to be in a small still voice (*a*): and that the words of wise men are heard in quiet, more than the cry of him that ruleth among fooler (*b*). Loud clamours take up so much of the eare, that no room is left for reason to judge of the matter. As a soft shewre soaketh better into the ground than a hard storme; the one opening and softening, the other beating and hardening it; so his still voice, wherein wisdom droppeth as the dew, soaketh in, and softneth the hearts of his hearers, whereas violent speech, turneth the heart of the hearer against him that speaketh.

z Job. 1. 19
a 1 King. 19
12, 12
b Eccl. 9. 17

If he be in any disputes, he bringeth soft words and hard arguments. He will not strive, by loud and clamorous language, as seeking to prevail by violence, or impudence, but, be gentle unto all men, apt to teach, patient, in meeknesse instructing those that oppose themselves (*c*). If he pray, especially in private, he is careful to let his heart cry louder than his tongue, and his tongue to be tied to the rules of discretion and comelineffe. If he pray in company, he lifteth up his voice, that it may reach all that joyne with him in the duty; but, no father. If he pray in secret, he taketh order that none but his Father which seeth, and heareth in secret, may take notice of his praying (*d*). He prayeth, as Hannah, who spake in her heart, only her lips moved, but her voice was not heard (*e*).

c 2 Tim. 2. 25
25
d Mar. 6. 6
e 1 Sam. 1. 13

If he praise any man, it is not with a loud voice, as a flatterer; for well he knoweth, that a flatterer is but an over-officious servant that is a secret thief; getting what he can for himself, and betraying the rest into the hands of the devil, as Ahab's Prophets did him (*f*). Therefore his praise is to provoke others to the same practice of vertue, which he praiseth: It is the good works done, not the workman, which he chiefly commendeth; not to make him proud, but to entice and engage him to do more, and better, and with some caution too (especially when he seemes to foretel what such an one will be, if he go on as he beginneth) as sometimes Scipio did, C. Marius, gently clapping him on the shoulders, and saying, Peradventure this shall be He. By which he encouraged him to deserve, yet kept him from elation of minde, by beginning his Prophetic with a Peradventure. He is as careful to keep down pride, as to provoke to vertue; to quicken to diligence, as to encourage by praise, and hope of reward.

f 1 King. 22. 6
&c.

Plus in Mario.

Thus, this hypocrite hath no other zeal, but loudnesse; nor reason, but clamour, to bear down all reason, truth, and justice, like those malicious and vociferous Priests, Rulers and people of the Jewes, that when Pilate had again and again pronounced Christ innocent, and the third time demanded a reason of their eagernes to have him put to death, asking them, What evil hath he done? they, instead of giving a satisfactory answer, Were instant with loud voices, requiring that he might be crucified; and by their voices prevailed (*g*). The true Christian, even when provoked to passion, is as Paul, (pleading before Festus and Agrippa) when, charged by Festus that he was beside himself, and that much learning had made him mad; he answered calmly, and gently, I am not mad, most noble Festus, but speak forth the words of truth and sobernesse (*h*): He acquitted himself of madnesse, as much by his sober speaking, as by the truth which he spake. The one, in speaking to God, is as loud as if he had to do with an idol; the other, as having to do with him that knoweth the suit of the heart, before it be uttered by the lips (*i*). The one is so loud in praising, that all finde it to be but flattery; the other, so cautious, and modest, that none can pronounce him a flatterer.

g Luke 23. 23

h Acts 26. 14
25

i Isa 65. 24

This hypocrites speech is with affectation.

He is for eloquence (an able Master of language) more than for truth: and sometimes for slovenly loole, or broad expressions, in contempt of eloquence, which he therefore sleighteth, because never able to reach it. Sometimes he affects to be Laconical, or very short and curt in his expressions, like that of the Lacedaemoni-

Charact. 3.

ans to Philip, who threatening that, if he entered their Confiner, he would utterly destroy them, they answered him in one word, *αἶκα, ἴψ*. When at another time, He sent to know whether they would receive him into their City, they wrote him answer, in capital letters, only thus, *ΟΥ, ΝΟ*. He will be curt and quaint of speech, like those that affect a Poetical kinde of wisdom, and are indeed *verbosissimi sapientes*, but only affected word-Masters, or *Word-wise*, to be able to speak elegantly (as he thinks) rather than truly or soundly (which he mindes not;) to deliver *Apothegmes*, rather than plain instructions; riddles, rather than plain speaking; to speak sententiously, rather than sensibly out of the feeling of his own heart; oracles, or strong lines, which are many times but non-sense wrapt up in a strange habit, and being opened, prove but an Ape in a child's dresse.

1 P. OV. 17.7
1 PIV. 16.9

But, ill do such sayings become such speakers: for, either they understand them not themselves, and then that of the wise man is well bestowed on him, *Excellencie of speech becometh not a fool (k)*; and, a *parable in his mouth*, is like a thorne going up into the hand of a drunkard (l), that makes use of he knows not what, that rather wounds than helps him: or, it is not understood by others, and so is cast away with indignation and contempt. His affected brevicie, breedeth scorned obscurity.

m 1 Cor. 2.4
o 1 Pet. 4.11

Or, on the other hand, he is for a wise-drawn stile; he must draw out every sentence to such a length, as scarce any mans breath is able to carry him to the period of it; or, his braines, to make sense of it. Or he is so frequent in childish *Paromities*, and affected cadences, as is able to set an edge the teeth of any masculine O-rator. Quaint phrases are his chiefest study, and a pick't sallet of words are the best dish that he hath to set before you. *Enticing words of mans wisdom (m)*, are of him more set by, than the *Oracles of God (o)*. Nothing but a golden Key will open his Cabinet, which, being opened, contains nothing but a few brasse rings, and *Bristol-diamonds*.

Yea sometimes, he sheweth as much affectation in his very pronouncing, as in the words he pronounceth. As some affect out-landish pronunciation of the French, or Spaniard, or of the Dutch, or Italian, who to be admired of fooles at home, make themselves ridiculous to wise men abroad: so this hypocrite is sometimes for a whining tone, sometimes for pronouncing through the nose. Nothing pleaseth him better than the sound of his own fiddle, although never so much out of tune. That, he thinks, must needs please others, that best pleaseth him, even when he makes himself abhorred of God, and nauseous to men.

p 1 Pet. 2.7

He may be called the whining, groaning, or drawling hypocrite. He speaketh as if he were no man of this world. He seems so far out of love and patience with the corruptions of men and of the time, that you would think him a very *Lot in Sodom*, whose righteous soule is daily vexed (p): whereas in truth all this ado proceedeth either from feebleness of spirit, unable to bear his own crosses and disappointments in those things for which he turn'd hypocrite; as every weak thing is by nature apt to make moan; or, which is worse, from a pretence of zeal, and a presumption of holiness, whereas none maketh lesse conscience of duty, none helpeth on, or addeth more to the evil of the world and of the times, than he: as, in covetousnesse, and cozenage, (perhaps he will not swear) lying, and idlenesse; and even in this that he saith to others, (who pethaps may be better, cannot be worse than himself) *Stand by thy self, come not near to me, for I am holier than thou*: whereas he and such as be, are a *smoak in my nose* (or wrath,) saith the Lord, *a fire that burneth all the day (q)*. For, while he lamenteth other mens sins, he laugheth in secret at his owne. And, among the sins of other men, he is farre more offended with those whereby he is hindred, than with other sins, by which God is more dishonoured; He is angry at him that hath deceived, or over-reached him, that hath oppressed, or otherwise crossed him in his designes, but seldome layes to heart lying, hypocrisie, pride, covetousnesse, secret uncleannesse, idlenesse, &c. These, or some of these unclean birds make their nests in his grove, and lodge in his bosome, without noise, or notice.

q Isa. 65.5

Contrarily, *the Christian truly useth his tongue as his glory.*

Differ.

It is that Organ by which his outward man differeth most from beasts, because he thereby pronounceth articulate sounds, and expresseth rational notions, as understanding what he speaketh. As therefore the Lord hath honoured him with such a faculty, so he maketh use of it to the honour of his Maker, and thereby it becomes his own *glory* (p). Not that it is his glory to use it alwayes, or as himself pleaseth, as they do who say, *our lips are our own* (q); but, when he may use it to the glory of him that gave it.

p Psal. 108. 1
q Psal. 134

He observeth his *time to keep silence*, as well as to *speak* (r). Silence is sometimes a vertue, not that silence of the hypocrite, who is sometimes silent out of fullness; or, because by speaking he should bewray his ignorance, (which he is loth to be known of, because he would be thought to know every thing;) *Wisdom is too high for such a fool, therefore he openeth not his mouth in the gate* (s). This is a silence of cunning, not vertue; his only vertue being to hold his tongue, when he knowes not what to speak. But the true Christian is silent, when, being rich in the *pearles* of good doctrine, sound instruction, heavenly counsel, he findeth himself to be among dogs, or to have lighted into an herd of *swine*: and then, he knows his rule, *Give not that which is holy unto dogs, neither cast ye pearles before swine* (t).

r Eccl. 3. 7

s Prov. 24. 7

t Mat. 7. 6

But, because God is more honoured by the right use of the tongue, than by not using it at all; and, that God hath given wisdom (as he gives riches) not to all alike, but, to some more plentifully for the supply of others, that there may be a kinde of hospitality expected from *the mouth of the righteous*, to *feed many* (u), by *bringing forth wisdom* (w). He endeavoureth to keep as good an house as he can in this kinde, or at least, *conferre symbols*, to make up a feast among himself and others that *fear God*, by *speaking often one to another* (x), in the behalf of God and his righteousness, and for the assisting and encouraging of one another in the worst of times, in the way of righteousness.

u Prov. 10. 21
w Ver. 31

x Mal. 3. 16

Nor is he a man of words, that is, one that affecteth words for curiosity, elegance, or vain-glory. He maketh use of words as men do of a Card or Compass, to shew himself and others the way of well-doing, that he may arrive at the desired haven; or, as men do of keys, to unlock that which needeth opening. He esteemeth that to be the best eloquence in teaching, which most usefully openeth that which is locked up; and that to be the best wit, which so useth words, as to make truth most conspicuous.

To what end is a golden Key, if it open not what we desire to see; and what hurt, if the Key be of wood, so it do the deed, which the other cannot, (saith Saint *Austin* *) (seeing all we expect from a Key, is but to open what was before shut up?) He therefore shunneth all words, how gaudy and gorgeous soever, which edifie not. He gives leave to any to go before him in excellency of speech, so himself come not behinde in seriousness and weight of matter. He chooseth rather to set forth truth in a plain dresse, than in the tire of an harlot, as knowing that as levity in apparel argues too much lightnesse and vanity of minde, so too much gaudinesse in expression, brings truth it self into suspicion.

* De Doct. Christi. l. 4. c. 11

The Apostles were enriched with the gift of *Tongues*, in the day of Pentecost, not only for variety of Languages, but for elegance of speech, by which they were enabled to speak *Apothegmes* (y), which comprehend much in a little, they *speak as the Spirit gave them utterance*, yet did they not affect such kinde of speaking, in their ordinary preaching. *Paul spake wisdom among such as were perfect, yet not the wisdom of this world*, and it was the *words of wisdom*, not the wisdom of words (z). To be able to speak elegantly, is the gift of God: too much to affect such speech is an abuse of that gift. He accounts him the best Rhetorician, that so speaketh, as to teach, delight, and prevail. These three therefore the Christian hath in his eye; the first and last are his aime, the second he useth so farre as it may be an in-let to the other two. He is no enemy to eloquence, but to profuseness, which offendeth gravity, and is altogether unbecoming the simplicity of the Gospel:

y Acts 1. 4

* 1 Cor. 13. 1

z 1 Cor. 2. 7

spel: for, it endeavors so to set out trivial and the smallest matters *Spumeo verborum ambitu, quali nec magna atque stabilia decenter, & graviter ornantur*, with such a frothy affectation of words, as wherewith even the great and weightiest truths could not with comelineſſe and gravity be attired *.

* *Aug de Doctr. christi* l. 4. cap.

* *De offi* l. 1. c. 23

And as for voice, and pronunciation, he keeps to that which nature, not affected industry ſupplies him with. Here, he keepeth cloſe to that grave rule of a great Maſter of imitable eloquence, and elocution, *St. Ambroſe* *. Touching voice, ſaith he, *Sit ſanè diſtincta pronuntiatioſis modò. & plena ſucci viriliſis, ut agraſſeu ac ſubrutiſis ſugiat ſonum, non ut rithmum affectet ſcanicum, ſed myſticum ſeruet*. Let the voice be diſtinct in the manner of pronunciation, and full of manly vigour, that it may eſchew ruſtical and clowniſh tone; not affecting the riming tune of the ſtage, but keep to the gravity of that ſacred matter whereof he diſcourſeth. And if he ſpeak in a mourning tone, it is from the true ſenſe of Gods diſhonour, not out of deſign to deceive.

a *Acts* 24. 13

b *Eccle* 12. 10

c *Job* 38. 2

d *Prov* 16. 21

e *Acts* 12. 21

f *Prov* 15. 2

g *Gal* 1. 14

Charact 4.

b *Pſal* 10. 4

i *Hof* 8. 2

k *Ver* 3

Thus, this hypocrite is as *Tertullus* that took more care of his Oratory, than of the matter he was to ſpeak; and ſtudied more the elegancie of his language, than the truth of his charge (for, not to much as one witneſſe was produced to prove it: a) the true Chriſtian is as the *Preacher*, that, in ſeeking out acceptable words, his main care was, that *what was written* (by him) might be upright, even words of truth (b). The one darkeneth counſel by words, without knowledge (c), making that more obſcure which he undertook to explain; the other, by the ſweetneſſe of his lips increaſeth knowledge (d), by clearing up that which before was obſcure: the one, as *Herod*, by a fluent tongue, ſeeks to raiſe glory to himſelf, which juſtly ends in his own conſuſion (e): the other, as *Paul*, hath the tongue of the wiſe, which uſeth knowledge aright (f), and ſo cauſeth others to gloriſie God in him (g).

This hypocrite talks of God and good things, without minding of either.

As the Parrot is taught by the belly, to cry, *Ave Caſar*, not knowing, nor thinking whom *Caſar* was; ſo this hypocrite hath often God in his mouth, when God is not in all his thoughts (b). He maketh bold with his name, that never thinks of his nature; ſometimes by way of Interjection, *O God! O Lord! O Chriſt!* when any thing is done or ſpoken that ſeems ſtrange to him; ſometimes, by way of inſinuation to get ſomething from God, as *Iſrael*, which cried, *My God we know thee* (i): but, never thought of him; for, even then *Iſrael* had caſt off the thing that is good (k): he had caſt off that God, whom he pretended to know, and made uſe of his name, only for ſelf-advantage.

l *Id* 66. 5

Sometimes he doth it, to perſecute others, as thoſe hypocrites of old, who caſt out their brethren, and for countenance of their perſecution, call God into the buſineſſe, ſaying; *Let the Lord be glorified* (l): as the bloody Biſhops, in times of Popery paſſed ſentence on the Martyrs, beginning it with *In nomine Domini*. Whence it grew into a Proverb, *In nomine Domini incipit omne malum*. In the Name of God, is the introduction to all miſchief; which makes the wickedneſſe the greater, that calls in the great and glorious God, to father the devils baſtard begot on their wicked hearts.

m *Iſa* 29. 15

He taketh the Name of God in vaine in his very prayers, ſometimes ignorantly, not ſo much as knowing when he nameth God, as ignorant people ſaying their prayers in Latine which they underſtand not; ſometimes cuſtomarily, ſaying over that with his lips, which was never in his heart: *drawing near with his mouth, and honouring God with his lips, but have removed his heart farre from him* (m). Making uſe of the Name of God and Chriſt, no otherwiſe than beggars, upon the high way, or at our doors, who to move pity in others, have often in their mouths the Name of the Lord, and Jeſus Chriſt, whom they never think of nor care to know more than to uſe their names as a charme to get an almes. So that this hypocrite makes prayers unto God, as that Atheiſt, under the name of *Pierce penny-leſſe* made his ſupplication to the devil.

And in the ſame manner he diſcourſeth (for his better grace) of the things of God. If he talk of religion, it is with a profane ſpirit, that never thinks of it, but to ſerve

serve his turne for worldly advantages. His tongue runs a gallop, when his head and his heart have not the least tincture of godlinesse appearing in them. *These things he speaks of, but doth as evil things as he can.* And when he speaketh of Scripture, it is no otherwise with him. Either he urgeth Scripture to upbraid others, or to call them to that duty which he never performeth, or mindeth himself: or, it is to shew how much he can remember, what he can say out of Scripture, when he doth it with no other spirit, than some unhallowed ones have taken upon them to write of the teares of *Christ*, that yet *crucifie him every day afresh*, and *bring him to open shame* (u); and so likewise of the teares of *Peter* and *Mary Magdalene*, that never once thought of following them in their repentance. Heb. 6.6

Yea, some have been so bold as to translate the Book of *Canticles*, with a filthy heart and stile agreeable, making a carnal *Epithalamium*, or Bride-song, of that heavenly *Song of Songs*; as *Bonaventure* that Popish Schoolman presumed to translate a great part of *David's* Psalmes into our *Ladies Psalter* *; and where he found the word *Dominus*, or Lord, he atheistically made it *Domina*, or Lady, making all those prayers to her, which the Psalmist made unto God; and what the one attributed to God, he blasphemously ascribeth to the Virgin. * Printed with his works Tom. 6. at Menz. An. 1609.

Perhaps this hypocrite maketh jests of, or in Scripture-phrases; or, on every occasion, hath some place of Scripture or other in his mouth, but without grace, or reverence: it may be, to make it a charme for an Ague, or (as he believeth) to drive away the devil, who first taught him so to abuse Scripture. It is true that *Christ* by Scripture vanquish'd, and chased away the devil, and therein hath taught us how to resist the devil, that he may flee from us (o); the Word of God, being the sword of the Spirit (p). But neither did *Christ* himself, much lesse can we, drive away the devil with the bare pronouncing of the words of Scripture, unlesse by faith we so draw weapons out of Gods Armourie the Scriptures, that the devil may be made to feel the power of them, as well as heare the words: and therefore *Peter* herein directeth how to expel the devil with Gods weapons, by calling on all, to resist him stedfastly in the faith (q). Making use of the grace of faith to be too strong for him by the Word of faith. Faith is the maine shield wherewith we are enabled to quench all the fiery darts of that wicked One (r). And without this, he is no more afraid of Scripture-words, than of Popish holy water. o Jam. 4.7
p Eph. 6.17
q 1 Pet. 5.9
r Eph. 6.16

On the contrary, the true Christian speaketh of God, and the things of God with holy feare and reverence. Differ.

*He never thinks of God but with feare and reverence, even when he doth not by his tongue make mention of him. Sometimes his reverence is expressed by an awful silence; the Christian being so taken, and as it were, swallowed up with admiration and astonishment at God, his Word, Works, Justice; that he standeth mute before God, as not able to speak. He layeth his hand upon his mouth (s), and holdeth his peace (t). s Job 40.4
t Lev. 10. 3

But, when he speaks of God, or to God. His minde, first, seriously and reverently fixeth his thoughts upon God, whereby he setteth the Lord alwayes before him (u), not only to trust in him, but to stand in awe of him, as considering what, and what manner of God he is in himself, and works, whose glory covereth the Heavens, and the earth is full of his praise (w): so that, when God speaketh in any extraordinary way by word, or work, manifest himself, the Christian desires to be affected, as the Prophet was, *When I heard, my belly trembled, my lips quivered at the voice, rottenesse entred into my bones, and I trembled in my self* (x). He looks upon God, as greatly to be feared in the Assembly of the Saints, and to be had in reverence of all them that are about him (y). Therefore he dares not take his name in vain; nor, without God, will he so much as name him; *By thee only, (saith the Church) will we make mention of thy Name* (z). u Psal. 16. 8
w Hab. 3. 3
x Ver. 16
y Psal. 89. 7
z Isa. 26. 13

He mentions the Name of God in the feare of God, and in the strength of God:

a Psal. 71. 16

b Isa. 18. 1

c Prov. 16. 23

d Prov. 10. 32

e Eccl. 5. 2

f Psal. 19. 14

g Psal. 51. 15

h Jer. 20. 9

i 1 Cor. 2. 17

k Jude 20

l Eph. 4. 29

m Isa. 66. 1

n Psal. 96. 7, 8

o Psal. 111. 2, 3

p Pl. 145. 5, 6, 7

q Isa. 26. 9

r Deut. 28. 58

s 1 Thes. 2. 13

t Psal. 111. 2

Charact. 5.

God: and therefore saith, *I will go in the strength of the Lord God. I will make mention of thy righteousness, even of thine only (a).* He is not as the hypocrite that makes mention of the God of Israel, but not in truth, nor in righteousness (b). For, his heart teacheth his mouth, and addeth learning to his lips (c): and so his lips know what is acceptable (d), and he is not rash with his mouth (e). He first makes his supplication to God before he presumeth to talk of God, *Let the words of my mouth, and the meditations of my heart, (for, in him, these two go together) be acceptable in thy sight, O Lord my strength, and my Redeemer (f).* If he have a purpose to praise God, he first goeth to God to enable him to do it, and to lend him his own Key to open his lips to so holy a purpose; *O Lord, open thou my lips, and my mouth shall shew forth thy praise (g).* He is ashamed to see what little reverence is performed by Christians to the Name of God, when he readeth, or heareth, that very Turks speak not of God without falling flat down on their faces.

If he speaks of the Word of God, he findes it like fire in his bones (h), causing his heart to burne within him (i), as being deeply affected with what he speaketh. He speaketh not of it, lightly, vainly, or as adulterating it, to look favourably upon errors, and blasphemies; but, as of sincerity, and as of God, in the sight of God, *speake: he of the Word of God, in Christ, that so it may not only build up himself in his most holy faith (k), but be more effectual to the use of edifying of others, and minister the more grace to the braverers (l).* He maketh not sport with it, but trembles at it (*): and is so farre from making it a charme, that he makes use of it to charme his heart against all superstition, and every false way, and to hate them that regard such lying vanities.

If he enter discourse of the Works of God, he so speaketh of them that he giveth to the Lord glory and strength, *he giveth unto the Lord the glory due unto his Name (m).* He taketh pleasure in contemplating the Works of God, and therefore seeketh them out, meditates on them, and both findeth and esteemeth them to be honourable and glorious (n): and then resolveth, with David, to say unto God, *I will speak of the glorious honour of thy Majesty, and of thy wondrous works. And he speaketh of them, so that other men also shall speak of the might of Gods terrible acts, and abundantly utter the memory of his great goodnesse, and sing of his righteousness (o).* Yea, he so speaketh of Gods judgements in the earth, that both himself and the inhabitants of the world may learn righteousness (p).

Thus, this hypocrite sometimes names God, and good things, as some use customary compellations at every turne, thereby to adorne their speech; or, as profane swearers, that often have God in their mouthes, to his dishonour, and their own confusion; the true Christian speaketh of God, as *fearing this glorious and fearful Name, THE LORD HIS GOD (q).* And of the Word, not as of the word of men, but (as it is in truth) the Word of God (r); and of his works as honourable and glorious, the one makes use of the Name of God and these things, as some do of money, only to cast account, or to reckon their gaine; the other useth them to better purposes, as knowing the true worth and value of them.

This hypocrite speaks well of good things in others, but cares not to have them in himself.

He giveth vertue his good word, but not entertainment: he commendeth her (as men, do boyes that, for a spurt, work hard, without wages, to shew what they can do) and so letteth her go. He knoweth it to be his interest to commend good Ministers, good Christians, good Books, (because men usually take the height of his goodnesse, by what he commendeth in others,) but followeth them not. He talketh of the bowe he never shot in, and applauds that excellency which he means not to imitate. 'Tis Religion enough for him to commend some that have it, or rather some that had it. For, as he saith, *virtutem incolumem odimus, sublata ex oculis querimus invidi.* Vertue that is yet before us, we hate: but that which is dead and gone, we seem emulous seekers of; not for the love of vertue, but that he might be thought vertuous, without it.

He

He honoureth goodnesse in others, as the Scribes and Pharisees did the holiness of those that had been long dead, but persecuting it in the living. They built the Tombs of the Prophets, and garnisht the Sepulchres of the righteous departed, and said, if we had been in the dayes of our fathers, we would not have been partakers with them in the blood of the Prophets (1), but kill'd and crucified those that were sent to them: selves (2). He praiseth his religious Parents and Ancestors, as the Jewes did Abraham and Moses, never caring for Abrahams faith, nor for Moses his fidelity: and, as some amongst us, are ready to boast, my father had such good exercises in his family, and did so and so, but never care to tread in his steps. And thus much goodnesse the devil himself will allow this hypocrite to have, as knowing that it is far more easie to deceive by commending goodnesse, than by declaiming against it *.

Contrarily, the true Christian is more careful to be good himself, than to commend goodnesse in others.

He neglects not to give praise where it is due, as envying the goodnesse he seeth in others: but the sight of that, provoketh him; and, his commending of that, engageth him to be more inductions to get more thereof into himself. Commendation stirreth up to imitation; and praise is a spur to things praise-worthy. Therefore the Christian speaketh of good things in others, that he may stirre up himself to goodnesse. In reading a good book, he laboureth to be of the Authors minde, and to make use of his wisdom, and rules, by turning reading into practice; words into action; he having no other end in reading the works, or words of the wise.

He is first diligent to reade and enquire after the wisdom, vertues and actions of the best men, that have written the fairest Copies for others to follow. To this end wise Authors have written books, as Xenophon wrote the actions of Cyrus the greater, and intituled his book, *Kōpa masēia*. The Institutes of Cyrus, not which he learned, but taught by his actions, as the Orator explains it *, *Non tam historica servient veritati, quam ut absolutum institueret ducem*. Not so much to give a true historical account, as to make a compleat Commander or General in warre. And wise men reade such books, as Alexander did Homer, not so much for delight, as for profit, to extimulate noble mindes to heroick actions.

The Christian will not come behinde, but out-strip beathens in this commendable practice. He looks upon good examples, as drawing after them Trophees of honour, not only in the account of good men, but in the sight of God. By it; that is, by the heroick exercise of their faith, more than by weapons of warre, the Elders of old obtained a good report. It is an honour to a believer to hear and reade what honour believers that lived many Ages before them have atchieved. Nor doth he rest upon *Quæ genit, & prout*, what his Ancestors have done; but counts it a foule shame not to tread in their steps. And, being compassed about with so great a cloud of witnesses (3), as are all the Saints and faithful of old that have before him, besides those that live in the same Age with him, he will not be slothful; but a sedulous follower of them, who through faith and patience inherit the promises (4).

Thus, this hypocrite is willing enough by commending others, to put them upon action, but sits still himself, as Abner and Joab, the two Generals of the Armies of David and Ishbosheth, Let the young men arise and play before us (5), that they might be witnesses of their valour, but not Partners in the fight; the true Christian, so looketh upon those Worthies that have by their faith acted for God, that he also runs with patience to the race that is set before him (6), and so runneth, that he may obtain (7): the one praiseth that in the dead, which he hates in the living, and so gets no good by either; the other giveth all others their due, and reapeth much benefit to himself, by following the good examples of the godly living, as well as of Saints departed.

This hypocrite is a great declaimer against vice, but without detestation of it.

Charact. 6.
He

Mat. 23. 19,
30.

Ver. 34

Austiv. in
Psal 40
Differ.

Lib. 2 de O.
ras.

Heb. 12. 1

x Heb. 6. 12

Sam. 1. 14

Heb. 12. 1

1 Cor 9. 24

He loves vice well enough, and is loth to disparage it; but he must speak against it, when he speaks of it; or he should too soon be discovered, to love it. He must speak against it to save his credit; but he speaks against it so, as to save his vice too. What a man loveth he is loth to discommend; and, if he must discommend it, he will disparage it as little as he can. To speak of vice, and not against it, is indeed to speak for it; to speak against it seemingly, yet giving it all the allowances that wit can think of, is cunningly to commend it. This hypocrite shall *curse the deceiver*, yet himself *holdeth fast deceit* (b). He will speak against covetousness, yet hath *an heart exercised with covetous practices* (c). He is a sharp censurer of uncleanness, yet himself *hath eyes* (at least) *full of adultery* (d).

b Jer. 8. 5
c 2 Per. 2. 14
d Ib.

And when he hath spoken all he can against his own sin, suppose it to be pride, oppression, wantonness, usury, &c. before those, who know it not to be his; yet when he comes among such as are not ignorant of it, but perhaps sharers in it, then he extenuates it all he can, and deals with it as Players do with vice in Interludes, trimming, and masking, (if not rather unmasking) it so, as it getteth more lovers thereby, than enemies: or, as leud women when they are arraigned for some foul offence, make themselves fine and amiable as they can, to move pity in some, lust in others, and to blinde the eyes of justice, not unlike to *Jezabel* at the approach of *Jehu*, *painting her face*, and *tyring her head*, and in that garb, *look't out at a Window*, supposing that none now would, or could, for pity, lay hold upon her (e).

e 2 Kings 9. 30
Differ.

On the contrary, the true Christian hateth sin, and will be sure it shall get nothing by his tongue.

He cannot speak against that sin, which he hateth not with a perfect hatred: Not because sin hath shamed him, but because God hath taught him better, therefore he *hateth every false way* (f). And his hatred will be sure not only to speak, but to do whatever may tend to the ruine of what he hateth. Either he will not at all make mention of the evil, by way of discourse, because mention occasioneth notion, and notion (in many) brings forth motion (g), wherefore if it be unknown, he is willing to devote it unto silence and oblivion. There are some things, which must not only be not done, but not so much as *once named among Christians*, as *becometh Saints* (h). Not that he makes it unlawful to name the Word *covetousness*, but to lay open all the secret and cunning practices which covetous wretches secretly make use of, it being a shame even to speak of those things which are done of them in secret (i), and a meane rather to teach sin, than to reform it.

g Rom 7. 5

h Eph. 5. 3

i Ver. 12

If he must necessarily name the wickedness (as sometimes to aggravate the offence to draw the offender to deeper humiliation; or in evidence, before a Judge,) he doth it with all the detestation and disadvantage of the sin that possibly he can. He chooseth rather to imitate *Solomon* in speaking of the odious sins of *adultery* and *drunkenness*; who, to the mentioning of the sins themselves, usually adds the sad effects, dangerous inconveniences, and dreadful ends thereof; than to imitate *Ham*, in telling of his *father's nakedness* to his two brethren *without* (k). He will not adventure to tell a long tale, much lesse to act a Scene of impure lust, with all enticing circumstances, and then think to mend the matter with a Tragical Conclusion of the acted offenders. Such an Antidote comes too late, and is too weak, when the poison is already taken down, and begins to work.

k Gen. 9. 22

Thus, this hypocrite disgraceth sin in policie, as sometimes *Abigail* did her husband *Nabal*, unto *David*, calling him a man of *Belial*, not with purpose to have him ruined, but to assuage the fury of *David* against him; or he extenuateth his sinne, in hope thereby to preserve it, as *Lot* did *Zoar*, *Is it not a little one?* the true Christian, is as *Joab*, not thinking it enough that his sin, as *Abalom*, *be hang'd by the haire of the head*, unless he strike it with *dart after dart*, *through the heart* it *false* (m); the one painteth and pranketh his *Jezabel*, in hope to finde favour; the other, as the Eunuch, casteth her down; and, at once, as *Jehu*, *ireadeth her under foot*, and maketh *dogs meat* of her (n).

m 2 Sam. 18. 14

n 2 Kings 9. 33

Charact. 7.

This hypocrite speaketh of the things of God, for controversy, not for edifying.

If he be of a wrangling wit, he exerciseth himself more in difficulties and subtilities, than in plain truths, because his *Leviathan*-wit thinks, it hath not sea-room enough in unquestionable truths. He cannot sit down and quietly consent to whole-some words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godlinesse; but, he dotes about questions, and strife of words, whereof cometh envie, strife, railings, evil surmisings, perverse disputings of men of corrupt mindes, and destitute of the truth (o).

In stead of striving to be one of them that shall be saved, he, as a questionist, or disputer, demands of Christ, Lord, are there few that shall be saved (p)? Not asking, to learne, but rather out of curiosity; or, with a spirit of contradiction. And this humour possesseth many, who, having more learning than grace, sharpen their wits to baffle those who have more grace than learning, and by grace do shame them and all their learning. Sometimes pride breeds an itch in good parts, and, in men of great hopes, there is oft-times an humour of opposition, which being nourished, breedeth opinionativeness, and prophaneness in the heart. The first mover about questions and strife of words is pride, in the Apostles observation that was but now mentioned.

It is a true observation, *nimum altercando veritas amittitur*, by too much wrangling truth is lost. And there is nothing more dangerous in scholars of pregnant parts, and busie wits, than to vaunt of a polemical, or rather paradoxical ability to defend any thing, though never so improbable; for hereby they come at length to hold any thing, although never so false and damnable; or to deny any thing, or to hold nothing, be it never so clear and demonstrable. And so, as some by following the Fencing School, come at last to be Swaggers; so these, by the witfence of Sophistry, become desperate hereticks, and bring upon themselves swift destruction (q). Yet this hypocrite resolves to overcome in every conflict of disputation, which many times proves no better than that between the two *Theban* brethren, a *Caidmean* victory.

Contrarily, the true Christian speaketh of truth reverently and peaceably.

He that is for truth, and not for victory, is more willing to be overcome by truth, than to conquer with error. Nor is he a loser by being worsted in Argument, while truth prevails; but should suffer losse by gaining the day, had he prevailed against truth. He therefore feareth error, and gets more ground of it by prayer, and peaceable managing of Arguments of truth against it, than by hot and fierce disputes, wherein he findes that passion is as bad in a disputation, as that dust, raised between the two Armies of *Marius* and the *Cimbres*, which dust was so great, that when they thought to engage in battel, they lost all sight of one another, whereby the glory of the victory fell to *Cainus*, Colleague to *Marius*.

Wherefore he fleeth wrangling contention, doing nothing in strife or vain-glory (r), but armeth himself against it, with calmnesse of minde, in meeknesse instructing those that oppose themselves, if God peradventure will give them repentance, to the acknowledging of the truth (s). He omitteth not the just and strenuous defence of the faith, when occasion is offered, but contendeth earnestly for the faith which was once delivered unto the Saints (t). But it is by steely arguments of reason, not by thunder claps of passion, and so he proves himself the best Champion of truth.

Perhaps others can fence, but not fight better. The best fencers are not the best souldiers. A true man back't with a good conscience and a good cause, sometimes foiles a fencing thief; and a sincere Christian that loves the truth and peace, will keep his ground better in the defence of truth, than he that pretends to much more skill in disputation: and though he speak with lesse Art, yet what he speaketh is more to the purpose. And, if all things else faile, yet his faith and courage faile not; so that when he can answer sophismes and fallacies no longer, he boldly resolveth, as he that was over-match't by Popish Sophisters, when he

• 1 Tim. 6. 3.

4. 5

p Luke 13. 23

q 1 Pet. 2. 1

Differ.

Plut. in Mario.

r Phil. 2. 3

s 1 Tim. 2. 13

t Jude 3.

cried out to the persecuting Bishop, *My Lord, although I cannot dispute for the truth, yet I can die for the truth.*

u 2 Tim. 2. 3
w Zech. 8. 16
Chara. 8.

Thus, this hypocrite maketh use of Scripture, as some contentious spirits use the Law of the land, for a waster or cudgel to break his neighbours head; the true Christian sets it up as a Standard which he resolves to maintain with his life: the one is a fencer, no souldier; a wrangler, no assertor of truth; the other is a good souldier of *Jesus Christ* (w), that so manageth his spiritual Armes, as to defend and love the truth and peace (w).

This hypocrite maketh no conscience of lying to his neighbour.

x 1 Tim. 4. 2

y Psal. 51. 3

As his carriage in the matter of his talk is false towards God; so he is no changeling, in speaking to his neighbour, wherein more pains than ordinary is required to unmask him. For this, he may be called *the lying hypocrite*, *Signanter*, as being a more eminent liar than any other. For he is a double liar; a liar in all his carriage as he is an hypocrite; and more particularly a liar of his tongue, in speaking that for truth, which he knows to be false, with a purpose to deceive. Every liar is by his lie an hypocrite, (although he be not such in other things, but an open wicked man) for every one that lieth would be thought to speak truth; so then, an hypocrite and a liar, meeting in one, make a double hypocrite, or, an hypocrite in grain; A lie, is the hypocrisie of the tongue; as hypocrisie in behaviour is the lie of the life. By the one he *speakes lies in hypocrisie* (x), by the other he acteth lies in all his conversation. *He loveth lying rather than to speak righteously* (y), and is nothing but a lie in all his behaviour both towards God and man.

z Psal. 62. 9

a Judg. 9. 15

The best man, that hateth lying most, may be made a lie by others, that put that trust and confidence in him which they ought to place only in God: so, *men of high degrees are a lie*, because, if *laid in the ballance with God*, (for wisdom, power, stability, fidelity,) *they are altogether lighter than vanity* (z). But here is only a lie passive, which is his sin that maketh him so; not his, that is so made by others, unless he say (*as the Bramble to the trees*) *come, and put your trust in my shadow* (a); but this hypocrite is a lie active; for he not only abuseth others, but himself most of all, when he saith to himself, *Come and put thy trust in the shadow of my hypocrisie*: for he playeth the hypocrite and the liar so long, that he comes at length to believe his own lie, and to trust in it, as that by which he hopes to delude God as well as man.

a Psal. 14. 1

Yea, this hypocrite in speaking truth, lieth, when he understands, or believes that to be a lie, which he delivers for a truth. As when he talks much of *the judgement to come*, of *the torments of hell*, and of the *unavoidableness of them without repentance*, none of which he indeed beleeveth to be true; yet, delivering them as truths, and believing the contrary, he lieth in speaking truth. He that in speaking, goes against his minde, lieth, whether he speak truth or falsehood. And what is there which this hypocrite speaketh, wherein he doth not so lie? If he say, *there is a God*, he speaketh truth; yet lieth, as to his lying self, in so saying, because he believeth not the truth which he speaks, but looks upon it as a lie. For every hypocrite is a fool, and every such fool is an Atheist, that *saith in his heart, there is no God* (a). This is the language of his heart, as appears by the language of his life; he being *corrupt, and doing abominable works*, as if there were no God: so that, both his heart and life give his tongue the lie, even when he speaketh truth: and he is proved a liar by two of his own witnesses.

But, his lying to his neighbour is not confined to his talk of God, and heavenly things: he can hardly speak, but he lieth, and loveth to lie, to whomsoever he speaketh of other matters. He that lieth in all his carriage, will not make scruple to follow the same trade with his tongue. Reputation with men, is his greatest ambition, therefore he must seem better than others, that he may raise a name. But his carriage answereth not his high-flown profession; he sometimes takes a cup too much, or is wanton, or useth some deceit in commerce, or is strongly suspected of some other miscarriages, which not only blemish his reputation, but endanger his

his person. Here, he is put to his shifts, whereof the first is a lie. He out-faceth that with a lie, so long as he is able, which he blushed not to do in hope of not being discovered. He thinks to cover his fault by a lie, as *Rachel* did her fathers' idols, by *sitting upon them* (b), and so by hiding it, doubles it. And indeed, lying is, *b Gen. 31. 34* as common with him, as swearing is with a debauch't ruffian. He can as hardly speak without a lie, as the other without an oath.

If he be ask't a question of his carriage, not becoming his Profession; or, for which he is afraid he shall be blamed, or shamed: his answer is no other than a lie. If he have been where he should not, and done what he ought not, and after be asked, as *Gibazi* was, *Whence comest thou?* or, *where hast thou been?* He hath a lie ready, *thy servant went no whither* (c). *c 2 King. 5. 25*

If he have a minde to draw another, who makes Profession of Religion as well as he, (and perhaps, with more sincerity) into sin, and the other alledgeth any Command of the Lord against it, he will belie God, and Scripture, and all to bring him to his lure, and make an hard shift to abuse the other with a pretended warrant from God for so doing; as the old Prophet of *Bethel*, who abused the man of God that had prophesied against *Jeroboams Altar*; by causing him, contrary to the expresse Command of God, to return with him, and to eat bread, upon pretence that he, being a Prophet as well as the other, had received later order from God so to do; *but he lied unto him* (d). *d 1 King. 13. 18*

If he would make a shew of doing much more good than he performeth, and give out to the godly, as well as to others, that he hath done so much good for this or that person, or place, as indeed he hath not; or, promiseth so much, and performs but a part, yet makes the world beleeve he hath done all; and if he be charged with dissembling therein, he answereth as *Ananias* and *Sapphira*, who would needs sell all their land and possessions, and lay the price thereof down at the Apostles feet, for supply of the Saints, but kept back a part of the price; and being questioned for it, they thought to make it good by a lie, that they sold it *but for so much*, and they had brought it all (e). In a word, take an hypocrite without a lie in any discourse, and send him to the Pope to be canonized for a Saint. *e Acts 5. 3. and 8.*

If down-right lying be too grosse to serve his purpose, and to stand with his profession or honour, the devil, his father, hath found out a new Art of lying, or rather, another sort of lying newly become an Art, to wit, the Jesuites impe, and darling, *Equivocation*, which is a speech, that in some sense reserved in the breast of the Speaker, may be true, but according to the plain sense of the words, by which he seeks to shift and abuse the hearer, is a lie. If he be asked, *Are you a Priest?* He answereth, *No*: meaning, he is none of the Order of *Aaron*, or *Melchizedech*. Demand of him, *did you wishin such a time see such a Priest, or Jesuit*, that is sought for? He answereth, *No, I saw him not*: meaning, he saw him not upon the rop of *Pauls*. Interrogate him further, *Have not you said Mass of late in England?* His answer is still the same, *No*; meaning, he said it not in the English tongue, or in an open Church.

This he denieth to be lying, and maintaineth to be lawful: and so makes it a worse kinde of lie, than that which is on all hands yielded to be lying. For a sin blended and defended as no sin, makes it a bed of snakes, or a complication of sundry sins in one. He cannot deny, but what he speaketh, is, in the hearers understanding, a direct lie: for, he saith, he saw not him whom he did see. He did not that, which yet he knows was done by him. To think to save all with some mental reservation to himself, of which the hearer can take no notice, cannot excuse from a lie, when the speech is between man & man, especially between him and a Magistrate that hath power to examine him. For he asketh the question, expecteth a positive answer to his question, according to the plain construction and sense of the words, and meaning of the question; the other therefore is bound, if he speak, to speak *truth to his neighbour* (f); Not one thing with the lips, and reserving another sense in his heart, contrary to the plain sense of the words he speaketh with his mouth. This is to *speak with a double heart* (g), which God abhorreth, however Jesuites use, and applaud it. The *truth* is to be spoken in the heart, as well as with the tongue (h). *f Zech. 8. 16* *g Psal. 12. 3* *h Psal. 15. 2*

He that speaks that with his tongue, which is contrarie to what he meaneth in his minde and heart, is a lier to himself, because he knoweth his words to be contrary to truth; and he is a lier to his neighbour, because he deceiveth him by an untruth cunningly uttered; which cunning alters not the nature of the sin, but aggravates it. The more cunning any man is in sinning, the more he resembles the devil the father of sinners, but especially of liers (i).

i John 8.44

And to say truth, the devil is sometimes more ingenuous than many of his scholars; when he lieth, he will confesse it; they deny it, and maintain it to be no lie. When the father of lies had taught *Ahabs Prophets* to prophesie a lie unto him touching the successe of his march to *Ramoth-Gilead*, they do not in expresse termes tell him he should take it; but only thus, *the Lord shall deliver it into the hands of the King*; speaking ambiguously, (as the devil used, in delivering his Oracles,) that so, if the King of Syria carried it (as he did) those prophets might evade a lie by saying we said indeed, *God shall deliver it into the hands of the King*; but we did not tell him *what King*, nor did he ever ask us. We meant in our mindes, *the Syrian King*. Yet even the devil himself that put that answer into their mouths, freely confessed the truth, when he declared how and what he would do, to perswade *Ahab* to attempt that warre, *I will go forth, and I will be a lying spirit in the mouth of all his Prophets* (k). Here's the lie confest by the father of it; if his sons think otherwise of it, we leave it to them to confute him.

k 1 King. 22.22

But, perhaps he pleadeth, that they to whom he speaketh, are of a false religion, hereticks, and so no members, no brethren; and, even their Magistrates have no power to examine him, or to proceed against him, because excommunicated: and all that is done against him, is, *coram non judice*, before one who is indeed no Judge; and therefore he may make more bold to baffle him. But this bold hypocrite considereth not, (though he be a *Jesuite*) what *Iesus* (whose name they abuse) did, before *Caiaphas*, and afterwards before *Pilate*, no disciples, no Catholiques. Before *Caiaphas*, he first was silent (l), to let that High-Priest know how little power he had to examine and condemn him, who was indeed the substance of that shadow, and that great High-Priest, that shortly was to passe, and accordingly did passe, into the Heavens (m), for us, (where it is to be feared, the other never came, for himself :) But considering withal, that to this end he was borne, and for this cause came he into the world, that he should bear witness unto the truth (n). He both then, before *Caiaphas*, and after, before *Pilate*, (to whom first also he refused to speak, to shew *Pilate* that he could have no power at all against him, except it were given him from above (o) witnessed a good confession (p), ingenuously acknowledging in such words and language as they might and did plainly understand, who he was, without any *Equivocation*, or mental reservation (q), leaving us an example that we should follow his steps (r).

l Mat. 26.63

m Heb. 4.14

n John 18.37

o John 19.10

11.

p 1 Tim. 6.13

q Mat. 26.64

r John 18.37

1 Pet. 2.21

It may be, this hypocrite taken in a lie, will plead that he lieth but in jest, or for sport and merriment, to shew his wit, not to deceive. But while he shewes his wit, he sheweth his wickednesse. Every fool can lie, and make sport, but not without some wickednesse. And if sport may legitimate a lie, then the madman who casteth fire-brands, arrows and death, and saith, *am not I in sport* (s)? may have a licence too. Wickednesse committed in jest will be punished in earnest: *foolish talking and jesting which are not convenient*, (and whoever durst to maintain a lie to be convenient,) are not allowed to be so much as named among Saints (t). Therefore sporting lies are condemned by the light of nature in very heathens. *Solon* that wife Lawgiver, and Governour, although in his latter time he took some delight in mirth and merry Poemes, and came to hear *Thespis* acting some of his verses upon the Stage, in which when he perceived some lies, after all was ended, he called *Thespis* to him, and asked, *If he were not ashamed to lie so openly in the face of the world*; and, being answered, that it was not material, for that all was but in sport, *Solon* beating the ground with his staffe, through indignation, replied, *if we once commend lying in sport, we shall finde it afterwards in good earnest, in all our bargaines and dealings*.

s Pro. 26.18,19

t Eph. 5.3.4

Plut. in Solon.

If he be not so pleasant, as to use the jesting lie, but rather condemnes it, (not as hating the sin, but for lack of wit to make sport, or as taken up with other wickedness, which is more *sport* to him ^a; yet he hopes the officious lie may be borne without offence, which sometimes may be for the good of many; it saved many ^b Hebrew-children. (and, among the rest *Moses*) that should have been destroyed (^a), it preserved the *Spies*, that otherwise could not have escaped (^x). And hence some have imagined and detended, *pious frauds*, for doing of good, to be lawful: and those not only *Priscillian* hereticks, (who maintained *lying to be lawful*, against whom St. *Augustine* chiefly bent his learned and solid book, ^c) But great and learned men of great note in the Church, have spoken too favourably of *officious lying*.

^a Prov. 10. 13^b Exod. 1. 19^x Josh. 2. 4, 5^c Tom. 4.See his Book *De mendacio*, and his other Book *Contra mendacium*, both directed to *Conscientius*.

But the father last named hath so soundly and nervously answered all Arguments and Examples brought for it, and given so many strong reasons out of Scripture against it, as it is almost impossible to adde any thing material thereunto, or to refute his book. Among other passages and instances, he answers those two of the *Midwives*, and *Rahab*, whom God blessed for such their dealing, the one with the children, the other with the *Spies*, thus; *Non ideo factum est, quia mentita sunt, sed quia in homines Dei misericordes fuerunt. Non est itaque in eis remunerata fallacia, sed benevolentia; benignitas mentis non inquisit mentientis* ^d. It was not so done to them, because they lied, but because they were merciful to Gods people: not their deceit, but their benevolence; the benignity of the minde, nor the iniquity of the tongue in lying, was rewarded in them. And this we know, that God likes no such Advocate as liars to plead his cause. Will ye, saith *Job* to his three friends, *speake wickedly for God, and talk deceitfully for him?* Will ye make a lie for him, as one lieth for a man ^e? This was his meaning, having immediately before charged them as *forgers of lies* in this very cause. Put nothing to his word, saith *Asaph*, *lest he reprove thee, and thou be found a liar* (^z). This imputation of lying for God, to advance his truth, the Apostle rejecteth with execration ^f.

^d Cap. 15. contr. mend.^e Job 13. 7. and ver. 4.^z Prov. 30. 6^f Rom. 3. 7, 8

Contrariwise, the true Christian in all things speaketh the truth from his heart. Differ.

He loveth truth (^b), and hateth lies (^c), therefore he first adviseth with his heart, before he uttereth any thing with his mouth. His heart teacheth his mouth, and addeth learning unto his lips (^d). His lips utter nothing, but what the heart first dictated, that so he may make this sure, not to ly, in case he should tell an untruth, through ignorance, or false information. Therefore he prayeth with *Agur*, *Remove faile from me vanity and lies* (^e). Yet, he is cautious, not to take those things for lies, which are not such. There are in Scripture divers things which the Proctors for lies, do urge as lies, which are not so. Every liar seeks to conceal truth, yet every one that concealeth truth is not a liar. *Abraham* concealed truth in not saying *Sarah* was his wife: but did not lie in saying she was his sister, for she was his sister by the fathers side (^f). A man may conceal truth; by silence, without a lie; for so did *Abraham*; he did not deny her to be his wife: had he done so, that had been a lie. But he only said, *She is my sister*, and so saved himself from lying.

^b Zech. 8. 19^c Prov. 13. 5^d Prov. 16. 13^e Prov. 30. 8^f Gen. 12. 12

Again, Tropes or Figures, as also Parables which are frequently used in Scriptures, although not true in the very letter, are not lies, because never intended to be spoken, but to signifie somewhat else by an elegancie of speech, not by a fallacie of words; and so they are to be understood, and accordingly are interpreted by such as understand language: so as here is no deception in the speaker, but a more lively and profitable instruction of the hearers.

When Christ is said to be a *Rock*, a *Lion*, a *Lamb*, &c. and when the devil is called also a *Lion*, a *Wolfe*, a *Dragon*, *Leviathan*, &c. no man is so weak as to take these speeches to be meant properly, but figuratively, by way of allusion or comparison; to shew the strength and vertues of the one, and wickednesse of the other so fully in few words, as could hardly in many other plain words be so fully expressed. He therefore refuseth not such expressions, but rather studieth how to make out the elegancy of them, and how, aptly to imitate the Holy Ghost in such figures and similitudes.

g Psal. 15. 2

So for Parables, as that of *Jotham*, concerning *the trees* (g); and those many Parables of our Saviour in the Evangelists, although the things mentioned in them were never acted according to the letter, (which was never intended by them,) yet something, like those very things were acted by those very persons to whom those parables were spoken, which had it been spoken in plain down-right language, would not have instructed them half so well, or so much. For those parables do hold forth them and their actions, in so clear and lively a glasse, as makes them to see themselves and their actions so fully, as not to be able to evade the condemning of themselves by their own judgment and conscience, which otherwise could never be so convincingly done.

* Aug. contr. men. l. 6. 10.

Therefore he useth Parables also, (yet farre from lying) when he is able so to frame them, that the true scope may both appear, and teach; and the words be so chosen and placed as an intelligent eare may discern them to be a Parable, not a story: *nec inveniuntur discipulis, quod his modis obscurantur, sed commendantur magis; ut quasi substracta desiderantur ardentius, & inveniuntur desiderata jucundius* *. Nor are things of this nature enviously found fault withal, but rather commended by such as are put to the paines to pick out the true meaning of them; when it appeareth, that therefore the things thereby intended, seem to be laid under parabolical expressions, as it were out of sight, that they may be sought out with more diligence, and found with more pleasure. And the scope, being once found, it will then appear, that those parables contain not falsehoods, but truths, because truths, not falsehoods were not only intended, but signified by them; and so, they are not only warrantable, but commendable, and very acceptable to an ingenuous hearer, or reader.

b Col. 3. 9
i Prov. 6. 16, 17

But as for lies he abhorreth them, seeing that he hath put off the old man with his deeds (h). He will not tell a lie for God himself, as knowing how hateful lying is unto God (i). He leaveth *equivocating* lies, to those *Jeusapocrists*, those arch-liars, and patrons of them, who all hold of that one grand lie, the Papacie, which by the Spirit of truth is called *the lie*, as comprehending in it all sorts of lies, and the quintessence of them to deceive and destroy the soules of men (k). Nor will he make himself or others merry with that which makes the Spirit of God sorry (l), by a *sporting lie*: or, for any mans pleasure, take up an *officious lie*, whatever good might redound to himself or others by it, as knowing it to be an evil and hateful thing, to do evil that good may come thereof (m); and that there is no necessity laid upon any man by God, to lie, although for saving his life; which must go, rather than be preserved by sinne, which ruineth life, and soule, and all, in the Conclusion.

* Ad Cornelium.

He is sufficiently instructed, how hateful unto God, injurious to our neighbour and fellow-member, lying is, as if the eye should tell a lie to the foot, or the hand to the throat; and lastly, how unprofitable and pernicious to the liar; for a lying tongue is but for a moment. *This is madnesse indeed* (saith Cyprian *) *not to know, nor consider that lyes cannot long cozen him that at present may be abused by them.* A man may possibly get some present commodity by it, as *Gebazi* did, but it leaveth an everlasting plague of leprosie, I mean, a guilty conscience behinde it, which as a *millstone about his neck*, pulls him into the sea of Gods wrath, and gives him his part in the lake which burneth with fire and brimstone; which is the second death (n). No sin is branded with more disgrace, or more threatned with inevitable destruction, which is extended, not only to all that make lies, but to all that love them (o). And let the liar bear what Armes he will, yet the true Christian by searching his true Pedigree in the best Heraldry, the holy Scriptures, findes the devil to be his true father (p), and, that he is burnt in the tongue, or rather in his conscience, with an hot iron (q), not only as a perpetual infamy, but as a certain fore-runner of those everlasting burnings which he must endure in hell for ever.

p Joh. 8. 44
q 2 Tim. 4. 2r Gen. 18. 13
Mar. 25. 70, &c.

Possibly he may, by feare, or some other sudden surprize, fall into this sin, ere he be aware, as *Sarah* did, *I laughed not, for she was afraid* (r), and as *Peter* did, which cost him dear (s), (although few of Gods people ever went so farre) but he will bewail

bewaile it with teares of blood, and pray earnestly, *Remove from me the way of lying; as hating, and abhorring it* (a). He is so far from practising of lying upon that account that holy persons have sometimes used it, that he looks not upon their falls, for imitation, but upon their repentance, and their being received to mercy thereupon, as an encouragement to repentance, not to lie. Nay rather, because he findes such eminent Saints subject to so foule a vice, he abhorres it and feares it the more in himself, and keepeth a stronger watch upon his lips, that he may not so fouly offend with his tongue.

If any man propound to him the instance of *Rahab*, and ask what he would do, if a godly man, persecuted and pursued to death, should seek shelter under his roof, and his discovering of him would be present death to the persecuted man; whether he would not to him that demands him, rather follow *Rahab's* pattern, and say, *He is gone away*? No: his resolution would be that of *Firmus*, an holy Bishop of *Tagesta* *, *St. Austins* countrey, in *Africk*; when the Emperour (not then Christian) required the delivery, or (at least) the discovery of a Christian which he had with great care hid from the Tyrant, resolutely answered, *neq. prodam, nec mentiar*, I will neither betray him, nor lie; from which resolution no torments then inflicted (which were many and sharp) could draw, or force him.

Thus, this hypocrite *loveth vanitie, and seeketh after lies* (w); the true Christian *hateth both*; the one will not only lie, but plead for lying; the other will not only avoid the practice, but stop his eares against all Arguments brought to defend it.

This hypocrite with his tongue deceiveth his neighbour.

Charact. 9.

He pretendeth uprightnesse, love, and justice towards his neighbour. This is the language of his tongue. He affects to be a faire spoken man, and to give every one good words, especially him whom he means to swallow, as men use to speak to dogs, which they intend to catch, and hang. *The words of his mouth are smoother than butter, when warre is in his heart* (x). *Eate, saith he, to thee, when his heart is not with thee* (y), but rather wisheth every bit may choak thee. When thou art buying of him, he makes use of his smooth tongue to over-reach and defraud thee in the commodity, or price, or both. Either he enters into some religious discourse, if he think that will take most with thee, to make thee to trust him, for what he would put into thy hand, and then seems offended or grieved, if you give him not his own price, although unreasonable. What! do you think I would, or durst to deceive you, saith he/No, I am none of those; one word with me, is all. And so you must be content to be over-reach't, to give him his price, and think your selfe well used; or else, he throwes by his wares, and tells you he hath none at your rates, and so parts with you in discontent: and while profane men cozen many, by swearing; he, by his *Yea* and *Nay* deceives more.

Not that *swearing* is better in bargaining than *Yea* and *Nay*; or, that *Yea* and *Nay* should be *items* to a wise man not to deal, because the hypocrite with this language cheateth, (for it is the only expression allowed by Christ, and the Apostle, in ordinary discourse z) but, because cheating under this vizar is more abominable. For, as *St. Austin* once said of *lying*, that a lie out of a *Priscillianist's* mouth, was lesse to be wondred at, because they held lying to be lawful; but a lie by an Orthodox Christian is more intolerable, because he professeth to abhorre it as abominable; so, cheating by *swearing*, is not so much to be abominated in a profane man, (for he professeth no better,) as deceiving, in Christs own language, by an hypocrite, whose very Profession teacheth him better, and layes a kinde of command upon you to beleve him upon his bare word, by which he deceiveth.

The *deceitful tongue* is the hypocrites badge (a): a *double heart* is his Ware-house (b): no marvel then, if he *give his mouth to evil, and his tongue frameth deceit* (c); and, that *vanity* be the chief subject of his discourse. If he have a minde to betray and destroy, he hath sugred words dipt in Crocodiles tears to get you into his net, as that wretched *Ismael* did those eighty men that came from *Shilo*, and from *Samarina*.

* Psa. 119: 29
Ver. 163

* Aug. de
mend. c. 13

w Psa. 4: 2

x Psa. 55: 21
y Prov. 23: 7

z Mat. 5: 37
Jam. 5: 12

a Psa. 52: 4
b Psa. 12: 2
c Psa. 50: 19

d Jer. 41.6,7 maria, to go to the House of the Lord, he went out to meet them, weeping all along as he went, and said, Come to Gedaliah the sonne of Abikam, (whom he had before slain) and having gotten them into the midst of the City, there he *slew them* (d). He carried himself as if he were a very *Jonathan*, when he was in truth a very *Ishmael*, a crafty blood-sucker of his brethren, whom he drew into his net by his tongue.

Differ. On the contrary, the true Christians tongue is wholly employed for his neighbours good.

e Eph. 4.29 Not only when he is employed about, and discourseth of Religion and heavenly things for the good of edifying (e); but in all his discourse and converse with him, he seeketh his good, not his harme. He will not only keep his tongue from lying thereby to deceive him, and from evil and *filthy communication* thereby to corrupt him, but he will see that *his lips speak no guile* (f). thereby to circumvent and defraud him. He will not only refrain all speech that may hurt him, but he will use his tongue to the best advantage of his neighbour, and joyce in, and lay hold upon any opportunity to serve him. If he be oppressed by evil tongues, he will be a *Jonathan* to speak for his integrity. If he be in want, he will speak and write (as *Paul* did) for his relief. If he want advise, he will be a faithful Counsellour, that as *ointment and perfume* joyce the heart, so doth the sweetness of a mans friend by *heartly counsel* (g).

g Prov. 27.9 His tongue is not mercenary, or for hire, whether the cause be good or evil. Where he finds it evil, no money shall tempt him to plead it. If it be good, no bribe shall corrupt him to desert or neglect it. His speech is useful, charitable, comfortable. He is a tongue for the dumb, and openeth his mouth in the cause of all such as are (causelessly) appointed to destruction (h).

h Prov. 31.8 Thus, this hypocrite speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he finde opportunity he will not be satisfied with blood (i). The true Christians tongue, is alwayes profitable, and safe, without covering hatred by deceit. The words of the one are softer than oile, yet are they drawn (words (k)); but, while the words of the wicked are to lie in wait for blood, the other, by his mouth delivereth them (l). The tongue of the one is a trap for his neighbour, the other is his protection.

Charact. 10. This hypocrite is a slanderer of his neighbour.

m Jer. 6.18 His great delight is to heare and to tell tales, that he may walk with slanders (m); or, be a Spie, or Intelligencer to the slanderer. If he can hear any newes, as an *Athenian* newes-monger (n); he is big of it, till he can be delivered of it to some others. If he can heare none, he raiseth some, or causeth others to do it, (*Report*, saith he, and we will report it, o) that he may not want wares for his Customers. And so he is a tale-hearer; or a tale-maker, that by one of these he may be a tale-bearer; and so, a slanderer: turning his tongue into a scourge (p), yea, into a sharp sword (q); and his speech, into the piercings of a sword (r). For, the words of a tale-bearer are as wounds, that go down to the uttermost parts of the belly.

s Prov. 18.8 He knoweth God hath made a Law against raising reports, as well as receiving reports (s): for in one, he forbiddeth both. And as well knowing that he that will buy, or make this ware, will vend it again. God expressly prohibiteth this diabolish trade, *Thou shalt not go up and down as a tale-bearer among thy people* (u). The word, translated *Tale-bearers* is from *רקל* *Rakel*, which properly signifieth a Merchant or Pedlar that goes up and down the Countrey, and offereth wares at every mans door. So the tale-bearer uttereth his tales and criminations of other men, as wares which he longs to vend at very easie rates, to any man that will take them off his hand: and the more secret the thing is, the more he desires to make it known, that it may be the greater newes. A tale-bearer revealeth secrets (v). And he will do it, although to the ruine of the parties whom it concerneth. He will carry tales, (or be a man of slanders) to shed blood (x). And this he will do, under pretence of friendship and good neighbourhood to him to whom he tells the tale;

t Exod. 23.1

u Rev. 19.16

וְרַקֵּל
Rakel.

v Prov. 11.13

x Ezek. 12.9

tales; and perhaps to him also of whom he speaketh; for, he is grown so cunning in his trade, that when the slander is deepest, he seems to be fullest of compassion, and wisheth, he had gone an hundred miles that it were not so: whereas he that is of a faithful spirit, would conceal the matter (γ), if it were so.

But let God make what Lawes he will against it, our hypocrite he is resolved to be an *Antinomian*, (at least) in this point; and rather to turn *devil*, (as the word *Rakel**, by *Aquila* an ancient Greek Interpreter, is rendred) for he cares not what mischief he does, so he may have vent for his tales and slanders. This is that for which Satan and this hypocrite bear one name, because they are both of the same occupation. The *devil* hath that name from calumniating and false accusing of the godly, therefore is he called the *accuser of the brethren* (ε); And so, such as take pleasure in this trade, are called *διαβολοι*, *devils* (α), that is, (as our Translators render it) *false accusers*, or *make-bates*. And, for this Christ himself called *Judas* a *devil* (δ), in relation to his delating and betraying of his Master. So that by this it appears, how odious this hypocrite upon the very account of a *tale-bearer* and *slanderer*, is unto God, being as *reprobate-silver*, who the Lord hath rejected (c).

For this, is he hated also of men, (although slanderers make use of him, as some wicked Princes do of Traitors) *A whisperer defileth his own soule, and is hated wheresoever he dwelleth*, saith the sonne of *Syrach* (d). Therefore, saith he, *curse the whisperer, and double-tongued, for such have destroyed many that were at peace. A back-biting tongue hath disquieted many, and driven them from Nation to Nation: strong Cities hath it pulled down, and overthrow the houses of great men. A back-biting tongue hath cast out vertuous women, and deprived them of their labours: who so hearkeneth to it shall never finde rest, nor dwell quietly* (e). That which is translated a *back-biting tongue*, is, in the Original, *γλῶσσαν τεῖτον*, a *third tongue*. And so the *Chaldee Paraphrase* expounds that of the Psalmist, *Let not an evil speaker be established* (f), *a man which speaketh with a third tongue*. For indeed hereby this hypocrite hurteth many at once. *An evil tongue killeth three*, say the Hebrew Doctors, *the speaker, the receiver of the report, and the person spoken against*. The two first by the *sin*, the third, by the *sword* of his tongue.

On the contrary, the true Christian is tender and jealous of his brothers good name.

He knoweth that a good name is better than precious ointment (g). Costly ointments are reckoned among the treasures and happinesse of Princes. And he that robbeth a man of that, robs him of his choicest Jewels, *the death thereof is an evil death, the grave were better than it* (h). He knoweth that *God shall destroy for ever* the man that loveth devouring words; *he shall take him away, and pluck him out of his dwelling place, and root him out of the land of the living* (i). Seldom is a tale-bearer long lived, nor happy while he lives. Therefore the Christian makes a door and a barre, both to his eare and tongue; that by the one, tales may not enter; nor by the other, slip from him to wrong his neighbour: for he that uttereth slanders is a fool (k).

He will not take up an evil report against his neighbour (l): for this were to let the devil sit in his eare: nor will he report evil of his neighbour; for this were to let the devil sit upon his lips, and to destroy his neighbour. If he speak of the faults of others, it is only when he is called, and cannot refuse without sin: nor will he seek to be called, for this is all one upon the point, as to the matter of slander, as if he were not called: for, hereby he, in effect, calleth himself: And when he is called, and must speak, he handleth such fores as tenderly as may be with duty.

His tongue neither itcheth to tell tales, nor his eare to hear them. He will neither be thief nor receiver. If any one about him be discovered to slander his neighbour, although but privily, that is, by a secret whisper only, merely to pick thanks, he looketh upon it, as *betonguing, or hurting his neighbour with a third tongue*, (as the Original beareth it) and therefore resolves to cut him off (m); not, to kill

γ Prov. 11. 13

יְרֵכִי
ibid.

ε Rev. 12. 9. 10

α 2 Tim. 3. 3.

See marg.

δ Joh. 6. 70. 71

ε Jer. 6. 28. 30

d Ecclesi. 11. 28

e Ecclesi. 28. 13

14. 15

f Psalm. 140. 11

g Ecclesi. 7. 1

h Ecclesi. 18. 21

i Psalm. 52. 5

k Prov. 10. 18

l Psalm. 15. 3

m Psalm. 101. 5

n Ver. 7 him, but to rid the house of him, as he after explains himself, *He that worketh deceit shall not dwell in my house, he that telleth lies shall not tarry in my sight* (u). For it is with him a received maxime, that should he do otherwise, all that belong to him would soon learn the same trade; because, *if a Ruler hearken to lies, all his servants are* (or will be) *wicked*.

o Prov. 29. 12 Thus, this hypocrite *spaketh words like Doeg*, concerning *Shimelechs* relieving of David (p); who spake *like the piercings of a sword* (q). The Christian speaketh of his neighbour, (especially if godly) as *Jonathan*, to the King his father, touching David, speaking good of him, saying, *Let not the King sin against his servant, against David; because he hath not sinned against thee, and because his works to thee-ward have been very good* (r). The one, by the *perverse sense* of the tongue, *breaketh the spirit*; the other, by the *wholesomnesse* of his tongue, is a *tree of life* (s).

r 1 Sam 19. 4
s Prov. 15. 4
Charact. 11. *This hypocrites tongue mocketh his neighbour.*

Hypocritie must be witty, or the hypocrite will gain little by the trade. And that which is fallacious, must be facetious, the better to excuse a fallacie when it is discovered, and the more to engratiate the hypocrite that else would lose by his juggling. Therefore this hypocrite must have somewhat to exercise his wit upon, which is, his neighbour. For, he that makes so bold with God, as to do what he can to mock him, will strain a point of friendship to abuse his neighbour, with whom he thinks he may be more free. His wit is a jeering wit, which delighteth most in scoffes and mocks! Seldom shall you finde an hypocrite of parts, but he is, (where he may be free) a great scoffer.

David found it so, as a type of Christ, whose enemies exprest their malice by *mocking*, as much as by persecution: and, to say truth, there is no persecution like *mocking*. *Ismael* will mock at *Isaac*, till he be thrown out of doors (t). And this is by God himself, counted, and punished as persecution (u). And it is also noted as the constant character of a man borne after the flesh, that is, of a gracelesse wretch; such as the hypocrite alwayes is, even at his very best. In this he will not come behinde very abjects, or the basest of men. When he is in his *feasts*, and jollity, he layes aside his counterfeit gravity, and not only *sporteth himself with his own deceivings* (w), laughing in his sleeve to see how many his counterfeit Sanctity hath deceived, but making bold to abuse those that truly feare God, with taunts and mocks, as if that were no sinne, but a piece of wit that deserves commendation.

Among all *David's* enemies, he was most cut to the heart with *hypocritical mockers at feasts* (x): that is, with hypocrites that were facetious, and *anniones*, mockers, that in their feasts made him their sport. Therefore some reade it, *Hypocrites, Scoffers for a cake of bread*, (for so the word sometimes signifies *) or for *juncates*, or *dainty meats* used in feasts. They will mock their neighbours for good chear, for their bellies when they sit at his table who loves such mirth. So that, hypocrites are most apt to this at their belly-cheer and banquets. When their bellies be full, their tongues walk, and mocking, for sport and mirth, is their table-talk.

He thinks it excuse enough to say, *Am not I in sport? I hope a man may be bold with his friend in a way of merriment*. But he never considereth that such *jesting* is linked with *foolish talking*, and both condemned and forbidden (y). His luxuriant wit dissolveth him at such times into a *Βωμολοχία*, or all manner of scurrilous scoffing, to vex and gaul those whom he hath a minde to abuse, so he can but make sport to himself, and others who wholly give themselves to foolish laughter, and dissolute mirth: and this is his *ὕψιπαισλα*, which he takes to be lawful, but miserably and wilfully erreth therein. Nay, sometimes he affecteth this kind of dissolucity, as *Persasian* * used to do, to take away the envy and clamour of some dishonest or uncomely gain, turning off all with a merry jest, as that Emperour did, the gain he made by urine, when he made his son smel to the money raised by it.

He

* See in *Fesp.*
num. 22.

He little remembers the sad malediction that fell upon *Sam* for derision (a); and the dismal end of those *two and forty children* that mock't the Prophet of God, saying, *Go up thou bald-head*, and were destroyed of *Beares* (a). Nor doth he consider that mens carriage in their cups and mirth; do lay open their inward frame of spirit; and, that such an *heart is little worth* (b). For jests many times shew mens hearts in earnest; as the covetous and unclean person discover themselves by their mirth, to all persons of understanding. It is a poor shift to say, *Lasciva est pagina, vita proba est*, though his lines be wanton, his life is chaste; and, a base thing to make a fool in a play of another mans good name.

He pleaseth himself, though he abuse others, and will lose his friend rather than his jest. But seldom do such fools so lose their friend, but in the conclusion, they lose themselves. The *Philistines* thought it not enough to make *Sampson* grand in a mill after they had put out his eyes, and bound him with fetters of brass; but they would needs at their great feast, call for *Sampson* to make them sport: which *Sampson* did, but, to their cost. For, of three thousand men and women, and the Lords of the *Philistines*, that beheld *Sampson*s making of sport, not one escaped with his life (c). So, many times, jest ends in earnest; that offence which is foolishly given, is ill taken; and many, thinking so to make sport, as the *Philistines* did, pull an old house about their eares, which is just upon them. It is ill making others afraid of his wit, who hath as much reason to be afraid of their memories.

Contrariwise, the true Christian abhorreth mocking, and cheriseth the good of his neighbour. Differ.

He remembreth his holy Profession, and walketh worthy of it, in speech as well as in action. He is enjoyed to edifie others, not to corrupt them (d). To build them up in their holy faith, not to disgrace them (e); to provoke them to love and to good works (f). not to wrath and fury by abusing of them. He knoweth that hard speeches, as well as lewd actions must come to judgement; and, that condemnation is due to evil words, as well as to evil works (g). Therefore, if he see his neighbour in a fault, he counselleth him with love and pity, reproveth him with gravity, and labourerth to restore him with the spirit of meeknesse (h).

As for that *εὐπαισινία*, or sober mirth, the product of a modest and chaste wit: he sometimes sparingly useth it for some honest and seasonable recreating of a mind tired with study, cares, labours, and standing in as much need of such refreshing, as the body being weary, doth of rest. If jesting once go beyond Piety, so that God be dishonoured; beyond charity, that his neighbour be wronged, or beyond comeliness, that his wisdom and gravity be called into question and himself disgraced, he presently disowneth and leaveth it. Mirth he liketh, but, not such, as whereby the Spirit of God is grieved, the spirit of his neighbour exasperated or his own spirit and grace questioned.

He exerciseth his tongue merrily, so as to be free from all wanton, obscene, immodest, offensive expressions, or matter that may corrupt or offend any by petulancy, biting, bitterness, or scoffing; as also from profaning Scripture, or other things sacred: and that his mirth tend to some profit of the hearers, as *Elijah*s mocking of the Priest of *Baal*, in the hearing of those whom they had deluded; that it be suitable to his profession, calling, and gravity; not done meereley for vain mirth, or too often, as a thing delighted in for it self, or otherwise, than other honest recreations ought to be, for the better quickning of all that hear him to those more serious employments which become wise men and Christians. Otherwise, he saith of laughter, it is mad; and of mirth, what dooth it (i)?

Thus, this hypocrite is as *Samballet*, mocking the Jewes for that which deserved incouragement (k); and, as *Pilates* soldiers, bowing the knees before Christ, and mocking him, saying, *Haile King of the Jewes* (l). The true Christian maketh mirth, as *Elijah* did with *Baals* Priests, to convince them, and instruct others. The one mocketh, and is mocked; the other shunneth vain-mocking, and is honoured of all.

Charact. 12. This hypocrite employeth his tongue in magnifying of himself.

He that despiseth others, is a great admirer of himself; and none more than the hypocrite, who makes himself his God. He will be sure to be of those who justify themselves before men (m), and that's enough for him, although what he highly esteemeth, is abomination in the sight of God. Whomsoever he wrongeth, he will be sure to do himself more than right: but so, in conclusion, he doth himself wrong. He speaketh great swelling words of vanity of his own sufficiency, worth, and actions, to draw others to admire and trust him, to the confusion of both (n). He cannot speak of himself, but with self applauding; and what others speak touching any excellent action done by any other, he layeth claim to, as bearing a great share in it; I know whom he may thank for that, saith he, meaning himself, when another is praised.

Sometimes he seeketh to exalt himself, by discommending those whom others praise. If another be commended for a man of wit, learning, or parts, above others, this hypocrite maketh a tush of all that is spoken; whereby he gives you to understand, that the other party is not to be named the same day with him. For he that disparageth another mans worth, doth tacitely declare himself to be more worthy; as those false Apostles, who decried Paul, intended thereby to make themselves more eminent by lessening of him. But the end of self-praisers drunken with pride, is first, to stagger and reel by grosse mistakes; than to fall into the ditch of some grosse error, or foule miscarriage of life; and lastly, to go off with scorn and derision, and to go out like the snuffe of a candle.

If he be a young man, he understandeth all things, before he be well acquainted with himself: he needeth not to be twice asked before he speak; rather he will go on speaking till he be twice bidden to hold his peace. And when he speaketh, it is not so much for your good, as to let you see what a rare man he already is. He minds not your edification, but your applauding of him. Hang a bell at his eare to make him musick, and he will give you leave to lade him with work till his braines crack again. It is with him, as with some young Professors of the same stamp, who by their own report have all knowledge, and are all zealous; you cannot teach them anything, but they are past it: tell them of keeping the Commandments, their answer is, all these have I kept from my youth up (o). This hypocrite hath done more than he is bound unto, and more than any man can teach him.

o Mat. 19. 20

Differ.

Contrarily, the true Christian is sparing to undertake for himself.

Let him deserve never so well, yet he forgetteth not that rule, Let another praise thee, and not thine own mouth; a stranger, and not thine own lips (p). He will scarce trust another to do it, unlesse it be a stranger that will deal impartially. He heareth his own praise, with the same frame of spirit that he heareth dispraise and reviling. If he deserve not blame, he regardeth not the railing; if he deserve it, he is careful to reforme: so, if he deserve not the praises given him, he takes no notice of them; if they be the shadow that followes his well-doing, he will rather rise higher in vertue, and shorten the shadow, than decline in well-doing to make the shadow longer. Praise may make him more humbly diligent, than lift him with the pride, which he knows is the next way to fall into the condemnation of the devil (q).

q 1 Tim. 3. 6

The better acquainted he is with himself, the more need he findeth of those Items. Be not high minded, but feare (r): and, let him that thinketh he standeth, take heed lest he fall (s). He seeth every day lesse reason to trust, and more cause to fear himself. Therefore he abhorreth to commend himself, and is impatient when it is done by others; not, out of cunning to attract more, but of conscioussesse of his own many infirmities that make him (in his own opinion) unworthy of it. The longer he liveth, and the more he observeth himself, the worse he likes himself. I see (saith he,) a great part of my zeal was but heat of blood. Many of my prayers were but rhetorical expressions, not cordial breathings of an hungrie soule: much of my sorrow for sin, was no better than worldly, for my shame sustained, or punishment threat-

r Rom. 11. 20

s 1 Cor. 10. 12

threatned; my teares were but water spilt upon the ground, not fit for Gods bottle.

He is even afraid to speak the truth for himself, when he is most put to it, and even others as well as himself have need of it, for his just vindication from unjust aspersions and calumnies. When he doth it, he will choose rather to do it in a third person, than in his own, as that blessed Apostle, *I knew a man in Christ, &c.* (1). Where-¹ 2 Cor. 12. 3
soever he mentioneth any grace, or sufficiency in himself, he carefully puts it off
to the account of God; *not I, but the grace of God that was in me* (u). If he have^u 1 Cor. 15. 10
any thing to glory in, he puts it upon Christ, *I have whereof I may glory through*
Jesus Christ (w). If he be able to want, and to abound, to be full, and to be hun-^w Rom. 15. 17
gry, to abound, and to suffer need, he tells you by whom he doth it, *I can do all things*
through Christ, which strengtheneth me (x).^x Phil. 14. 12,

Thus, this hypocrite is as *Saul*, angry, if more be ascribed to *David*, than to him (y).^y 1 Sam. 18. 8
The true Christian is like *Gideon*, that if any chide him for assuming that work to
himself, which drew all the praise after it, he will rather put the praise upon them
as being better able to do the work (z). The one, the lesse he knoweth himself, ^z Judg. 8. 1, 2, 3
the more he boasteth and commendeth himself; the other, the more he is acquaint-
ed with himself, the lesse he findes cause to like himself, and the more, to wait till
the Lord commend him*, when every good man is to expect his praise from * 2 Cor. 10. 18
God.

CHAP. XXXII.

The Idle Hypocrite

Is he whose businesse it is to be idle, or worse.

Defin.



It is hard to give him a right name; and therefore not easie
to give him an apt description. Whether he may be more fit-
ly termed the *Busy Hypocrite*, whose businesse is idlenesse;
or, the *Idle Hypocrite*, whose idlenesse is his businesse, it is
not easie to determine. For, either he sets himself on work,
but to no purpose; and so, his businesse is no better than idle-
nesse: or, he presumes it is work enough for him to keep
himself out of work; and so, his idlenesse is his busi-
nesse.

Hardly will the body possessed of an active spirit, be idle; but, never the minde:
something it will do. But, if that something about which he busieth himself be as
good as nothing, I mean as bad, or rather something worse; we shall do him a
favour, at least a right, to account him idle; and, his occupation, an idlenesse, un-
der colour of businesse; and rightly terme him, *The idle Hypocrite: the busy Idler*,
or the *idle Busy-body*. He either doth nothing, and then, all his businesse is, to
defend his idlenesse: or, that which he doth, is worse than if he did nothing, and so
his businesse is but idlenesse.

One idlenesse in him (which is the childe of sloth, whereby he is without employ-
ment) begets another idlenesse, which is the fruit of the former, opening the door
to all manner of wickednesse. What the Apostle speaketh of wanton women, is
too true of men also, *When they learn to be idle, they wander about from house to house;*
and are not only idle, but eatlers also, busy-bodies, speaking (and doing too) things
which they ought not to do (a). None walk so disorderly, as they who work not at all,^a 1 Tim. 5. 13
but

b 2 Thel. 3 11

but are busy-bodies (b). So that he is never more idle, than when he is most busie in that which idlenesse sets him upon.

Differ.

On the contrary, the true Christian is truly diligent, and constantly well employed.

c John 5. 17

d Mat. 20. 6

e John 4. 36

He knoweth that God himself worketh (c), and will admit of no loiterers and idle persons about him (d). He that will have his penny, must work in his vineyard. And he that worketh receiveth wages, and gathers fruit unto life eternal (e). Therefore he dares not be idle, nor illemployed. And he worketh the works of God, that is, such as God alloweth and sets him about, without picking and choosing his own work. What (saith he unto God) wilt thou have me to do? No work seems amisse to him that is wholly for God. Nor will he, with the sluggard, delay time, (yet a little sleep, a little slumber, a little folding of the hands to sleep); But he worketh while it is day, before the night cometh, wherein no man can work (f). He glorifieth God on earth, that he may be glorified by God in Heaven (g).

f John 9. 4

g John 17. 4

He so improveth time, and businesse, that even his idlenesse, (if I may so call his vacant houres) that is, his necessary rest, his leisure, is not without some diligence; because it tends to fit him for businesse. He sleeps, to rise and go about his work, not to pamper sloth; he eates, as Elias did, to walk in the strength of his food, the way that God sends him (h), not to gratifie his throat, or belly. So, on the other side, his labour, in regard of contentment and delight in doing Gods Will, is unto him a rest, being of the nature of Heaven, *Caeli motus, quies*: the rest of Heaven is perpetual motion, which being interrupted would disturb all. He is never better pleased than when God gives him his hands full of work; nor more restless, than when God doth not employ him.

h 1 King. 19. 7, 8

Thus, this hypocrite embraceth idlenesse as his work, and work, as his idlenesse: the true Christian embraceth work as his meat, and shunneth idlenesse as his bane: the one hath no businesse, but his idlenesse, the other hath no time for idlenesse, for his businesse.

Charact. I.

This hypocrite, being found idle, pleadeth safety, and necessity for his idlenesse.

i Prov. 20. 4

k Pro. 26. 13, 14

l Prov. 15. 19

m Prov. 9. 24

n Jam. 4. 3

o Prov. 6. 11

He would work as hard as any man, if he durst. But, to labour were as much as his life were worth: so sloth pleadeth for him. As if health were to be preserved by idlenesse, the bane of health; or, eye-sight, by continual winking. That with him is healthy, which destroyeth the end of health, employment for God. He dares not go to plow in winter for feare of cold (i); *habebis frigore febrim*, the cold will bring an Ague upon him. Nor will he go abroad earlie, for feare of a Lion in the way (k), better lie a bed and turne as the door on the hinges, than be slain in the streets. Better entertain poverty in bed, than an Ague in the field, or meet a Lion in the Wood. The way of duty is to him an hedge of thornes (l); therefore he must tread gingerly, or not at all: yea, it is (by his telling) more than he can safely do, to pull his hand out of his bosome, to put it to his mouth, to feed himself; his hand may take more cold by the way, than his meat is worth (m).

How many such hypocrites hath the Common-wealth, as well as the Church. Such are good, neither for Common, nor private wealth: good for nothing, but *fruges consumere*, to make riddance of what others provide, and to consume Gods blessings upon their lusts (n), which should be employed to his glory. For their own particular; If they escape cloathing with rags, yet it will not be long ere their house drop thorough, and that poverty come upon them as one that travaileth by the way, and their necessity as an armed man (o). For the publick, they threaten to bring whole Nations under tribute to maintain their idlenesse and voluptuousnesse. Plaso compareth idlenesse in a State, to phlegme and choler in the body, which are the common causes of all sicknesse. If so, then sure our State hath much need of Agarick and Rhubarb, if not Hellebore, to purge this peccant, lethargical, epidemical humour.

This hypocrite is one of those many in our Lords Vineyard, who are too ready to hearken to Satans counsel, Spare thy self, short not life with too much study and toile,

soile, take heed of a consumption, &c. He pretendeth age and infirmity disabling from Gods work before he needeth, and maketh night before Sun-setting: as they that being to act a Comedy in the day, shut up the windows, and make an artificial night. Or, he is of the minde of that slothful servant, who that his Lord (forsooth) might be no loser, wrapt up his talent in a napkin, and so made sure that he should be no gainer.

Contrarily, the true Christian knoweth his safety lies in diligence.

Differ.

He finds that the diligent hand maketh rich (p), and hath an assurance that the soule of the diligent shall be made fat (q). He knoweth Winter-husbandry to be most useful, although most painful. In Summer every sluggard will with the snake, peep abroad. There are twelve houres in his day (r), and till they be expired, all the Lions in the Wood or World shall not be able to worry him (s), nor the foxes to entrap him. He hath experience that, walking in Gods way he is in Gods keeping (t). But, out of the way of duty, he may (like enough) meet with a Lion, as the disobedient Prophet (u): or, with a storme, a wrack, a whale, as fugitive Janso (w), to swallow, not to save: but, walking diligently in his calling, he is within the hedge, and pale of Providence, and under the guard of the holy Angels (x).

Prov. 10. 4

Prov. 13. 4

Joh. 1. 9

2 Tim. 4. 17

18.

Luk. 13. 31

32

1 Kings 13. 24

Jon. 1. 17

Psalm 34. 7

He dreams not of ease till he hath done his work: then he is sure to rest from his labours in the Heavens. Nor cares he to take up his rest while he is in his journey, As he hath here do abiding City, but seeketh one to come (y). So he feareth that doom, He that takes his ease in this world, shall travel in the next. He is more afraid of the serpent, if he should lean upon the wall (z), as weary of work, than of a Lion, while he walketh in Gods way. He fleeth idlenesse as the enemy of health, the consumption of thrift, the soile of vertue, the hindrance of wildom, and the hatred of God.

Thus, this hypocrite works not for feare of danger; the true Christian worketh himself out of danger: the one by his feare, pulleth upon him the thing feared, the other by his diligence, preventeth that feare.

This hypocrite is idle, that he may not be, nor thought to be, covetous. Charact. 2. 101.

Let him be but idle, and he will tell as faire a tale of self-denial, in regard of seeking to himself great things; as if his idlenesse were not a vice, making him to refuse working; but, a vertue, forbearing work, to prevent the vice of the worldling. A mean, yea, poor estate, (forsooth) contents his moderate minde, not as seeking higher life; but, as choosing rather a dogs life, with hunger and ease, than the life of the industrious Christian, which abhors to be idle. He likes not those that are so eager to earne and get, for he likes not the labour: from hand to mouth is as much as he seeks, for he is resolved on his ease. And is it not a vertue to be content with small meanes? yea, to be patient in poverty, rather than to be alwayes drudging and toiling? Thus who so contented a man in shew, as our idle hypocrite?

Indeed, idle persons are ordinarily, for any act they do (saving for wishes) good-fellowes, and nearer of kin to the waster (a), than to the niggard. But, first, if at any time they chance to work, they set an higher price on their labour, than any diligent person can finde in his heart to do; because it toiles their lazy bones more for want of use; and their little work must bear out a great time of idlenesse both before and after. Next, if we enter into their thoughts and wishes, we shall finde them to covet more than any man can earne. The sluggard, even when his hands refuseth to labour, coveteth greedily all the day long; but the righteous giveth and spareth not (b). And what is the issue but this, the one giveth, and hath plenty (c); the other wisheth, and his soule hath nought. And, when that armed man comes indeed upon him, he finds it another manner of burden than he dreamt of, to bear poverty. When the raine beats through the decayed roof, and the winde blowes thorough his ragged coat, when his garden yields him nothing but thornes and nettles, when he shall beg and no man take pity on him, and finde plenty of only

Prov. 18. 9

Prov. 21. 26

Prov. 11. 25

only one thing, poverty; then shall that come to passe, *the desire of the flesh* ^d *slayeth him, because his hands refuse to labour* (d).

Differ.

Contrariwise, *the true Christian laboureth that he may avoid covetousness.*

e Prov. 30. 9

He seeks to cut off vain wishings and wouldings, that he may not bring himself into the temptation of unnecessary poverty, through his own default. He is afraid to eate the bread of idleness, lest it make him relish the bread of deceit, or of theft. For, if poverty even of Gods sending doth occasion men (through their own corruption) *to steal and take the Name of God in vain* (e): how much more when they bring it on themselves? If it be so dangerous, as our portion here, how much more as our purchase! A Christian therefore never takes himself to be out of the rank of *thieves*, until he *labour with his hands the thing that is good* (f): and he looks upon it as a tempting of God, to look for plenty without paines. Profit is entailed on labour; *in all labour there is profit* (g). He will not therefore be wanting unto Providence, nor disable himself for the blessing promised to labour. And, seeing the idle and confident never thrive, the diligent and diffident, no better; for he either thrives nor, or thinks not that he thrives; the Christian joyes discretion and faith to his diligence, and so is sure of the blessing.

f Eph. 4. 28

g Prov. 14. 23

Thus, this hypocrite flying labour, falls into covetousness; the diligent Christian avoideth covetousness by falling to his labour; the one the lesse he labour-eth, the more greedily he craveth; the other, the more diligence he useth, the lesse satisfieth him.

Charact. 3.

This hypocrite pretends he hath a Calling, (and therefore a warrant) to be idle.

b Psal. 104. 26

He hath a large estate whereon to live without pains-taking. He needeth not to spend more than what is his own already. Therefore he concludeth God requires not him to work. It is calling enough to look to what he hath, and to spend it nobly. Indeed there is a rank of people called the *Gentry*, whom I honour in regard of place, and many of them much more in regard of worth; and happy are the places where such plants do grow. But I cannot but bewaile the abuse of that, as of all other blessings and honours conferred on men, the generality of them being possst with this opinion, that such must live at the height, and spend all their time in pleasures and idleness no way conducing to the common good, but much to the prejudice of it; as if God, like *Augustus* had built an *Apragopolis*, a City void of business, and a nursery of idleness, for them here upon earth: or had made them only to play up and down the world, as *Leviathan*, upon the waters (b).

i Judg. 18. 7

But idleness is tolerated only in the devils dominions, such as *Lais*, where the people dwelt careless, after the manner of the *Zidonians* quiet and secure, — and had no business with any man (i). But where God ruleth, and people own him for their God, it is otherwise. Never any man (I take it) had larger possessions than *Adam*, who was the only absolute Monarch of the whole world; nor was any meer man more noble, for he is stiled *the Sonne of God* (k). If any exceeded him in riches, and Nobility, it was only the Lord Jesus, the only natural Son of God, and heire of all things (l). Yet it pleased not God, that either *Adam* in Paradise, in the state of innocency; or his Son, appearing in our flesh, should be without a Calling, or idle in it (m). All other creatures are servants, first to God, and then to man; to teach man to be a servant, first to God, and then to humane society. The Angels themselves are *ministering spirits, sent forth to minister for them who shall be heirs of salvation* (n). Yea, God himself whom all things serve, hath care of all things which he hath made, and *hitherto worketh* (p).

k Luke 3. 38

l Heb. 1. 2

m Gen. 1. 15

n John 9. 4

o Heb. 1. 14

p John 5. 17

q Job 1. 7

r 1 Pet. 5. 8

Neither heaven or earth afford a pattern for an idle person; nor scarce, Hell! For the devil himself is busie, *going to and fro in the earth, and walking up and down in it* (q). Not idly, but as a roaring lion, seeking whom he may devour (r). But herein he jumps with the others; he doth nothing but what he hath a minde to. A goodly difference between a Gentleman and an Yeoman, that this man must do all the good, the other none. When he is once born, all his work

is done, and there is as much use of him at foure yeares old, as at fourty, viz. to be waited upon. Possibly he may in the midst of all his roving and wasteful expences abroad, put his wife to be his drudge at home, and make her labours maintain his idlenesse. She must work in looking to his businesse, to get money for him to waste among good fellowes, pot-companions, horses, dogs, hawkes, harlots, anything to help away an estate, where he hath withdrawn himself. But herein he useth her worse than the savage Indians, who though they make their wives to work, yet work themselves also.

Much honour is due to the Gentleman that is a Statesman, Magistrate, Student, Merchant, Souldier, that serveth his Countrey, (there are employments enow for ingenuous and noble spirits to avoid the mechanical :) but he that is only a Gentleman, and will do nothing but be a Gentleman, will not be long without a Surname fit for him, from some vice to which he addicteth himself. (for such persons, the more idle, the more busie in wickednesse) as namely, a Gentleman-swearer, a Gentleman-swaggerer, a Gentleman-gamster, a Gentleman-drunkard, a Gentleman-whoremonger; and after all, a Gentleman-thief, or a Gentleman beggar; all which are out of all predicaments of goodnesse, ingenuity and honour, staining the name of a Gentleman, and shaming not only his Ancestors, but the Christian Religion.

The Germanes call such *Edit-men*, and have a dangerous Proverb that such are venion in heaven, or rather for the devil in hell. The *Lacedemonians* allowed their Gentry vacations from handy-crafts, but they seldome or never suffered their youth to be without generous action, but trained them up in martial-discipline; or other ingenuous and useful education. But the *Athenians* (herein a wiser people) condemned and punished idlenesse in whomsoever they found it. But whatever the world allow, or punish, a Christian standeth or falleth to his own Lord and Master, whose doom will be certainly this, *Cast the unprofitable servant into utter darknesse, where shall be weeping and gnashing of teeth* (1). It will then be a bad plea before him, to say, *Lord, I lived and died a Gentleman*: when Christ can answer, I, who was better borne than you every way, was faine to labour hard, for such as you, (had you the grace to lay hold on the benefit of it) but I never took all that paines to allow you in idlenesse, but to *work in my Vineyard* (2). O how many shall be deceived and perish for ever in this grosse deceit, who think (with *Galba*) *Nemo rationem otiosi reddere cogitur**, no man shall be called to account for his idlenesse! Mar. 25. 30

On the contrary, the true Christian, whatever his revenues, or degree be, looks upon himself as a servant bound to do service. Differ.

He standeth in Gods family as a servant, although a King. *Oh Lord, saith David, truly I am thy servant, I am thy servant, and the sonne of thine handmaid* (u). Not only in complement, or for state, as some Noblemen are to Princes; but, as doing him real service. And such an one was his mother before him, namely, an Handmaid to God; and Handmaids are not idle. *Moses was faithful in all Gods House as a servant*. Yea, Christ himself, although he were a Son, was his fathers servant (v). *Behold my servant, whom I uphold, saith God* (x); *who, though he were a Son, yet learned he obedience by the things which he suffered* (y). He never needed the rod or spur, he never did any thing amisse, nor omitted the least duty, yet he endured much hardship to give proof of his obedience, when it pleased the Lord to bruise him (z), albeit his delight was only to do the Will of God (a). u Psal. 116. 16
v Heb. 3. 5
x Isa. 50. 1
y Heb. 5. 8
z Isa. 53. 10
a Psal. 40. 8

Nor is he a servant at large, but in some particular calling, wherein he abideth with God (b), whether it be in the Magistracy ruling with God (c), that is, ruling for God, and being faithful with the Saints. And so he is a servant unto all. Thus, as *David, he serveth his generation by the Will of God* (d). Or, whether it be in the Ministry, so he is a servant of Jesus Christ (e). Thus Paul, in behalf of all faithful Ministers, *We preach not our selves, but Christ Jesus the Lord, and our selves your servants for Jesus sake*. Yea, he that is highest in the family, must be a servant to the family, b 1 Cor. 7. 24
c Ho. 1. 11
d A. 8. 13. 36
e Rom. 1. 1
f 2 Cor. 4. 5

family, or the family will not long thrive in estate, or order. Hence that of *Plato*, *ἡ δὲ ἐν οἴκῳ δουλεία, δυνάμεις*. In every house there is one servant, the Lord of the house. None doth so duly and dearly earne his bread as the Master of the family, doing his duty, or the Minister *that laboureth* (or *sweateth*) *in the Word and doctrine* (g). Or the Magistrate in the Common-wealth, watching for the good of the whole, waking for them when they sleep, exposed to danger that their people may be in safety. And well may they eat the bread of the Governour (h), who scorne to eat the bread of idlenesse; well may they eate and drink of the best, that abhorre the bread of wick'dnesse, and the wine of violence (i); and that eat in due season, for strength, and not for drunkennesse (k); not so drinking, as to forget the Law (or Decree) and pervert the judgment of the children of affliction (l).

Thus, this hypocrite abuseth his honour and estate as a protection unto idlenesse; the true Christian interpreteth it as a charge to do the more service: the one is as the rich man, whose ground brought forth plentifully, and saith unto his soul, thou hast much good laid up for many yeares, take thine ease, eat, drink and be merry (m), but, that night had his soul taken from him (n); the other is, in his way, as the virtuous Woman in hers, she seeketh wool and flax, and worketh willingly with her hands (o); She riseth also while it is yet night, and giveth meat to her household (p). She layeth her hands to the spindle, and her hands hold the distaffe (q): not for need, for, She considereth a field, and buyeth it, with the fruit of her hands she planteth a vineyard, strength and honour are her clothing (r). Her husband is a person of quality, a Magistrate, that is known in the gates, when he sitteth among the Elders of the land (s). The one is a Patron of all effeminacie and lewdnesse, like *Sardanapalm*, and *Nero*, and takes up his lodging in hell (t). The one is a pattern to all such Gentlemen, and Gentlewomen too, that expect their portion in Heaven.

Charact. 4. This hypocrite is idle under colour of Religion.

He thinks Religion is calling enough for him: to spend all his time in reading, praying, hearing conference, &c. as if Religion were a discharge from outward and civil affaires, and imported a vacation from all service of men. Indeed he is so bought with a price, as not to serve men, as to forsake or dishonour him that hath bought him. But yet Religion dischargeth not, nor disannulleth his former vocation of life, if lawfull: for, every man is commanded in the same vocation wherein he was called, (that is, wherein God found him, when he first called him into Christ) therein to abide with God (u): and, to abide so, as not to relinquish duty to men, by which he may bring honour to God.

Indeed there are a sort of men, who (*Pharaoh-like*) account all men devoutly disposed to be a company of idle ones, that pretend Religion for a cloak of idlenesse, saying to such as desire sometimes for religious duties, *ye are idle, ye are idle; therefore ye say, Let us go, and do sacrifice to the Lord* (w). If their servants redeem time, by working extraordinarily, to reade, or pray, they give them more work, that they may not think on such toys, as such profane beasts blasphemously call those religious duties. But there are not none, but too many such hypocrites as now is spoken of, who give too much occasion to such enemies so to blaspheme; who use their freedom as a cloak for all their idlenesse, wantonnesse, purloining from their Masters, or defrauding of others: who think and affirm that it well becomes them to say to their Masters, or Parents, we are the servants of Christ, we must go about his business, as Christ did (x), about his fathers. We must have our liberties to hear where we think fit, and when we think fit, and to confer with good Christians, &c. when perhaps they go to heare the devil preach in a Brothel-house, or gad, as *Dinah*, till they come home with a great belly, or so hardened in stubbornnesse, pride, and idlenesse, that they are the staine of Religion, and the scum of the Country.

But this hypocrite is, for the most part, his own man (for, a servant to Christ, he is not;) he hath no body to controll him. He is a great Professor, a diligent hearer of every good Preacher that he can go or ride unto. He is a great discourser of the Sermon, repeats it (not to his own family when he comes home; but) to others,

thers abroad, where he may be noted for his zeal and devotion, and perhaps get a good dinner for his paines, but neglecteth the care of his family; and to under the name of a zealous Christian, he becomes worse than an infidel (y). He pre-^{1 Tim. 5. 8} rendeth more than ordinary acquaintance with God; but strangers from duty are strangers to God; To whom he will say, *I never knew you, depart, ye workers of iniquity.* Of what use were the Moon, if alwayes in coitu, keeping so close to the Sun, as never to give any light of her own? better for the world to see some short eclipse, than to have alwayes such a conjunction. And it were not worse for the world, that such hypocrites did openly declare their close impieties, than to make Religion their cloak for all the idlenesse and wickednesse, which they under a colour of devotion, are guilty of.

In this kinde, the Popish Monks and Votaries, (of whom the Cardinals themselves long since complained to Pope Paul the third, that there were then too many Orders already, and therefore did oppose all they could, his erecting of that Society of hellish Locusts, the Jesuites) are the Bell-weatheres, and may weare the Garland. To whom that of the Cretians truly belongeth, *alwayes liars, evil beasts, slow bellies* (z). It is said in Spain, *You shall hardly see a far man, but he is either a Priest, or a Friar.* As the green-sicknesse is reckoned the Maides disease, so this *Lurdanisme* *, hath crept in by little and little upon the single and monastical life, since it went out of fashion for Priests to preach, and for Monks to labour.

But no work doth so try and tire the patience of the spiritual Idler, as Gods work, this is a wearinesse with a witness, which he *snuffeth at* (a), at least in private. No time so grudged at, as that which is spent in any (especially extraordinary) humiliation, or seeking of God, and with such gaping yawnings ill-favourably endured, as the time of hearing and prayer. Then, the houre seems tripled, like to Germane-miles; and every minute over and above the houre, makes him secretly to gnash his teeth at the Minister, and even to curse the action it self.

Contrarily, the true Christian by Religion is kept from idlenesse.

Religion teacheth him with quietnesse to work, and to eat his own bread (b). If he be a servant, he will not despise his Master, because in Christ, they are brethren, but rather do him service, because he is a believer (c), that the Name of God, and his doctrine be not blasphemed. If he be free from the yoke of men, he is so much the more freely a servant both to God, and to men for Gods sake. Christian-Liberty is a blessing wherein his faith rejoiceth; but Christian-obedience to Superiours, care of humane and Christian-society, and with good-will doing service to God and man, is as much an article of his faith, as the other. He will work with his hands the thing that is good, that he may (rather) have to give to him that needeth (d), than through idlenesse to draw upon himself a necessity of receiving: for well he remembereth the words of the Lord Jesus, how he said, *It is more blessed to give than to receive.*

He knoweth that, as one said of Physick, *Ars longa, vita brevis*; the Art is long a learning, but life is short to learn it in: so it is much more to be said of Christianity, much work, little time; the dayes of darknesse, which are many (e), make haste; the night cometh, wherein no man can work, therefore it becometh him to work while it is day (f). Let others count businesse too scant for the time, and expend the supposed superfluity thereof in play, (and indeed recreation is then over-loved, and over-used, when it is either used for lack of businesse, or preferred before businesse) but the diligent Christian alwayes finds the time too short for his work, though haply, his strength, too short for the time; and so, must allow more than he could well, &c. willingly spare for necessary reflection.

Thus, this hypocrite pretends to serve God, that he may have a colour to be idle, but the true Christian shakes off idlenesse that he may industriously serve God; the one turnes Religion into idlenesse, the other makes it his Religion not to be idle.

Charact. 5.

This hypocrite will do evil, that he may not be idle.

Such as the hypocrites colours which he hath for his idleness, are, such are his pretences of *business*, which makes him an idle busie-body. *Esau* was a type of this hypocrite: his name imports him a *Doer*; and such he was but a mis-doer. His pains-taking is the devils diligence, not Gods service. He that leaves off to understand, and to do good, will soon imagine mischief upon his bed, and set himself in a way that is not good (g). The idle head is Satans forge; and the idle heart, his field (h). No marvel then, if this sluggards field, and Vineyard too, be all grown over with thornes, and the face thereof covered with nettles (i): (He either pricks, or stings all that look for fruit from him;) yea, that he be altogether become a briar, and a very thorne (k). The best of them is a briar; and the most upright, sharper than a thorny hedge (l). A fearful example thereof is seen even in *David* himselfe, (although no hypocrite) in whose heart, when he was idle, were sowed the tares of lust, which brought forth prodigious fruits: how much more then, where no feare of God is sown before?

g Psal. 36. 3, 4.

h Mat. 13. 25

i Prov. 24. 31

k Isa. 7. 24

l Mic. 7. 24

m Ezek. 16. 49

n Eph. 4. 28

Isocrates.

Sodom had not so abound in vices, but for the abundance of idleness that was in her (m). *Augustus* his *Apragopolis*, the City of Idlers will prove King *Philips* *Poneropolis*, the City of evil-doers. For, idle persons and evil-doers are fellow-Citizens, and inter-commoners. Sloth is *pulvinar Satana*, the devils pillow, of which he that takes counsell shall never do well; he may have work enough, that goes to him to be let on work. But, as *Argos* was anciently the mother City of *Greece*, until the Citizens became *ἀργοι*, Idlers, so *Idlebergis* a mother-City, and swarmed with inhabitants; not, in the *Israel* of God, but in the *Egypt* of the world. Idleness is a mother-sin, fruitful in issue. It is not only a kind of theft in it selfe, (as the Apostles opposition sheweth, *let him that stole, steal no more, but whether let him labour* n), but also a cause of poverty, the source of mischief. So *ἀργία*, *ἀνολη*, and *πενία*, idleness, poverty, and evil-doing, are conjoynd as so many links in a chaine. Poverty, if it be the fruit of idleness, is the mother of mischief.

What a number of unprofitable Arts and Artifices are devised under pretence of avoiding idleness, which yet in the issue introduce poverty, and make way for mischief! Of this kinde are Play-houses, (those Panders to the Stewes,) Tipling-houses, Gaming-houses. Bowling-allies, where men either win without right, or lose without need; and so forfeit either their conscience, or their patience. The name of pastime is a Passport for any leud exercise. No project comes amisse to hunt away precious time, that should be taken by the fore-lock, and therewith the opportunity of doing or receiving good.

Differ.

Contrariwise, the true Christian avoideth idleness by doing something that is good.

o Eph. 4. 28

p Psal. 112. 5

q Eccl. 1. 14

As the wise man breaks silence by speaking something that is better than silence, so the wise Christian breaks off idleness by doing something that is better than doing of nothing. His rule is not only to labour, but chiefly to see that the thing he laboureth in be worth his labour (o). He joyneth choice, with his diligence, for he will *give his affaires with discretion* (p). The wise man hath his eyes in his head, but the fool walketh in darkness (q), for want of eyes to see, even when he hath light before him. Therefore any thing serves his turne, so he be doing, and that what he doth be not worth the doing.

But the Christian will meddle with nothing, till he be able to answer himself that question, *Cui bono*? What is it good for? Is it my Calling, or within it? or in the way to it? doth it prepare me for it, or quicken me in it? doth it make me work more cheerfully, or fruitfully? He doth not work to gratifie the lusts either of others or himselfe, but to please God. When he is alone, he employeth his minde with honest cares, and that at all times: and so, he neither leaves room for the devils tares, because his field is sown; nor time for the devil to sow them, because he watcheth his field continually.

Thus,

Thus, this hypocrite would reckon his working to God, though he work for the devil: the true Christian approveth himself to God his Father; both in that he worketh, and in what he worketh: the one is as the mad man, that rather than sit still, will cast fire-brands, arrowes, and death (r): the other, is as the virtuous woman, that will do good, and not evil, all the dayes of her life? r Prov. 26.18

This hypocrites businesse begins and ends in thinking of businesse.

Charact. 6.

If he be not so active as others, yet his thoughts are still at work, and he is fore-casting what to do, and how to do it; but he never goes about to effect what he makes you believe he hath thought upon. He lieth in bed too long to do much work; but that time (he tells you) he spends in fore-cast: but after he is risen, he goes not about the work. He viewes the weather, and observes the winds so much, that he neither findes time to sowe, nor reap (s). But yet, in musing and wishing, s Eccl. 11.4 he hath, in his own opinion, made a good dayes work.

The name of sluggards, (*Otioli*), sounds as if it were compounded of earnest wishing *O Si! O Si!* And, when he hath his wish, then he will work, if you will beleeve him. When he is rich, then he will be a good husband: when he is a Bishop, he will preach, Mean-while you must trust him. *Stultus semper incipit vivere.* The fool is every day beginning to live, but when he comes to begin, he thinks it better to go another way to work. He never dischargeth his present function well, whose minde runs upon another. He never comfortably enjoyeth his present meanes or estate, who aims at a greater. His heart must always faint, that feedeth on hopes deferred (t). All his life-long, he thinks of making his Will, yet dies intestate: he intends works of charity, yet dies uncharitable. He purposeth to repent, yet dies impenitent. *The time is not yet come,* (say the idle lingring people) *that the Lords house should be builded* (u). t Prov. 13.12

Hereto conduceth a melancholick constitution, which is busie in thinking, idle in performance, because unsetled in resolution; full of meditation, empty of action; fitter to be his own Executioner than Executor. He is disputing what he is, till he ceaseth to be *. Before he can agree with himself which work to begin first, it is time to leave work, or rather not to work at all. And so, not as Moses, but as the sluggard, *He spendeth his yeares as a tale that is told* (w). u Hag. 1.2

Contrarily, the wise Christian so thinketh of businesse, as to get up and be doing.

He ordereth his affaires by serious fore-casting, and brings his thoughts into action. He redeemeth the time (x) in working, which he spends in contriving. In the morning he soweth his seed, and in the evening he suffereth not his hand to rest (y), till all be sown: that if one faile, he may not be unprovided; and, if both prosper, he may finde a double blessing. He makes use of the day-light of prosperity, that he may not grinde in the mill in the dayes of darknesse approaching. He will not lie a bed by day, with purpose to work in the night by candle. His works are works of the light, therefore he putteth not off working till it be dark.

If I live long, saith he, yet my work is more than my dayes, and I shall be longer dead than alive, (and there is no working in the grave) and haply, while he lives he may be longer sick than in health; whereby he may through infirmity be in as bad condition, for disability to work, as the woman that liveth in pleasure, through impiety, dead while he liveth (z). Therefore whatsoever his hand findeth to do, he doth it with all his might, because there is no work, nor device, nor knowledge, nor wisdom in the grave whither he goeth (a). Whatever he wisheth for, he turnes his wishes into prayers, and seekes the effect of his prayers in his faithful labours; not gaping with his hands in his pockets, nor expecting a return of prayers without confectionable diligence: for he knows that God looks that his children should pray, as they eat, eating for strength to labour: and to be ready to go about that to which they pray to be enabled: and to receive that as a consequent of industry, which they seek as a fruit of a bounty. x Eph. 5.16
y Eccl. 11.6
z 1 Tim. 5.6
a Eccl. 9.10

b Ruth 4. 21 Thus, this hypocrite is big of thoughts, which perish in the womb, for want of birth: the true Christian, is as *Rachel and Leah*, that builded up *Israel* by the fruit of the womb (b): the one supposeth good thoughts will serve for want of good works, and so he and his thoughts perish together; the other, addes, works to his thoughts, and so liveth for ever.

Charact. 7. This hypocrite makes it his businesse to talk of businesse.

c Prov. 14. 23 *Ignavus opere, loquax.* A slothful hand hath a busie tongue; what he wants in work, he makes up in talk; and he that will take words for deeds, shall have good measure, pressed down, and shaken together. The sluggard is alwayes talkative; which makes him so poor, because, as the saying is of the Nightingale as well as of the Cuckoe, *vox est, & prater ea nihil.* He is a voice, but nothing more. He can talk well, but that is all, which in the wise mans observation is a poor trade, *In all labour there is profit, but the talk of the lips tendeth only to poverty* (c). Yet this folly is too common, because idle persons are so many. Talk is a cheap entertainment, and better accepted of busie-bodies, than an invitation to work; but the after-reckoning proves dear to both. *Not he that saith Lord, Lord, but he that doth the Will of the Father, gets Heaven* (d).

d Mat. 7 If talk may go for businesse, this hypocrite will performe his share, without diminution. He is like people in a market, that use many words but make few bargaines. In the field a tale takes up the day as well as a journey, or other labour. He is as an idle servant that talks away the day that should be spent in his Masters businesse. But, if he be in the field, and bring home an empty bag and bottle at night, that is enough. But as he said, *opetam conduxi, non orationem.* I hired an hand, not a tongue; I expected labour, not prating. So will this hypocrite finde in the issue, that he that being bidden by his father to go work in his vineyard, was not adjudged to do the Will of his father, although he gave his father good language, and said *I go Sir*, but went not (e). His motto may be *Verbo tenus*; As farre as words will go, have with you; or, *re infelix*; the work not done. Such an one can neither be vertuous, for talking imprints no habit; nor prudent, for words work no experience; nor wealthy, for the idle hand beguiles the mouth; and justly, because the tongue dischargeth the hand.

Differ. On the contrary, the true Christians works speak more than his tongue.

f Prov. 31. 31 His works speak for him, and praise him in the gates (f): He findeth that he hath two hands, and but one tongue; to advise him that his deeds be more than his words, *In the multitude of words, as well as dreams, there are divers vanities.* Therefore he watcheth over his tongue, lest it send forth idle words, which like vagrants, may fall into the hands of justice; knowing that of every idle word account must be given (g). He hateth the occupation of words that are uttered in stead of works. Not that he declineth good language; but, he accounts eloquence without action, to be all one with dumbnesse, or no better than babling. He is no enemy to good discourse, but abhors discourse of good, without doing the good he discourseth of. He disliketh nor, but hearkeneth to the words of the Preacher,

g Mat. 12. 36 setting in order many Parables, and studying to finde out acceptable words of truth (h). Nor is he offended with the words of a faithful Advocate, who pleadeth for the right of God, or man; but such as hinder duty to God or man. For he serves and loves both God and man, *not in word, or in tongue, but in deed and in truth* (i).

Thus, this hypocrite is as the souldier, that thinks it better to spend his time at home, in talking and glorying of former victories, than to engage in a new war (k); the true Christian is as *Joab*, that would not with patience heare out his discourie, who saw *Abalom* hang by the haire of his head, yet slew him not; but, brake off talking, (*I may not tarry thus with thee* l.) and dispatch't the work. The hypocrites tongue is ashamed of his hand; but the Christians hand addes reputation to his tongue: the one worketh with the tongue, the other speaks by the hand,

Charact. 8. This hypocrite is busie, but where he needs not.

Πασηγ and *ἀργος*, the *Busy-body* and the *Idler* are joyned together by the Apostle, as inseparable companions (*m*); where he preferreth a diligent wife that hath an husband to observe, children to bring up a household to look after, before a widow that professeth to think no more of marriage, but pretends much zeal to devote her self to *lodge strangers, to wash the Saints feet, &c.* (as some ancient women were then employed by the Church; the better to provide for such as then travelled up and down in the service of the Gospel, and of the Church :) for that those *younger widows will*, after a while, *wax wanton against Christ, and marry. And withal, learne to be idle, wandering about from house to house: and not only ἀργαί, idle, but tailors also, and busy bodies.* They are curiously *busy* in vain things; no wonder then, if *idle* in things necessary. Idleness is the School-mistresse of curiosity, and curiosity makes *busy* where no need is.

This hypocrite useth himself, as he useth his *Watch*. He looks more diligently to keep it exactly, for the more punctual measuring of time, than he looks to that business which should be done in that time. He keeps his *Watch*, to see how the time passeth, but keeps not touch with God to serve him in that time. He is a better Clock-keeper, than a Christian. He might do much work in the time he spends about his *Watch*. Or, he undertaketh so much of other unnecessary things, as leaves him no time to do his own business: and so, *while he hath here to do, and there to do*, he lets go that he should hold (*n*). He delights to tire himself in by business, and so hath neither strength nor heart for that which is needful.

There is not a greater argument of idleness, than to be a *ταλαιπώργος*, one that casteth about to get work; and, to meddle with every business, as delighting to have his oare in every mans boat. Hence, as among the Heathens, many curious Arts and devices have been invented, as Astrology, Alchymy, Chyromancie, Pyromancie, Necromancie, and such like costly and dangerous vanities, *infelicius nstulanda lignis*, fit for nothing but the fire: so even among hypocrites in the Church, there is more time and cost spent about toys, than duty. Either he sets himself hard to work to be able to finde out and practise some foolish feat, which a wise man would never care to do, nor to be able to do. He is nightly taken with his own invention; as he that, with much toile and trial was able to climb the pinnacle of an high Tower, and to set an egge on end, on the top: or, as he that presented himself before *Alexander*, and vaunted of his dexterity to cast a pease through a little hole, and received a meet-guerdon for his *busy idleness*, a bushel of pease.

Sometimes he busieth himself in the study of the times, fashions, complements, visits, &c. erecting, as it were, an University of idleness to busie all vain persons in Court and City, like that Office set up at *Rome*, by *Tiberius*, stiled *Avoluptatibus*. But no one thing doth more unworthily usurp the name of *business*, than that over-busy curiosity of some hypocrites of both sexes, (but most-whist of the female) which enquireth after the affaires and faults of others, *Lamia*-like; but, putting up their eyes in a box, at home, that there they may not see any thing amisse. In which busy intermedling, the *eye*, the *ear*, and the *tongue* are all more busy than well employed.

First; the *eye*, that is very busy: for *the eyes of a fool are in the ends of the earth* (*o*); *Prov. 17. 24* that is, very busy to peer and pry into every mans faults and actions. The eye is both the hand and foot of curious intermedling. He had rather look in at the window, than come in at the door; or, if he come in, he will choose rather to come at such time wherein the house is all out of order, that he may see all at the worst. He comes not in love; but, out of curiosity, or envy. He will not therefore come (if he can prevent it) when things are at the best, lest he lose the end of his coming, which is, to finde fault. As toll-gatherers search for concealed goods; so he, for privy infirmities of his neighbour, more than for *presumptuous sins* in himself. He loves to be a Surveyor of other mens vertue, like those who survey other mens lands, but possesse none of their own.

Next,

p Acts 17. 21

Next, the eare is employed to listen, and pricketh it self up to hear any thing of others, but what it should : for curious eares are compared to cupping-glasses, that draw out corrupt humours, rather than any thing else : or, to some gates in Cities, appointed for the passing out of malefactors. A scandalous tale, or surmise, an intelligence or occasion of evil report is a feast to such an eare. *Darius* entertained such under the name of *Otaconstes*. Thus the Athenians busied themselves to hear and tell newes (p).

The *Tongue* also is as busie as either eye or eare, to enquire after work for this hypocrite. For the eare and the tongue do *trudere operas mutuas*, make work for one another. The tongue maketh enquiry, that the eare may have intelligence : and the intelligence by the eare, giveth the tongue matter of report. But against this, even the wiser heathens have made sundry Lawes. The *Locrians* of *Greece*, (that inhabited *Parnassus*) set a fine upon his head, who returning out of the Countrey should immediately ask, *What newes in the City* ; as laying a barre upon all curiosity and busie intermeddling of the tongue. The *Thurians*, (Citizens of *Thurium*, another City of *Greece*.) suffered none to be abused upon the stage, but adulterers and busie-bodies ; because they would have these sins thoroughly disgraced. For curiosity is a kinde of incontinencie, and adultery is a kinde of curiosity ; for, in both there is a sinful endeavour to search and know what they should not.

It is an ill hound that followeth every by-sent. And he is an ill member of a State, a Town, a Family, that pretendeth to know all newes that is stirring ; what such an one is worth ; what he oweth ; whence cometh such a stranger ; of what parentage, condition, &c. and what he cometh for. He little considereth the answer of the *Egyptian*-servant to him that asked him, *What is that thou carriest covered* ? It is therefore covered that thou shouldest not know. He thinks he must know every thing, or he is no body ; but this makes him to know so little of what he ought to know concerning himself.

q Sam 28. 19

This hypocrite is like the Hen that loveth to scrape in the dust, though she hath corne enough before her. He hath work enough before him, and within him, yet he leaveth the enquiry into himself, and raketh the dunghil before other mens doors, that he may better conjecture what is in the house. Such an one doth more good to his enemy, than to himself ; for him, he maketh more circumstance. But, for himself, by clawing his own itching eare, he worketh smart as well to himself, as to others. In stead of wisdom and knowledge, his minde is filled and furnished with the shreds and rags of other mens tatter'd reputations : and, many times, (either by enquiring after his own fortune, as *Saul* (q), or by questioning about others, as *Oedipus*) he cometh to understand his own confusion.

Differ.

Contrarily, the true Christian hath no other businesse, but duty.

r 1 Thel. 4. 11

He is as busie in Gods way, as the hypocrite in his. But he studies to be quiet, and to do his own businesse (r). Not that he will not do businesse for others, if desired, and that it may be for their good : but all that he doth for himself, or others, is confined within the limits of his calling and duty. Necessity, or profit, tending to the good of all, are the things he smeth at. He finds time little enough for necessities, concerning life and godlinesse ; and, for profit whereby he may benefit himself and others, that he may not be altogether an unprofitable servant : to these, his heart often giveth him an *Hoc age* ; or, do this with all intention of minde.

s Prov. 4: 25

His eyes are in his head, and look right on, and his eye-lids look strait before him (s) : he doth not cast his eyes on every side to busie himself with every by-businesse : or, if they go abroad, it is on Reasons errand, when there is just cause so to do ; to see for instruction, or to move compassion, not to feed curiosity, or to kindle lust. And his errand being done, his eyes return, and keep home, as chaste handmaids ; and so they avoid *Dinah's* danger, who by needlesse wandring abroad came home deflowred. He hath learnt so much of a heathen, that there is nothing more pernicious

nicious than a rowling wandering eye that curiosity employeth. *Cyrus* being told that *Panthea* the wife of King *Abradates*, (whom among the *Assyrians*, *Cyrus* had conquered) was worthy his beholding, for that she was exceeding faire; nay, therefore, quoth he, she is the more dangerous to be lookt upon *.

He is not like the *Lamia's*, blinde at home, and sharp-sighted abroad: he is rather blindfold abroad, and turneth his eyes inward. Of all objects, he liketh the true mirrour best, because that sheweth him himself, and that without flattery. If he look abroad, it is rather on the *Sunne*, the *Moon*, the *Starres*, and other works of God (r), than upon mens private behaviours. *The Works of God are perfect* (u); *z Psal. 83*; and regular; whereas mens actions are irregular and exorbitant. He will look *u Deut. 32.4* where he may profit himself; not vex himself.

His *eares* are chaste (he being wedded to Christ:) He can heare no whisperings against others, no more than he can heare flatteries of himself. He stoppeth his eares against the *tale-bearer*, and *casteth him out*, and so causeth those *contentions* which are on foot, *to cease* (v), and preventeth the beginning of more. If he hear *z Prov. 16.10* any, it shall be God himself, by whomsoever speaking to him. *I will hear* (saith he) *what God the Lord will speak* (x). *Speak Lord, for thy servant heareth* (y). If he *z Psal. 81.8* hear other mens matters, it is in Christs service, and in the nature of a Judge, *z Sam. 3.10* Governour, or Pleader; not as a busie-body where he hath nothing to doe.

He employeth his tongue, not to enquire after other men, or to speak his pleasure of them, but to move questions of importance, that concern his own well-doing and welfare: Such as that of the Goaler, *What shall I do to be saved* (z); *z Acts 16.30* *What have I done* (a), that I may repent? What must I do, that I may amend (b); *z Jer. 8.6* *What have I received*, that I may render thanks (c)? If his tongue may be of use, *z Acts 2.37* to plead the cause of the oppressed, to give wholesome counsel and advice, and to speak a word in season, that may be *like apples of gold in pictures of silver*; he is *z Prov. 25.11* then willing to speak, and to improve his tongue to the utmost: in such cases he will not keep silence, until some body be the better for his speaking.

Thus, this hypocrite makes himself busie where he hath no work, that he may save himself the labour of working what belongs unto him; the true Christian shunneth all by-businesse, that he may work and finish the work which God hath given him to do: the one laboureth in vaine, and is punished as a loiterer; the other worketh to purpose, and is rewarded for his labour.

This hypocrite is busie, but in things beside his Calling.

As the adulterer loveth others (how homely soever) better than his own wife; because he is better pleased with sin, than in keeping the *Covenant of his God* (e); *z Prov. 2.17* so, this hypocrite loves to be busie in any calling, rather than in his own, because he preferreth the pleasing of himself before pleasing of God. If he have gotten a few shreds or ends of learning, or but a few Sermon-notes of other mens, he must presently be a Preacher, even before he *understandeth what he saith, or whereof he affirmeth* (f). If he be a Tradesman, he must needs preach by the Spirit, though he walk in the flesh by so doing; or, he must turne Merchant, till his giddy brain bring him to a morsel of bread: For, *as he that passeth by and medleth with strife, belonging not to him, is like one that taketh a dog by the eares* (g): either the dog will bite him, if he let him go, or he must stand still like a fool, and hold the dog, and so neglect his own way, and businesse; so this hypocrite *medleth with what belongs not to his own calling*, and, with what he was never brought up unto, but is another calling differing from his, and therefore will never make a saving match of it in the conclusion; but will be a sinner both in the beginning and end of such putting his sickle into another mans field, and smart for his folly by cutting his own fingers.

As a bird that wandreth from her nest, so is a man that wandreth from his place (h); *z Prov. 27.8* such is this hypocrite, meddling out of his calling. God furnisheth every man with abilities suitable to his own calling, because, therein he works for God; but not

with sufficiencies for another calling, because therein he works for himself, or rather indeed against himself: for, he that steps out of his calling, sins against God, and so makes an ill match for himself: he is as a souldier, that being by his General appointed to one place, he leaveth that, and betakes him to another. He is a bird forsaking her nest; while she is in her nest, she is safe: but she no sooner wandreth from it, but she is liable to be caught in nets, to be shot, or made a prey to other ravenous fowles. *Uzzah* may pretend zeal, in putting forth his hand to hold up the Ark, when the Oxen that drew it, stumbled and shook it (i). But God, once for all, gave such a testimony of his indignation, by smiting *Uzzah* dead in the place, as may teach all wisemen to the end of the world, to beware how they step out of, or go from their callings.

Not that it is simply unlawful in any case, to lay aside that condition of life, to which he was brought up: for, if God call him in some extraordinary case, place, or time, to do him some other and greater service, (as *Moses*, *David*, *Elisba*, *Amos*): or, to serve the Common-wealth in a case of extremity, (as the poor wise man, that by his wisdom saved the City k.) Or, if a man be likely to perish by famine, unwholesomenesse of aire, or, blood-thirstinesse of conspiring enemies, as *Elijah*, and others; there is no question, but *Paul* may make *Tents* (l), though brought up at the feet of *Gamaliel* (m). *Jacob* may go down into *Egypt* (n). And such as being persecuted in one City, may flee into another (o), and there exercise some other calling, if they cannot follow their own. But of all such cases, God must be Judge, not the Party himself. Such as walk most close with God, and have the minds of God and Christ, imparted to them, must be consulted, and their judgment had in the case, before a man undertake to forsake his place, or calling. It must not be of, or from a mans own unsetlednesse, and seeking, but he must see a plain Providence leading, and even driving him into such a change.

Elisba stirred not from his Plough, till *Elijah* cast his mantle upon him (p). *Amos* left not the herd, nor the gathering of *Sycamore* fruits. (or wilde figs) until the Lord took him as he followed the flock, and said unto him, Go, prophesie unto my people *Israel* (q). Not *Stephen* himself, as able for gifts, and as full of faith and of the Holy Ghost, as he was, would adventure upon the work of a Deacon, (which then chiefly consisted in taking care of the poor, by which the Apostles would not be hindered from preaching; holding it unreasonable to leave the Word of God, to serve Tables r) until the Brethren had chosen him, and set him before the Apostles, for them to lay hands upon him (s). And, when the Apostle *Paul* so expressly ordaineth in all Churches, that, as God hath distributed to every man, and as the Lord hath called every one, so let him walk (t). That is, when God hath fitted him for a calling, and put him in it, Let every man abide in the same calling wherein he was called (u), that is, wherein God set him; and again, Let every man wherein he is called, therein abide with God (v): Let every man know, (although the hypocrite will not, till it be too late) that he must look very well to his warrant for shifting or leaving off his own calling, lest he leave his calling and his God. (with whom he ought to abide) both together.

When *Agar* fled from her Mistresse, God met her, and said unto her, *Agar*, *Sarah's* maid, Whence comest thou? And whither wilt thou go (x)? The name of relation was a check; for if she were *Sarah's* maid, she was out of her place, she must be in *Sarah's* house, and about her businesse. Admit, her Mistresse used her hardly, (for her perking above her Mistresse, and sleighting of her) yet this was no warrant for the servant to run away (y). If the spirit of the Ruler rise up against thee, leave not thy place, is Gods rule, for yielding pacifish wrath (z); Therefore, the charge is, return to thy Mistresse, and submit thy self under her hands (a). It were well, if not only this hypocrite, but all that wander from their place and calling, would give eare to this voice of God, which concerneth them, as much as it did *Agar*.

As *Philip* said to his son *Alexander* (excelling in singing) Art thou not ashamed, being a Prince, to sing so well? So it may justly be said to this hypocrite, Art thou not ashamed

i 2 Sam. 6. 6, 7

k Eccl. 9. 15

l Acts 18. 3

m Acts 22. 3

26. 4, 5

n Acts 7. 15

o Mat. 10. 23

p 1 King. 19. 19, 20

q Am. 7. 14. 15

r Acts 6. 2

s Ver. 5. 6

t 1 Cor. 7. 17

u Ver. 20

v Ver. 14

x Gen. 16. 8

y 1 Pet. 2. 19,

20, 21

z Eccl. 10. 4

a Gen. 16. 9

ashamed to be so well vers'd in that calling which belongs not to thee, and which cannot but make thee neglect thine own; to be a *Bishop in another mans Diocesse* (b), ^{b 1 Pet. 4. 15.} to be a *Keeper of the Vinyards* belonging to others, ^{d'Νοτρία βαν'} and thine own *Vine* ^{σκαωθ'} *hast thou not kept?* He may be more expert perhaps, than some, than most others, in his own profession and calling: yet this is no warrant to leap into another, or to busie himself in another. How might he excel; how abundantly useful more than he is, might he be, if he would lay out but that time to adde to his excellencie in his owne calling, which he extravagantly wasteth upon another!

He spendeth a great deal of time and travel in things that are meerly *ωσπερ*, beside the purpose. Either through pride he dealeth in matters above him, (as, being a subject, he will be meddling in the affaires of his Prince;) *O that I were made Judge in the Land*, saith *Abisalom*, *that every man which hath any suit of cause might come unto me, and I would do him justice* (d). Or, he intrudeth on the work of the Ministry, coming in by the window also, and not by the door: or, he descends beneath his due pitch, as *Dionysius*, that would needs be the best Poet; *Caligula*, the best Oratour; and *Nero*, the best Fidler; and so became the three worst Princes that ever reigned. For such a *ωσπερ*, a by-businesse of their own calling; and, other mens businesse, their work.

He that worketh with an evil minde in his own calling, had rather play, if he might have his will: and, is ready to say to another man that is idle, *You are happy, you need not labour*: or, that is employed in another calling, you have the odds of us all, *Had I such work, I should be as diligent as any man*. But our hypocrites case is yet the more dangerous, because he neglecteth not only his particular calling as a member of a Civil society, but his general calling as a Christian, omitting and neglecting that *Unum necessarium*, that one needful thing, the getting of heaven, as if that were but a *ωσπερ*, a work on the by to be done at leisure times, when he hath nothing else to do, or can do no more. When all Satans work is done, and sin hath its turne served, then he will think of repentance, and of forsaking ungodlinesse and worldly lusts (e). Gods work, nay rather his own *το ιερον*, or maine, ^{Tit. 1. 12.} work shall lie to the last.

When he is *not sent*, he will *run for God*. *I have not sent these Prophets*, saith God, *yet they ran*: *I have not spoken to them, yet they prophesied* (f). Had God sent ^{f Jer. 32. 21.} them in his errand, they would then have been as vinegar to his teeth, and smook to his eyes (g), that do but anger and vex him, for they would have gone but the *sluggards* pace, and have wrought after his rate. Any thing, but what he should, you ^{g Prov. 10. 26.} may have of him; provided you expect nothing of what he should performe. Let him do your work, and he will toile till he sweat: put him upon his owne, and he puts his hand into his bosome. Any calling, any work, is better than his owne, therefore he employeth himself least in his own calling, and bestoweth most pains and time where he hath nothing to do.

On the contrary, *the true Christian keepeth close to the works of his own calling*.

Differ.

It is true, that, as a Christian, he seeketh spirituals before temporals, and will do Gods work before his own, and *chooseth the better part that shall not be taken from him**. Here the things of the Kingdom of God, and of this world, cannot both be had, he preferreth the world to come, before this present world; and the Word of God, before his appointed food (h), and will be ashamed to be more vers'd, and better skill'd in the affaires of the world, than in the things of Christs Kingdome. He leaves it to others to be more expert in the world, who have no other care, nor comfort. But in businesse of his particular calling (the former being alwayes preferred, as abovesaid) he not only *abideth with God*, as not starting from him, or it: but laboureth for God, that so he may please him that hath called him.

Amongst the many differences of outward things, he discerneth of those that agree with his own place and calling: and sets upon that chiefly which most concerneth

him to look after, as being chiefly required of God in his place, upon conscience of Gods Command, and for the good of humane society. He worketh diligently in his own place; not because he cannot play, or hath not wit enough to be idle; but because he dareth not so to spend his time and strength; and, as good be idle as to work where God hath not set him; or, in that work which God hath not cut out for him. He knoweth that recreation, though never so lawful, becometh an idleness, when it is better loved than business, and when it is used as necessary to passe away time, as if he were in great distress to have some part of his life cut off: or when recreation is turned into an occupation, or used so, as one may say, *If this be your recreation, what is your occupation?* Plato reprov'd a young man for playing at Dice, to which the party answering, *For how small a matter do you reprove me!* the Philosopher replied; but *the custome is no small thing* *. And as he knoweth something to be done better than recreation, (to fit him better, for which, he useth recreation, but no further; so he employeth his mind and body to recreated and refreshed in doing of his own work, or rather Gods, in his own calling, and to bring forth his own fruit unto God in his season (i).

* Diog. Laert.

i Plal. 1

ii Gen. 25. 32

l Plal. 104. 26
m Prov. 31. 14

n John 4. 34

'Tis enough for *Esa*u to tire himself in recreations, till he be almost dead, and ready to sell his birth-right for a refecton (k). The Christian knoweth better how to spend his time; not, by hunting abroad, but by working in his place: and that the wisdom of a good man is much improved by using well his spare hours. He looketh upon the world as a sea wherein the Leviathan playeth (l), the Embleme of Idlers; and the Merchants ship saileth (m), the Embleme of diligence. He likes of the Merchants trade better than that of Leviathan, and prefers diligence in his own calling before all the sport in the world. *His meat and drink*, and life too, is to do the Will of God (n).

He differs from the hypocrite, as men differ from children; these go to school, in hope of play; and those play that they may fit themselves for labour. He laboureth diligently, not as the covetous, to get wealth, but as a servant to Providence, and to the honour of Religion. If God give wealth, he refuseth not, but putteth it to account, writing himself a debtor to God for it, and as trusted with the well-employing of it. As for men, he cannot finde in his heart to take all, and repay nothing. I have their hand, saith he, they must have my head: they labour for me, it is my part to study and care for them how to do them good (o).

o Pl. 122. 8, 9

p Phil 3. 20

q Col. 3. 2

r 1 Cor. 15. 49

And what he doth, even in earthly things, savours of an heavenly conversation (p). He doth outward businesses, but with an heavenly and spiritual frame of heart. His heart is not taken up, nor taken away with the world, when he is most busie in the things of the world. He setteth his affections on things above, and not on things on the earth (q). He is an Adam that hath an earthly constitution, according to the signification of his name; and, an earthly occupation, (wherein he honoureth God) according to his constitution; but not an earthly heart: for therein he beareth the Image of the Second Adam, which is from heaven heavenly, as he shall hereafter, in his body (r), when he comes to reap the full harvest of all his labours.

s Hof. 12. 12

t Gen. 29. 20

In his outward labours, he is the more diligent, aiming at the gaining of time and liberty, for vacancy to holy duties. He worketh willingly, because he worketh for God; but all is, that he may enjoy God. Therefore he so worketh, that he may spend as much time as possibly he can, in converse with God, after his work is over. *Jacob served for a wife, and for a wife he kept sheep* (s); but, it was because he loved her (t). So the Christian serveth God in his place, be it in keeping sheep, or what it will, that God setteth him about. And all the time he so serveth God, for God, seemeth to him but a few dayes, for the love he hath unto him. In the week-dayes work he prepareth for the Sabbaths rest; and daily so laboureth, that he may gain time to solace himself with the Lord in prayer, reading, or meditation.

Thus, this hypocrite is a self-will'd Israelite, that will work for God; but, that which he sets him not about, at least at that time, but expressly forbiddeth him to meddle with. When God saith to *Israel*, *Go not up, neither fight, for I am not among*

mong you, they will then *presumptuously* go (u). The true Christian doth all with submission to the Will of God, as a faithful servant to his Master, or Lord, doing his Masters work, not other mens, or his own; but, *as the servant of Christ, doing the Will of God from the heart* (w). The Christian doth worldly things, as the hypocrite doth spiritual; not by the eye, but by the by: the one sitting at Church, thinketh of his dinner, the market, or his pastime: the other sitting at dinner, hath his heart at Church by meditating on the Sermon. ^u Deut. 32. 43
^w Eph. 6. 6

CHAP. XXXIII.

The Zealous Hypocrite

Is he that hath a zeal for God, but not according to God.

Defin.



IT is a zeal of his own making or imagining. No vertue is more mistaken than this of *zeal*; no wonder then, if this hypocrites *zeal* be much mis-shapen. Whatsoever hath in it any thing of the nature of *fire*, is quick and active, and requires a more nimble eye to discern it, and more acute judgment to judge of it; which, this hypocrite wanting, must needs be grossely mistaken in it. He thinks, if his fire be kindled upon Gods Altar, *strange fire* and *cerstial fire*, will make no great difference, because he hath not either the skill,

or the leisure to distinguish between them. But he that shall more thoroughly penetrate into the several natures of them, will finde as wide a difference between them, as the fire of the Sanctuary, and the fire of hell. No grace is more useful to promote Gods work, if it be right; no counterfeit of grace, more dangerous to abuse Gods people, if what is false, be permitted to act.

It is granted by all, that *zeal* hath its name from an *hisping heat**, which fire, or something that hath fire in it, (as burning hot mettles) cast into water, maketh. * *Zeal* ὁ ζῆλος
servo, bullio. So that *zeal*, in the strict acceptation of the word, is a *fiery hisping heat*, *hisping* with some contrary: which being applied to that zeal, which is exercised in, upon, or against something that is spiritual, must needs be very dangerous, if it proceed from *strange fire*. If the unnatural and furious heat which a fiery temper or disposition bloweth up, do passe for zeal, what great, what dangerous fires a little spark kindleth! If it be true fire, yet out of the hearth, what desperate combustions are produced by it! Where indiscreet zeal sparkleth too far, it endangereth the whole Fabrick of Religion, and religious society. Great cause then to discover and detect this hypocrite, who is an Incendiary in the Churches of Christ. He sets the Church in a flame by fire borrowed from hell, and thinks he doth God good service (a), as if his false fire were kindled by a true coale from the Altar; every man fashioning a zeal to his own humour and liking, like those seducers of the Galatians; of whom Paul, thus, *They zealously affect you, but not well* (b). ^a John 16. 2
^b Gal 4. 17

On the contrary, *the true Christian hath his zeal from, and according to God.* *Differ.*

He knoweth that it is good to be zealously affected alwayes in a good thing (c). Therefore he first endeavours to have his lips touched by one of the Seraphims, with a live coal from the Altar (d), which may both cleanse him, and heat him; and then to put forth his zeal for God, according unto God. The Spirit of Christ worketh zeal in him, and sets it on work. The Word of God is his guide direct- ^c Jer. 18
^d Isa. 6. 6

ing him in working; not onely in regard of the ground, object, and end; but, for time, manner and measure. And so he becomes not onely a faithful Souldier, and valiant Champion of Christ, that affecteth the cause with zeale as hot as fire, and obeyeth the command of his General, keeping himself to his station, and to his duty in it. For, well he considereth, that order in martial affaires, is of as great moment as strength. Without this a Souldier may let in the enemy, and do more hurt than an enemy. And zeal out of course and order, lets in superstition, or will-worship, to the prejudice of the cause defended.

He emulateth others to over-take and out-go them in goodnesse, without envying them (e). He is *jealous over them with a godly jealousy*, for feare they should sinne against Christ their Husband, by following others (f). There is in him a most fervent heat of all the affections towards God and the Lord Jesus; burning in his love to him, in *longing* after him, in joy in him, and *indignation* against all those that oppose him. His zeale is not confined to love and anger, nor compounded of them; but is a gracious quality firing all the affections and passions in the behalf of God. 'Tis not the result of any one or moe affections, but a gallant temper in them; yet differing from them, as the due seasoning of a knife or axe that makes it to cut excellently, or as courage in a valiant man which is not a compounded thing of his passions and spirits, but a brave temper of both. It is in him a distinct grace of the Spirit, which makes him *servant in Spirit, in serving the Lord* (g). Not a result of this or that grace or of many together, as spirits in the blood.

This his zeale makes him also *jealous after a godly sort* over those that he loves, lest they, being brought into Christ, should be defiled by seducers, or do any thing unworthy of their relation to Christ; he is solicitous and provident, lest some evil should disturb the peace, or violate the purity of any that he loves upon that account. His love is the prime affection that provoketh his zeale, and makes him jealous; yet zeale also is that fire that kindles his love, and all his affections to make them fervently active for God; it is as the fire from heaven that kindled and burned *Elijahs* sacrifice, and made it acceptable.

Thus, this hypocrites zeale is an *ignis fatuus*, a foolles fire, that instead of guiding him aright, leads him more out of the way: the true Christians zeale gives not onely heate, but light as *the starre in the East*, leading the *wise men* to Christ (h): the one, by his zeale, consumeth others (as the zeale of *Jehu* did, the house of *Abah*) without comfort to himself; the other, consumeth himselfe (as the zeale of Christ did (i) for the honour of God, and discharge of his own duty.

This hypocrites zeale is blind.

The light of the body is the eye (k); the light of the soul is *the understanding* (l): without the former, the body cannot go, but it stumbleth; without the other, the soul cannot act, but it erreth; or is in danger so to do. But the best eye, cannot see, except it have light from without: no more can the *understanding* (which in it self is darkned (m), till it receive the *eye salve* of Christs Spirit whereby it may see n), untill it have received the light of wisdom from the Word to *understand his way* (o). This hypocrite wanteth both sight, and light. *The light within him is darknesse*. His very *understanding* is darkned, being alienated from the life of God, through the ignorance that is in him. And, if the light within him be darknesse, how great is that darknesse (p)! If he have not light within, how can he see? if he have not light without, how can he go? He is a *blind guide* (q) that cannot see: and, the blind lead the blind, when ignorant zeal leads the hypocrite that of himself hath no eyes; and so, both fall into the ditch (r).

What once *Zebah* and *Zalmunna* said of *Gideon*, as the man is, so is his strength (s), so we may say of this hypocrite, as the man is, so is his zeale. The man thinks he hath a very good eye, and takes it in great scorne to be deemed *blinde*: are we *blinde also* (t)? but Christ, that knoweth all things, knowes and pronounceth him to be *blind*, although the hypocrite himself knoweth it not (u). Therefore his zeale must needs

e 2 Cor. 9. 2.

f 2 Cor. 11. 2.

g Rom. 12. 11.

h Mat. 2. 9.

i John 2. 17.

Charall. 1.

k Mat. 6. 22.

l Ephel. 1. 4. 8.

m Ephel. 4. 18.

n Rev. 3. 18.

o Prov. 4. 18.

p Mat. 6. 23.

q Mat. 23. 16.

r Mat. 15. 14.

s Judge 8. 21.

t Joh. 9. 40.

u Rev. 3. 17.

needs be *blinde* too; for, although he hath never so much light without to informe him, yet he wants an eye within, to make use of that light that shines round about him. He is as blinde at Noon-day when he hath best meanes of information, as at Mid-night, when he hath nothing to direct him.

And while his zeale is no better, it is not a pin to choose, either the superstitious zeale of the idolatrous *Athenians*, erecting an *Altar*, and offering sacrifices to the unknown God (w); or the pharasaical zeale of the Jew, towards that God (x) which he thinks he knoweth. He is *zealous* (as he thinketh) for the true God; yet without God, and against him, because he adviseth not with him, or taketh not advice from him. He is zealous for the Law; yet, through ignorance and obstinacy, overthroweth the end of the Law, which was the righteousness of Christ to a *believer* (y). This, the self-conceited Justiciary (and who more, than the hypocrite?) not understanding, all his zeale of God is not worth a rush, but a wrong to God; and to himself too; and all because his zeale is not according to knowledge: for, being ignorant of Gods righteousness, and going about to establish his own, he submitteth not to the righteousness of God (z), and thereby loseth all benefit of it.

He is like an untrained Souldier, that through ignorance sometimes overthroweth the whole Army. He is many times a fighter against God (a), even while he pretendeth to stand and fight for him. Thus *Saul* (till he became a *Paul*) in his zeal, persecuted the Church (b); and this, out of ignorance, whiles he was yet in unbelief (c). He did it, and he thought he ought to do it, contrary to the Name of Jesus Christ (d); and all, through his zeale for the vaine traditions of his fathers (e). And so, his zeale without knowledge, makes him not onely to erre, but to runne mad with error and zeale together (f); thinking he then doth God service, when he most furiously persecuteth his servants (g). He regardeth not information from those especially whom he persecuteth, but esteemeth all they say to be but devices to save their own skin whole: and therefore how much soever he may afterwards plead ignorance, yet shall he be judged willing to the mischief, because willingly ignorant (h), and willfully refusing better information. So that, whether he stumble upon truth, or tumble into error, or halt between both, it is hard to say, which is worst to him.

And, in this zeale, he goeth on with more confidence, and lesse opposition, because herein he hath winde and tide with him. The Devil will never oppose him; for, he doth his work. And such zeale is seldome displeasing, nor much blamed by men that hold no communion with God, but is rather admired by those that imitate it not: for, it never flies at profanenesse, so much, as at truth, or the power of godlinesse. For this reason, amongst *Mahumetans*, *Papists*, and generally all Hereticks, the most zealous, are best accepted and prized, even by the looser sort. But, amongst those that are truly zealous for truth and holinesse, it is farre otherwise. Nothing is more distastful to ungodly men than true zeale, although managed with greatest discretion. Ignorant zeale hinders not Satans Kingdome, but promotes it; and, if it curb or restraine corruption one way, it giveth it so much the more range another. But true zeale checketh it every way, both in our selves, and others; and sets a pitch, to a mans self in practise; to others, in example. True zeale is too busie, not onely against evil, but for good, forcing men to drive beyond their pace. *Lot*, that was vexed with the filthy conversation of the wicked (i); was most abhorred by the *Sodomites* when he laboured with most zeale against their intended wickednesse. Stand back, say they; this one fellow came in to sojourn, and he will needs be a Judge (k). To tell a wicked man he must not go on in wickednesse, is to tell a glutton he must not eat. To tell a profane man, he must be zealous in doing good, is to tell a dead man, he must rise up and walk.

Contrarily, the zeale of the true Christian is according to knowledge.

His zeale not onely receiveth light from the Word, but it is guided by knowledge which the Word giveth him. It is an ocular zeale which seeth the way, and a wise zeale that walketh in the way which it seeth. He lookes not onely upon Gods holy nature, which is the pattern, but upon his revealed will, which is unto man the rule

Differ.

w Act. 17. 23.
x Act. 22. 3.

y Rom. 10. 4.

z ver. 2. 3.

a Acts 5. 39.

b Phil. 3. 6.

c 1 Tim. 1. 13.

d Acts 26. 9

e Gal. 1. 14.

f Acts 26. 11.

g John 16. 2.

h 2 Pet. 3. 5.

i 2 Pet. 2. 7.

k Gen. 19. 9.

1 Dan. 29. 9. of holy zeale (*l*). The first thing in building is skill to lay the ground-work and foundation. The first thing in fighting a Battel, is to know the cause, and Captain. The Christian zealot fights not for love of fighting, like cocks, that fall to it, so soone as they see one another; but he wisely weigheth the cause, the manner, and end of his encounter, and the grounds and warrant he hath to appeare in the quarrel. He will not make that which is good (*m*), to become evil, by his evil managing: but will carefully prevent the committing of evil in the doing of good (*n*).

m Gal. 4. 18. n Rom. 3. 8. He knoweth that there is no affection more lyable to exception of God, or man, than this fervency of Spirit, which is called zeale; because none more apt to miscarry. He looks upon zeale without knowledge, as a fire in a Chimney, without a window to the room: and, upon knowledge added to zeale, as a window that lets in light to make use of the fire. He seeth that the hypocrite hath nothing but fire-light, which more hurteth the eyes than helpeth his sight: But the well-informed zealot, as he warmeth himself by the fire of zeale, so he worketh by the day light of knowledge, which directeth his zeale. His wisdom, is to understand his way (*o*): and till he understand it, he will not adventure upon it. Who would employ a blinde Commander to draw up an Army into Battel array, and to direct the fight? Who would trust himself upon a blinde horse, being himself blinde also? He will therefore have his eyes in his head, and good light before him to direct his zeal, before he let it slip, or exercise it even in the best cause of God himself.

Thus, this hypocrites zeale is like the horse or mule, which have no understanding, whose mouth must be held in with bit and bridle, lest they come neare unto thee, and do mischief (*p*): the zeale of the true Christian, hath the priviledge of Israel departing out of Egypt (*q*): the Lord going before it by day in a pillar of a cloud, to lead it the way; and by night, in a pillar of fire to give light, to go by day and night: the zeale of the one, is fire without light, an embleme of utter darknesse; the zeale of the other, hath not onely heat, but light, as a beam from the Sun of righteousness (*r*).

r Mal. 4. 2. Charafl. 2. This hypocrite hath zeale, but without judgment.

s Phil. 1. 9. Knowledge, and judgment are distinguished by the Apostle (*s*); and are too often found asunder in men, but in none more than in this hypocrite, who having gotten some smattering knowledge which puffeth him up (*t*), never looks after judgment to discern of things that differ (*u*), and to make a fit choice of that which is the better, and most deserving his zealous prosecution. Many times that which is good, is not fit or expedient for zeale to pursue: nor can all things that are fit as well, as good, be pursued at once, but one must give place to another, as sacrifice to mercy (*w*). Here, the hypocrite, for want of judgment preferres the lesser before the greater, and in their rash zeale quarrel the Disciples of Christ for preferring mercy before sacrifice (*x*). Here the hypocrite will rather starve the hungry, than permit him to rub a few eares of corne to prevent starving, under pretence of zeale for the Sabbath, that it might not be profaned.

If he be zealous in duties, it is commonly without judgment too, he is very hot about lesser matters, but luke-warme, yea key-cold in things of more importance. See a knot of them together, tithing, and paying tithes of mint, and annise, and cummin very punctually; they will not keep back a sprig or leafe, or one seed: but, the weightier matters of the Law, judgment, mercy, faith, and the love of God, are wholly omitted (*y*). He would faine do something; nay, in his way of zeale, he will do much to make his peace with God, but he wants judgment to take the right course. He thinks, if he come before the Lord, and bow himselfe before the high God, with burnt-offerings and calves of a yeare old, and give him thousands of rammes, and ten thousand rivers of oyle; and, if need be, his first-borne, the fruit of his body, for the sinne of his soule (*z*), this is abundant testimony of his zeale: but, while he neglects to do justly, to love mercy, and to walk humbly with his God (*a*), all this is but a false foolish zeale, without judgment.

Sometimes he is very curious and strict about trifles, while he triflith in matters of importance

importance, and his zeale about circumstances is often times accompanied with key-coldnesse about the substance of true holinesse. He spendeth more heat about gestures and vestures, than about mortification and destruction of the flesh. This, the spirit of error knowes well how to make advantage of; and therefore Satan hath his instruments ready to clap such a zealot on the back, and to applaud his zeal to the heavens: because nothing doth so soon forfeit zeale into the hands of Satan, nor do him better service, among such as professe Religion, and hold fast the truth of doctrine, than such zeale so void of judgment, which knowes not a difference between sputtering out in the kennel, and flaming in the Chimney.

Contrariwise, the true Christians zeale is guided by a sound judgment.

Differ.

As he coveteth earnestly and zealously the best gifts (b); so he especially labour-eth after a sound judgment, and sound mind (c); that he may both approve the things that are excellent, and lay out his zeale upon them. His judgment is to him, what Tasters, are to Princes; his judgement shall first passe upon it, before his zeale let out it self for, or against it. And if, in a true estimate, he finde any thing amisse that may by consequence prove more prejudicial to the Gospel, than some other grosser evils, which few that professe the Gospel will, after discovery, defile themselves withall, he will spend more zeale upon that than upon these.

Admirable was the wisdom and judgement that guided the zeale of Paul, in reproving Peter to his face, because he was to be blamed (d). He discerned, that though it were a good minde not to offend the tender consciences of Beleiving Jewes in a point of legal diet, from which they were not thoroughly weaned; yet it was farre more dangerous to beget a scruple in the consciences of converted Gentiles against the liberty of the Gospel, wherein both they and the Jewes were to be confirmed, and wherein Peter himselfe was first instructed in a Vision (e). Peters fault was, that when none but Gentiles were present, he did all things which they did, making no distinction of meates: but when some Jewes came from Hierusalem being sent to Antioch, by James the Apostle, who then resided in Hierusalem, Peter began now to be, or to seeme to be ashamed, or afraid of what he had done: and therefore withdrew himself from the tables of the beleiving Gentiles, not daring to use the former liberty any longer, fearing them which were of the circumcision (f), that they would take very ill such liberty as he had used. His example made all other beleiving Jewes then in Antioch, and even Barnabas himselfe, who all had before used the same liberty, to withdraw, and dissemble also (g); as if they had used no such liberty, nor were for it in their judgements. This could not but be a very great stumbling block to the converted Gentiles, and give them occasion to think, that there was no such Christian liberty as Paul had every where preached, touching meates, seeing so great an Apostle as Peter, and so many holy believers of the Jewes, by his example, durst not use or owne it, when once any of the believing Jewes dwelling at Hierusalem, then accounted the Mother-Church, and the purest in all the world, did but appeare and take notice of it: so, his withdrawing and separating from the Gentiles, was (so farre as so great an exemple could prevaile) a compelling, of the Gentiles, to live as do the Jewes (h), by being tyed to the same lawes of meats which the Jewes formerly were, and weak beleivers, yet believed that they were tyed still; and so he destroyed that liberty which he was to preach, as a part of Christs purchase.

Indeed, had Baronius been at Pauls elbow, he would have been a stout Champion for Peter, or rather a blasphemous disputer against God; and have taught Paul more moderation, and better manners towards the Prince of Apostles (as the Papists ignorantly or maliciously terme) Peter. For that presumptuous Cardinal, in his Annals, defends Peter, and maintaineth against Paul, that Peter was therein in no fault at all. And therefore, after he had mentioned this passage of Pauls acts at Antioch, he boldly bespeaks his Reader thus, * *siste gradum, lector.* Here, stay thy passage, (and see a combate between a Cardinal, and an Apostle.) For, he after spends

many lines, and is so zealous in the cause, that after all, he pronounceth sentence thus; *dicimus, ea faciendo Petrum vel minimum non deliquisse. We say, saith he, what, take it in what sense ye will, Peter, in doing those things, did not in the least offend.*

But, enough, and too much of such Blasphemy, fit onely for one of the Champions of Anti-Christ. Our businesse is now with the sincere Christian, to whom (as nature hath given, beside outward senses to apprehend, a common sense to judge of all objects proper unto it; so grace giveth not onely spiritual sense to perceive that which is good, but also spiritual judgment to discern what is more convenient or excellent. God is wisdom as well as goodness, therefore the Christian serveth him not onely affectionately, but wisely, and with judgment.

Thus, this hypocrites zeal is like the fire which *Aboloms* servants, kindled in the fields of *Joab*; not caring much where it began, so it burns up the corne (i); the true Christians zeale is like the choice of *Mary*, resolving that, when Christ himselfe meant to dine at her sisters house, and she could gladly give him the best entertainment; yet, better an homely dinner, than his Sermon lost; therefore (while *Martha* was cumbered about much serving,) she chooseth rather to sit at his feet, and to heare his Word, which is the needful thing, and the good part which shall not be taken from her (k); the one exerciseth his affection, and contenteth himselfe to be fervent; the other, being considerate and circumspect, is zealous with reason.

Charatt. 3. This hypocrites zeale is all in extremes.

One while he is all fire without moderation or discretion, and so endangers both the house and the neighbour-hood. Zeale not regulated by discretion, is like a Chimney on fire, or fire in the room burning without the hearth, and threatening danger, first, to the hypocrite himself, with an inflammation of fleshly anger, which is earthly (l) sensual, and diabolish (m); and then, to the place he lives in, with contention. Zeale, if not heeded and confined within due bounds, easily degenerateth into carnal anger, as natural heat into that which is symptomatical and feavourish; and, instead of making others better, maketh the zealor worse.

His zeale is as that of *Simeon* and *Levi* against the *Schechemites*, killing and slaying a whole City for one mans offence, and afterwards, coming upon the slain and spoiling the City, because they had defiled their sister (n); or, like to that of *Joab*, in killing *Abner*, under colour of zeale, for *David* (o), even after *Abner* had submitted to, and made a league with *David* to bring about all Israel to him (p). This indiscreet zeale might have cost *David* deare; for now, *Ishobeth* being rid of *Abner*, that first set him up to be King in room of *Saul* his father; and after, fell off from him, (meerely for justly reproving him for keeping *Rispha* his fathers Concubine;) he might have created much trouble to *David*. And indeed indiscreet zeale if permitted, in such as in the maine are truly godly, doth much mischief. What contentions and quarrels did the sidings and divisions of sundry Christians in *Corinth* breed to that Church, for which the Apostle censured them, as carnal, and walking as men (q); that is, as carnal men, nor at all favouring of Christ or his Spirit. What bickerings were raised in the *Romane Galatine*, and sundry other Churches, about observations of dayes and meates! Thus the zeale of those sons of thunder did begin to degenerate, when they would have called for fire from heaven upon the unhospital *Samaritans*, for not entertaining our Saviour; had not he cooled them with his wholesome reproof, ye know not of what spirit ye are (r). And no better was that fire of *Peter*, which without all consideration or discretion, brake forth into bloodshed against the Kingdom and peace of both *Cesar*, and *Christ* (s). How much more then doth this excess work upon them that are gracelesse? Hence, the Apostle joyneth zeale, and contention (t) together. And, amongst the chief attendants of carnal and diabolish wisdom, this bitter zeal is reckoned for one (u). For, as a fiery horse unbridled, so zeal turned loose, hazardeth both him that manageth it, and those that have to do with him.

Another

Another while the hypocrite is all for *moderation*, below discretion; as before, for flying out beyond discretion. Before, he was an horse without reins, now the reins overlay the horse; all reins, no horse. Not that true moderation can exceed; but, that he mixeth too much of that dull ingredient which he falsely calleth *discretion*, with that which he as falsely calleth *moderation*: and for this he is more zealous, than for true zeal it self.

As there is a *knowledge* and *profundity* falsely so called, which are of *Satan* (w), ^{w Revel. 2.24.} not of God; so there is a *zeale*, and a *moderation*, as they speak, which is neither the one, nor the other. As a man may be too *just*, too *wise* (x); so, too *zealous*, ^{x Eccles. 7. 16.} too *moderate*. But as natural heate cannot be too much, yet, very little which is unnatural, is too much: so is it here. True zeale rightly ordered can never flame too high; nor true moderation duely bounding zeale, can ever be too strict. Moderation is but the result of discretion and judgment, in ordering, not quenching of zeal. But, of zeal without discretion, or of discretion without zeal, in the matters of God, the least is too much.

Such a zealot was *Saul*, where God bids him be all fire, and to spare none, there he useth *moderation*, and spareth the *best* of the *sheep* and *oxen*, under pretence of zeal for Gods sacrifice (y). ^{y 1 Sam. 15. 15} Where he had no warrant to be so furious, there he falls foule beyond all moderation and measure, as in *slaying the Gibeonites*, in his zeale to the children of *Israel* and *Judah* (z). The like zeale was that of *Jehu*, who albeif he had commission to destroy *Ahab's* house; yet he had nothing to do to kill those ^{z 2 Sam. 21. 2.} two and fourty brethren of *Abaziah* the King of *Judah* (a). And on the other side, ^{a 2 Kin. 10. 13,} when he destroyed *Baal*, as a manifestation of his zeale for the Lord (b), yet he was ^{b 14.} not so zealous against *Jeroboams* calves (c), as abominable as *Baal*. Here he used ^{c Ver. 16.} moderation too much, and zeale too little. ^{c Ver. 29.}

There is little to choose between a boyling pot unscummed, and the pot that, for want of heate, hath no scumme raised: that wants a scummer, this, a fire: that wallops as the Sea about *Leviathan*; and this, paves it with stone: that indangers, as *Ætna*; this, as a Mountain of ice. Intemperate people, to heate the stomach, inflame the liver; and foolish Physicians, to coole the liver, kill the stomach. Such an one is this hypocrite, who to kindle affection, sets passion on fire; and then to moderate the flame, casteth so much water of false moderation upon it, as doth quite extinguish it. To allay that which is unnatural, he extinguisheth the kindly spark of Christian zeale; both in himself and others. Oh! saith he, you must above all things, take heed you be not too forward, too zealous: too good is stark naught: and too much of one thing is good for nothing. The excessse is here worse borne than the defect: for that is a trouble to men; but this, is onely a wrong to God, whose cause few take to heart; nor can well endure that others should.

As the *Mancibeer* denied justice in the God of the Old Testament (as they call him) becau'e he is called *Deus Zelans*, a Zealous God, which they think cannot stand with justice because it hath in it, too much passion; so this hypocrite sometimes condemnes that for rash zeale, that hath more of fire in it, than he hath in his Chimney. And he thinketh he should do wrong to discover more heate for God. He will be of a pleasing temper, flesh and no flesh, fish and no fish, neither one or the other further than to please men, but especially himself: neither a sound Protestant, nor a strict Papist. If he think fit to be good himself, yet he will not be too busie in finding fault with others that are wicked. And this temper he likes best in others, as a lascivious husband that extolls the patience and wisdom of his wife, that can see and say nothing.

This mans zeale is a zeale against zeale; *I cannot*, saith he, *abide this preciseness, this over-doing*, (for so he accounts of all that exceed his luke-warme temper;) *'twas never good world, since so much strictnesse was in fashion*, &c. and so he is more zealous against zeale in others, than against his own luke-warmenesse. And indeed this distemper is grown epidemical; men can hardly abide any other in others: which is a great advantage to Anti-Christ to grow upon the Church, when men

d 2 Thes. 2. 10. want love to the truth (d), and are not valiant for it (e). No times so much favour him and promote his cause, as those wherein not onely piety, justice, and honesty, but even zeale it selfe is in reproach. Then, many who formerly never minded or cared for any Religion, in any serious way (f), turne Papists, as Pirates turne Turks; to whose wickednesse nothing could be added, but this sinne of Apostacy: and so they are better lost than found.

This hypocrite takes himselfe to be wiser than all the zealots in the world. Zeale saith he, is a fiery mettel horse, and must have a strong bit and curb. But he considers not that *flesh* is a dull horse, and needs more the spur. To be over zealous, saith he, breeds nothing but reproach and persecution to the zealot. But woe be to him who, for well-doing, gives not occasion to wicked men to reproach him, but will comply so farre, as to have every bodies good word, and *all men to speak well of him* (g). Zeale without discretion is to be pried; but such discretion, as this hypocrite glorieth in, shall be *spred out*, and himselfe with it (h). He that hath need of Souldiers, must beare with some military insolencies: and Christ who hath need of zealous servants to contend earnestly for the precious saith (i); will be content (though this hypocrite will not) to beare with some indiscretions in the truly zealous.

Differ.

On the contrary, the zeal of the true Christian is ever the same, *smunning extremes*.

True zeale mindeth the cause; and, according to the importance of that, riseth, or falleth, as the tide, which followeth the course of the Moon. It is not all on fire for lesser matters, as it would, for greater. It is fervent, as the cause requireth, it is governed by true prudence or discretion, and proceeds with caution. A wise Christian is described by the *meeknesse of wisdom* (k). In him, as in Moses meeknesse and zeale meet; and wisdom tempers them both. He is not onely carried with zeale, but carrieth an hand over it. He useth zeale as a skilfull rider doth his horse, making use of the mettle of his horse, futable to the use he hath of him. His zeale is ducly tempered; and so, is a good horse well mann'd.

He considereth that zeale without discretion, is a ship without ballast, or over-tyred with Sailes, which in a storme may endanger all that are aboard her; therefore discretion so manageth zeale, as to proportion the Sailes to the burden, and keepeth, the vessel upright. Discretion is a male-vertue; but, of which it may be said, as God, of Adam, it is not good that the man should be alone: I will make him an helpe meet for him (m). No helpe meet for Adam, but Eve; no match for discretion, but zeale. A blessed marriage, and fruitful of all sorts of vertue, when the head takes the heart to wife, when discretion and fervent affection are wedded together. His discretion qualifies his affection, and his affection warms his discretion, and quickens it to action.

But if these be divided, they never do well. For zeale without discretion is passionate and precipitate; and, discretion without zeale, is dull and reftie. In all affaires of importance, but especially in Religion, the middle temper *neither hot nor cold* (n), is most pernicious. If therefore he finde an abatement of due heate, he remembreth that receipt given by his Lord, *Be zealous and repent* (o). He will not let the fire go out, but *blow up the coals* (p).

Zeale is both Christs garment, and livery. He weareth it himselfe (q), and would have his servants known by it. And he that weareth it, must not onely go in Christs errand, but mend his pace; not onely do his work, but do it with all his might. He will take the first love of the Angel of the Church of Ephesus, for his patterne, not that which was in its declination. He cannot forget that God remembreth him with his first, that is, his chiefest and strongest love, therefore he will prosecute God with love, as strong as death, the coales whereof are coales of fire, which hath a most vehement flame (r). No water shall quench it, no money out-buy it.

This sometimes [as the cause and times requires] transporteth into unusual and heroic

d 2 Thes. 2. 10.
e Jer. 9. 3.

f 1 Joh. 2. 19.

g Luke 6. 26.
h Rev. 3. 16.

i Jude 3.

k 1 Tim. 3. 13.
l Num. 12. 3.
m Exod. 3. 26.
n 27.

m Gen. 2. 18.

n Rev. 3. 15.
o ver. 19.
p 2 Tim. 1. 6.
q Joh. 2. 17.

r Cant. 8. 6.

heroick actions. If he be as *meek* as *Moses*, yet he can, for a need, *break the Tables in pieces* [1], to shew how unworthy the people were of them. If he be a *Priest*, ^{Exod. 32. 19.} yet he can [when just cause is] *execute judgment* [2]. Thus *Elijah*, although a ^{1 Phil. 406. 30.} Prophet, made a slaughter of the Priests of *Baal* [3]. Yea, and Christ himselfe, ^{1 Kin. 18. 40} the Lamb of God, took up Armes [such as holy anger ministred] to drive out of Gods house those that defiled it. In none of which, discretion or advicement was wanting: but the cause and their calling did concur with their zeale. It was their calling that gave them their zeale, not their zeale that gave them their calling.

And albeit he hath now no need to feare such transcendent zeal, seeing there is now no such extraordinary calling: yet he knoweth that it well becometh him to endure a kind of paroxisme of Spirit, when he seeth men wholly given to superstition, or impiety (w). Yea, admit there should be some error in his zeale, or in the zeale of others, yet he holds it dangerous to quench it suddenly. Cold water in a feavour extinguisheth the natural heat with the unnatural, he will therefore learne wisdom from their sad examples, who by unadvised refrigeration have turned from the scorching zeale of *schisme*, to the cold and deadly poyson of profanenesse. There is more hope in an acute feavour than in an Heretick. He will therefore hold fast his zeal, and not suffer his *discretion* as a soure husband to give zeal a bill of divorce, for being sometimes too hot and too loud.

Thus, this hypocrite is ever too hot, or too cold; if, over-hot in one thing, he is over-cold in another; neither hot nor cold, but *like warme*, which is worse than either of the former, and least endured by Christ (x); the true Christian is *ever fervent* ^{x Rev. 3. 16.} in spirit, *-serving the Lord* (y), zeale, being in him as the vital spirits that never cease motion or being, till he cease to be. The zeal of the one, is like the *brookes of Terman*, or a land-flood, alwayes too high, or too low, that either is apt to drowne with over-flowing at one time, or to kill him with thirst, at another time, that resorteth to it (z). The zeal of the other, is like a perennous fountain, to which, ^{y Rom. 12. 11;} repaire when you will, and you shall never finde more zeale than may turn to your profit; nor lesse, than may serve for your use. ^{z Job 6. 16, 17.}

This hypocrites zeal is natural.

He is himself but natural, notwithstanding all his flourishes. Therefore his zeal cannot be spiritual, that is an holy fire breathed into him by the Spirit of Christ. He that cannot so much as *perceive*, or know *τὰ τὰ ἀνωμαλὰ* the things of the Spirit (a), cannot be capable of such a fruit of the Spirit. In him therefore it ariseth from temper and constitution: by which the young man is vehement; women, passionate; and the cholerick man, fervent. But what vertue can be in that zeale, that ariseth of age, sex, or complexion? His zeale may be hot enough, that hath that from nature within, which causeth it to boyle, and run over, to the scalding of himself and others. The Devil will never seek to quench this fire, which is his servant, and Gods enemy, because a *work of the flesh* (b).

He is *zealous* at a venture, be it right or wrong. He is hot, passionate, fiery and furious, and cannot be other. He needes rather some quench-cole, or a water-sprinkle, than more fuel; a bucket, rather than a bellows. He is *vehemens in iram*; *partem nimis*, too hot of all conscience to be right, what side soever he taketh. And, whereas he can do nothing, but with much earnestnesse and fervour, he takes this to be zeale, when he is employed about the things of God, which is in truth nothing but an exuberancy of nature. Such zeale is like a two-edged sword, as apt to endanger his head that wardeth with it, as his against whom he useth it.

Contrarily, *The zeale of the true Christian is supernatural.*

He is himself made spiritual, notwithstanding all remaines of corruption, therefore his zeale must needs be from the same Spirit that created him in Christ *Iesus unto good workes* (c). He is not a patche piece, in some things renewed, in the rest natural: but all things are become new (d). He keepeth account by what fire he warmeth himself, and from what Altar he fetcht his coale (e); even from God and his Word, which

¹ Exod. 32. 19.
² Phil. 406. 30.
³ 1 Kin. 18. 40

^w A.C. 17. 22;
^{13. 9, 10.}

^x Rev. 3. 16.
^y Rom. 12. 11;

^z Job 6. 16, 17.

Charact. 4.

^a 2 Cor. 2. 14.

^b Gal. 5. 20.
Philos.

Differ.

^c Ephes. 2. 10.
^d 2 Cor. 5. 17.
^e Isa. 6. 6.

f Jer. 20. 9. which was in his heart as a burning fire shut up in his bones (f). It was not from nature, but from the Word that he is grown so hot: and, from the Spirit of God also, who in kindling of zeal, and burning up corruption in his people, is a *Spirit of judgment, and of burning* (g).

g Isa. 4. 4. When nature swayeth him, he is ready to say of it, as Solomon of laughter, it is mad: and of mirth, what doth it (h)? It may be *vehiculum virtutis*, a good Post-horse. A good active nature may be of great use to a renewed nature, as a metled horse to a metled man. But as no man lends an horse of his errand, because he can go apace, but sets a rider upon him that understands and can deliver his errand; so the Christian suffers not the forwardnesse of nature to go without a guide, but commits it to the regiment of grace, which only hath a right understanding in the things of God.

Thus, this hypocrite is for zeale, as the first man, for the substance of his body, of the earth, earthy; but the zeale of the true Christian is like the image of the second man, from heaven, heavenly (i): the fire of the one is elementary, or culinary; the fire of the other, is like that of the Tabernacle, and Temple that came out from the Lord.

Charact. 5. This hypocrites zeale is meerey moral.

Whatever of vertue appears to be in it, it is from a moral principle onely; philosophical, not divine. It is not moral as regulated by the moral Law of God, to order manners according to Gods Law; but onely as guided by *Ethicks*, or Laws drawn out of the dimme sparkes of natures light remaining after the fall (k). Which is enough to convince men of sinne, but not to please God. It is a morality, such as that of *Plutarchs* drawing up, * not such as *Moses* brought from the Mount. It is no other zeale than that which Heathens and Philosophers have fetcht from reason, supposing an aptnesse of nature to entertaine it. For morality is but an art that helps nature, by polishing the manners that they may be grateful to men, and usefull to civil society, onely grace giveth a new and godly nature (l), and so refineth the conversation as to make it acceptable to God: which the hypocrite never was partaker of.

12 Pet. 1. 4.

This zeale of the hypocrite is but *civility*, or *morality* kindled by nature, as a barrel of pitch on top of a beacon. As many men professe Religion upon meere civil or moral grounds, and so are but civil, not regenerated men: so this hypocrites zeale hath no other rise nor nature, but what nature improved helps him unto. This makes him zealous against false dealing, cheating, break of promise and covenant, lying, &c. and on the contrary, to be very just in his dealing, in payment of debts, in accounts and in discharge of matters of trust; not out of conscience towards God, because he commands it; but because nature and reason do sufficiently teach it. A good thing in it selfe, and tending to the good of others; but not enough for him that doth it, who doing what he doth on humane, not divine grounds, must look for his reward from men, and not from God.

Differ.

Contrariwise, the true Christians zeale is divine.

It is built upon a divine Basis, the Law and Word of God; which is both the seed of which it is begotten, the rule by which it acteth, and the power which commands it to act. His wisdom and his zeale spring both from the same fountaine; they go up the mountaine of Gods Word; and then, come downe by the vallies (m), of his heart and affections, to order his conversation aright (n). And because he must approve himselfe and his zeale unto God, he layes out his zeale chiefly upon things that more specially concerneth God. Not that he is remisse in any part of justice towards men, or of sobriety in the government of himself: but, he is zealous of both: but, he looketh upward for the aide of Gods grace in both; and labour-eth to performe that in truth which Philosophers have only brag'd of: to practise that which they commend; and, in all things to cut off the superfluity of self-love, self-conceit and vain glory, of which they were so far from being wary, as that they were never so much as aware.

m Psal. 104. 8.
n Psal. 50. 23.

He is not the foole whose heart is in his mouth, but the wise man whose mouth is in his heart. He preferres secret and mental wisdom before vaine and verbal zeal. He will do the thing, but not bragge of it. Let any man take the honour, rather than contend for it, so the work be done (o). It was said of *Aristotle*, that he dipp'd his words in understanding; but the Christian dips not his words onely, but his actions and zeale too, in the *Well of wisdom* (p), and conscience. He dares not utter what he feels not, nor professe what he proves not, both what it intendeth, and from what Spirit it proceedeth. o Judg. 3. 1, 2, 3
p Prov. 18. 4.

Thus, this hypocrites zeale is like fire fetcht out of the flint; nature contains it, reason extracts it: the true Christians zeale, comes down from above, from the Father of lights: grace yields it, and conscience draweth it forth (q). The zeal of the one, is but a cover for an heathenish heart going under the name of a Christian; the zeale of the other, is the badge of his heart, declaring him to be truly Christian. q Jam. 1. 17.

This hypocrites zeale hath more of policy than piety.

A zeale of state, and a face of zeale, to advance his worldly ends by serving himself of the times. No sooner is newes brought to *Jehu*, of being made King of *Israel*, to destroy the house of *Ahab*, but he and his Captaines hastied instantly to the work, and dispatcht it in a trice (r). But, *Jehu* was not so hasty to walk in the law of the Lord: for, to that he took no heed at all (s). It is true, he destroyed *Baal* and all that belonged to him; for *Baal* was but an upstart God brought in by *Ahab*, and so might be more safely grub'd up before he had taken deeper rooting; but, as for *Jeroboams calves*, his zeale extended not to them: not that he cared for the calves, more than for *Baal*, as placing more confidence in them (for he that cares not for the true God, is indifferent for any other:) but there was the same reason of state for continuing of the calves, that was at first for setting them up: which was, the keeping of the people from going to the house of the Lord which was at *Hiernusalem* (t) which would have happened, had he destroyed their calvish gods at home; and so, they might have revolted from him. Charact. 6.
r 2 King. 9. 12.
s 2 King. 10.
t 1 King. 12. 17, 18.

This is the zeale of this hypocrite, of which he so much vanteth (u). If God open a way for this hypocrite, to get a Kingdome, neither *Jeroboam*, nor *Jehu* shall ever go beyond him in setting up the Devil, and pulling down the true God that hath advanced him, if reason of state shall prompt him to it. If he be zealous for rooting out of *Baahisme*, which might endanger his crown, yet, if *Calvisme*, being more generally (and by the strongest party) imbraced, may settle the crown the faster upon his head; He will be as zealous for this, as he is against the other: it shall have his protection and countenance before the true worship of God: and if *Priests* legally capable of serving at the Altar, will not so farre forget the duty they owe to God, as to offer sacrifice to the Devil. He will admit any others, although the lowest of the people, to do that work; and, whosoever will, he consecrateth him, whereby he may become a Priest of his high places (w). u 1 King. 10. 16
w 1 King. 13. 33, 34.

He hateth Popery, as dangerous to his person, and state, because Papists hold of a forraigne power in chief, and by the principles of their Religion are not tyed to keep faith with any whom their holy Father (*per antiphrasin*) pronounce Hereticks; but, may lawfully kill and murder their Prince, if once excommunicated by the Pope; But, as for any other reason, he hath no more quarrel to Popery, than to any other Heresie or blasphemy, which he tolerateth, because not so dangerous to his particular interest. Come now therefore once more, and see his zeale, not for the Lord; but for himself, and the Devil.

As he is instrumental to cut off all *Ahabs race*. He hath his reward: for thereby he secured the crown in his own line, and hath the promise of the throne unto foure generations (x), but, as he is an hypocrite, and hath hypocritically and wickedly pretended zeale for God, when he aimed onely at himselfe, doing worse than all that went before him, he knowes where to expect another manner of reward for that; even where *Jeroboam* (y), and *Jehu* had theirs (z), not only x 2 King. 10. 30.
y 1 King. 14. 11
z 15, 29, 31, 32.
1 Hol. 1. 4
2 King. 15, 10, 11, 12.

in

a Mat. 24. 51.
b Mat. 25. 41.

in this world, but, with all his fellow hypocrites (a), and with the Devil and his angels in hell (b).

When the zealous profession of the Gospel is in credit, and the times do favour zeale, this hypocrite is a great zealot, and commends it highly in others; especially in great persons, even above truth, that he also may seeme to be himself all made of zeale. His cry in all places, is, *O halcyon dayes!* especially when he himself have gotten well by them. He is then a sharp rebuker of sinne in underlings, a zealous pleader for obedience to superiours, chiefly where superiours are present to witnesse his zeale for authority: and, whether he have any care of duty himself or not, he will be sure to put on outwardly, this livery cloake of Christ.

His zeale is like an outward fire, more seen in the face, than felt in the heart: the fire of authority, makes him high colour'd in the face, but leaves him cold at the heart, unlesse it happen to be heated with some warme preferment. As for God, he holds correspondence with him, as States who know no affections, but interest (many times do one with another. *Francum amicum habita, non vicinum*; as a friend, not a familiar. He is content with *Dionysius*, to make use of the goodnesse of the good God, when he befriends him, but he *serveth him*, as *Jehu did Baal*, under pretence of worship, he spoyled and destroyed him (c). He will help to further reformation of Religion, that he may have his share in the goods of the Church.

c 2 King. 10. 18, &c.

d 1 King. 18. 21
e 2 King. 17. 29

But, if the times be doubtful, he *haleth*, as the *Israelites*, between two opinions (d), or turneth mongrel, as those *Samaritans* that joyned *God and Malchon* (e). He resolveth to be neither Papist nor Protestant, but either, or both, as occasion serveth. He doth not now know his own mind, till the times determine for him. If the times prove dangerous, *almost a Christian* (f); not altogether any thing, is enough, for feare of *Bonds*. He will not make choyce of miserable or discountenanced persons to be his friends and associates, nor disable himself for preferments which change of times may offer. If once his turn be served, he will scale up his lips, that they may not lose him what they have now gain'd him: for, if he have gotten enough, and climbed to the height of power with all, he *seareth up his conscience*, having now no further neede to dissemble with the times.

f Act. 26. 28.

Differ.

On the contrary, the true Christians zeal is all for plain dealing, be his interest, and the times what they will.

He is for the Lord, as *Elijah*, though the stream and tide be for *Baal*: and rather makes God than man the Beholder and Judge of his zeal (b). He is of *Mellus* his minde, (but upon a better ground) to do well in good times is no hard matter, but in times of danger to dare to be good is the true note of a vertuous man. He rejoyceth in the prosperity of the Church, and the free passage of the Gospel, though himself be in bonds (i):

h 1 King. 19. 10
Temporibusque
malis, aulus est
esse bonus.

i Phil. 1. 17, 18

He mourneth when it goes ill with Christs partie, though himself be never so well at ease (k). If the times be doubtful, or dangerous, his zeal is so far from hiding, that it *sets open the windows*, and keepeth as it were open house (l). As *Paul went bound in spirit to Jerusalem* (m), when the Spirit of God told him before he went, what would befall him there, and he believed it as verily as if he had been already in bonds, yet would he not, for bonds, forsake the cause of Christ; so he adventures, upon any pikes where Christ his General leads him; as knowing, he can be no loser, where Christ is a gainer.

k Nehr. 1. 3, 4.
l Dan. 6. 18.
m Act. 20. 22

Thus, this hypocrites zeale is as the Moon which waxeth or wayneth, as she is affected by the Sun: the true Christian is as a fixed starre that is above all such variations, and keepeth his sphere and station, without alteration. The one is a false factor that enters his zeale in Gods name; but, for his own profit: the other, as a true servant, consigneth it wholly to his Lords account: the one, looketh for a good market of his zeale, the other, for a comfortable discharge.

Charact. 7. This hypocrites zeal is a superstitious zeal.

As poore Indians worship the Devil with greater zeale than they do God, for fear
he

he should hurt them, so this hypocrite is more afraid of hell and the Devil, than in love with God and his Kingdome. Superstition is very zealous as being a will-worship pleasing the flesh, and as striking terrour into the blinde conscience if it omit ought that superstition prescribeth. Such is the zeale of the ignorant Papist (if stricken with any sense and awe of Religion) Hell or Purgatory is his dayly feare; heaven, his doubtfull hope. Nothing is certain with him, but what is most uncertain, Purgatory; to be delivered from which so soon as he may, is his chiefeest care; for which his zeal will spare for no cost.

Nor are we without hypocrites of the same stamp at home, who yet give out to the world that they are no Papists, nor believe Purgatory (wherein I believe them; for, I believe they beleieve not any thing;) they like well the Popish frightful zeale (borrowed from the Heathen *Alarms*; not from the Word of God) whereby men should be kept in suspence touching heaven, (themselves having no assurance of it, nor being in the way unto it,) and for that purpose preferre *Parsons* before *Perkins*. And so, as some have an Altar without coales, truth without devotion, so this hypocrite hath coales without an Altar, devotion without truth.

Contrarily, the true Christians zeal is the servant of divine truth, and the hand-maid of faith.

Differ.

As the eyes of servants look unto the hand of their Masters, and as the eyes of a maiden to the hand of her Mistresse (n), so he looketh unto Gods truth, as the Master of his Religion, and unto faith as his leader in every action. A good servant hath no will, but his Masters; nor the hand-maid, work, but what her Mistresse sets her about. His devotion and zeale, as it is wholly spent upon God, so it is guided altogether by his Will and Word. He is not for terrifying of himself or others that profess and practise godlinesse, with doubts of the issue, and with uncertainties of salvation: rather he is glad, and gives thanks to God for such *Interpreters* of the minde of God, as lift up the weak bands, and strengthen the feeble knees (o), that comfort and encourage the weak practitioner, and cherish the weary travailer towards heaven.

n Psal. 123. 3

o Heb. 12. 12

Streight rules devised by men, do trouble him, although never so much cryed up by the superstitious; but Christian liberty from the bondage (not obedience) of the Law, and Evangelical comforts from the promises of God, and the mercies of Christ are his food, yea, his Cordials. The hypocrite in a Sermon likes best of, a loud reproof (not of himself, but of others) that filleth his eares, and feedeth his tragick humour: but the humble Christian feedeth upon consolation, with thanksgiving. He is glad of threatnings to beate downe his corruptions; but he takes mercies as his daily bread, and portion, and goes his way, rejoicing (p).

p Act. 8. 39

Thus, this hypocrite, as the servants of Tyrants, is very officious, and serves God strictly, because he is afraid of him; the true Christian, both serves and feares God with zeale, because he loves him: the one serves him with strange fire, yet imagined to come from heaven, as the fire of the *Vestals* lighted from the Sun; the other is a true *Seraphim*, whom God hath made a flaming fire for his owne service. The one drinkes of the waters wherein the *Star Worme-wood* sell, of which many dye (q); the other, as an inhabitant of *Canaan*, feedeth on milk and honey, and so liveth for ever.

q Revel. 8. 11

This hypocrites zeale is an unmannerly, and unkindly zeale.

Charact. 8.

It putteth him out of kinde, and maketh him to forget his place. It taketh from young men, the beauty of youth, modesty; from old men, the dignity of age, wisdom and gravity; from women, the ornament of their sex, silence; from the ignorant, the key of knowledge, docility; from inferiours, that which commends them; respect: and from a Christian, that which crownes his Religion, humility. All this happeneth, not from the nature of true zeale; but, from that *Coliquintida* which the Devil hath thrust into the hypocrites por.

By this meanes zeale becomes unlovely, and unseemely. It makes the young man, regardlesse of those to whom he oweth respect: the old man light, or furious beyond his gravity; the woman, a disputant and a babler; the unlearned man opinionate; the servant, malapert; the Christian, arrogant: and in this, he will be as a vessel settled on the lees, or frozen in his Drege. Or rather, this hypocrite is hereby made like *Ezekiels* pot (r), that seethes, but is unskummed, whereby the scumme doth incorporate; or like the *raging sea*, whose waters cast out mire and dirt (s), *foming out his owne shame* (t), venting his own corruptions under the habite of grace.

r Ezck. 24.6

s Isa 57.20

t Jude 13.

Indeed the foolish world many times applaudeth such zeale as seethes over, and runnes into the fire; and taketh that for courage, which is but want of nurture, when a man dealeth rudely and unreverently with his superiours, and betters. This is that of which we may well say (and bewaile) that hath made zeale odious and distastful to divers in great place, who use this malapertnesse of the hypocrite as a *flaming sword* to keep true zeale out of their quarters. This was the unkindly zeale of the seditious in *Hierusalem*, calling themselves *zealous*. Against God, they would have no King but *Caesar* (u): and against *Caesar*, no King but God; therefore they tempte Christ, to give counsel against *Caesar*, and to deny to pay tribute to an usurper over the people of God [w]: yet afterwards, that they may be rid of Christ, they will have no King, but *Caesar*, and intimate a charge of Treason against *Pilate*, if he should not crucifie Christ [x].

u John 19.5

w Mt. 22.16, 17.

x Joh. 19.12 Differ.

Contrariwise, the zeale of the true Christian is attended with humility and comelinesse of behaviour.

y 1 Pet. 5.5

The true Christian is herein as careful to be clothed with humility (y), when he is to exercise his zeale, as the Priests of old, to put on the Priests garments, when they served at the Altar. He considereth it to be as much his duty to look to the manner, as to the matter of the work he performeth, that he may not be indeed, what *Michael* falsely charged *David* to be, as one of the vaine fellows that shamelessly uncovereth himself (z). Humility, (he knoweth) is as necessary to a Christian, as it is proper. It is a plant growing onely in the Christians garden; and, who then should use it, if not he? and, when he, but when he is to shew zeale for God? which he can hardly do so warily and humbly, especially towards superiours, but offence will be taken.

z 2 Sam. 6.20

This teacheth him to manage all with respect to his calling, age, place, sex, cause and opportunity: or rather wisdom teacheth, and this acts him in his zeale. Young *Elihu*, though he was so full of matter that he was ready to burst (a); yet would not speak before his Elders had said what they could (b). *Abigail* indeed, in a matter of life and death discovered the shame of her husband (c): but not in an ordinary businesse, much lesse did she make it her businesse to be so busie with her husband, as bad as he was. Queen *Hester*, although she made bold to go to the King for the life of her self and people; whereas if they had been onely sold for bond-men and bond-women she had held her tongue, although the enemy could not have countervailed the Kings damage thereby (d).

a Job 32.18

b Verie 6.7,

c 1 Sam. 25.24 25.

d Esther 7.4

Howbeit, the Christian doth not under colour of humility, modesty, or keeping distance, neglect his duty. When God calls him to shew zeale, and he cannot avoid speaking to superiours plainly and faithfully, he will do it; yet with as much respect as the cause will beate. Under the warrant of his calling, he is bold, as *Elisha* with *Ahab*, as *Nathan* with *David*, as *Samuel* with *Saul*, as the *Baptist* with *Herod*. He putteth forth himselfe, as opportunity is offered, when his zeale may do most good, and his words take most impression. He will imitate God, that reckoned with *Adam* in the coole of the day, when *Adam* now was in a condition to see his folly; and, with *Cain*, in coole blood, when he might be most capable of reproof: and, sent *Jehu* the Prophet, to reprove *Jeoshaphat*, after he had escaped with his life out of the bartell wherein *Ahab* perished (e). If he be an inferiour, he advisech rather than admonisheth; advertiseth rather than reproveth: yet so, as he will not be unfaithful to God or man, whatever it cost him. He neither rusheth in upon

e 2 Chron. 19. 2.

upon a duty without consideration of time, nor waiteth so long for an opportunity, as to omit the duty, in hope of a better season.

Thus, this hypocrite is like one of these gliding or falling starres (as they are called) his zeale carries him above his place, where he fires, and falls: but the Christians zeale first kindles him on earth, and then carries him up into heaven, as the chariot of *Elias* (c). The one by his zeal, makes himself ridiculous, or offensive; the other, by his carriage, brings honour to his zeal. f 2 King. 2. 11.

This hypocrites zeal is hard-hearted and unmerciful.

Charact. 9.

His zeale hath more of bitterness, than of kindly heare in it. He is without all bowels of compassion or consideration of the temptations of others, as if himselfe were not obnoxious to tentations. He catcheth up zeale in so much fury, that he forgetteth the *Spirit of meeknesse* (g). All sword, and no buckler is to be seen in his fight. He had rather kill an enemy, than save a Citizen. He is *ἀντιπαρθεύς* zealous, in opposition to others. He many times zealously opposeth a truth, because another holds it: and flyeth furiously against this, or that sinne, because he loves not the party that is found guilty of it. If he can say, *I am not as other men* (h); g Gal. 6. 1. b Luke 18. 11. woe to those men that are what he is not, if they come in his way, and fall under his zeale.

If he be not by nature inclined to uncleanness of body, O! how eager is he against offenders in that kinde! Not that it is uncomely to be zealous against the sin; but, it is hypocritical, to waste his zeale upon the sinner, because not of the same temper with himself. If he can hide the same sinne in himself, he thinks he may be, and is the more bitter against it in another, that himself may be lesse suspected of being guilty of it. And if he thinks that he hath overcome some member of sensuality in himself, he is apt to account them, who have not gone so farre, among the dogs and swine of the world. He looks upon himself as a *Cherub* sent of God, to go through the City, and smite, without spare, or pity (i).

On the contrary, the true Christians zeale is compassionate.

i Ezech. 9. 5.
Differ.

Compassion ever attendeth his zeale, where there is any hope to save. In his zeale, he ever makes a difference (k) between these, and such as are desperately and incurably wicked. Compassion makes him as zealous to save the sinner, as his zeale makes him hot against the sinne. Who more hot against the *incestuous person* than Paul; untill he had humbled him (l)? After his repentance, who more compassionate towards him (m)? As he hath care to keep himself, so he is compassionate towards others. He will save with feare, rather than see men perish; but yet he had rather use lenitives than corasives. He had rather make a goat a sheep, than cast off a sheep as a goat. He is *ἀντιπαρθεύς*, one that entertaineth zeale for comfort, not for discord. k Jude. 22. l 1 Cor. 5. 3, 4, 5 m 2 Cor. 2. 6, 7.

The grief of his own wonds hath taught him to mourn for the sores of other men, and to touch them with a Ladies hand; and, to sweeten, not onely his counsels, but reproofs. He cannot reprove, or restore others, without remorse in himself. For he thinketh first, what himself is, or hath been, either in this or some other way: *are there not with me*, saith he, *sinnes against the Lord my God* (n)? He looks upon his nature as a seed plot of all wickednesse, and he considers further what he may fall into by temptation: upon all which accounts, the Christian soul saith, *hand ignara malis lapsis succurrere disco*. The sad experience of my own folly, makes me more tender of others that are fallen: not to suffer them in it, but more tenderly to pull them out of it. n 2 Chron. 28. 10

He looks what Christ (who knew no sinne) did towards sinners. He was angry, yet grieved withal, at the hardness of hearts which he saw in the Jewes (o): So he looketh on other mens sins, not only with hatred of the sinne, but with grief for the offenders; thereby expressing a two fold-love: the one unto God, by being angry with the sin, the other unto man, being sorrowful for the sinner. The former, is the wine; the later, is the oyle which he poureth into the wounds of his brother. Such was the temper of *Moses*, the meekest man, and the greatest zealor. In his zeale for God he brake the Tables of testimony, and slew three thousand of *Israel*, by the

pExod.32.26,27 hands of the *Levites*, sparing neither friend nor brother (p); and yet in compassion towards the remainder, he makes an attonement for them, begges their pardon, and desires rather to have his own name *blotted out of the book of life*, than that they should not be pardoned (q).

q ver. 31,32

As the breath of a man serves him both to coole his broth, when it is too hot, and to warme his fingers, when they be too cold: so the Spirit of God instructeth the Christian in the exercise of his zeale, to work by both love and meeknesse, where there is any hope of amendment; and, to have in readinesse (*Wrath and ready vengeance*) against all disobedience (r) of such as are apparently incorrigible.

s 2 Cor. 10. 6.

r Amos 1. 11.

s Luk. 15. 20.

Thus, this hypocrite is as *Edom that pursued his brother with the sword, casting off all pity, and his anger did tear perpetually, and he kept his wrath for ever* (s): the true Christian is like that good old man, the father of the Prodigal, that seeing his sonne in a sad condition, yet returning, *had compassion, and ran, and fell on his neck and kissed him* (t). The one is as a rash Leach that does more hurt, than the disease; the other as a discreet Physician, tempers his remedy to the weaknesse of the party: The one comes as an Executioner; the other, as a Chyrurgion.

Charact. 10.

The zeal of this hypocrite lyes more in extolling the sayings and ordering and doings of others, than in what he doth himself.

He is a great admirer of other men famous for wise and witty Apothegmes and sentences; and, more zealously commendeth the sayings of *Seneca*, than of *Solomon*. He will preferre *Lipsius* before holy *Bradford*; And is glad to see reason out-face Religion, making her to speak what she never thought, or he never understood; accounting it a matter of nothing, to contemne the world, which grace with much ado hardly enables the true Christian to performe. He takes that to be the best zeale that transformeth Religion into a vaunting straine of tragick eloquence: and, to make the credulous world to think they can do it, because they can say it.

Even heathenish zeale is much in request with this hypocrite, which sheweth what wit can say, not what flesh and blood can do; and, making rules of hyperbolical phrases, wherein (as *Plutarch*, said of the *Stoicks*) they frame the level to the stone, not the stone to the level; that is, things unto words, not words unto things. But as it is easie to set down more in figures, than ever any man was worth; So it is, in words and phrases, to expresse more than any man can practise. Such Writers teach their Readers, as this hypocrite doth his Scholar, to know not himself, but them; and that (no otherwise than as they mis-know themselves) on their own opinion: not what they do, but what they are able to direct. And such as care not to know, or to better themselves by a practical knowledge, are better pleased to gaze upon such imaginary pictures, and even poetical patternes of perfection, of *Plato's* drawing, than living examples of holinesse and humility drawing in the yoke of Christ (u).

u Mat. 11. 29.

w Mat. 23. 4.

x Exod. 5. 9.

He loves to see other men zealous in actions too, so he be not bound to follow. He sits at home at ease, but cuts out work enough to others (w), enjoying them good round tales of *bricks*, without allowing them *straw* (x); appointing them journeys long enough; not caring how tedious either the way, or the weather be to the travellers. He that onely looketh on, never thinks that another man workes hard enough: so this hypocrite, who troubles not himself with practise, cares not how strict the rules, nor how painful the practise of piety be made for others. *Dulce bellum inexpertis*. It is a brave thing to see others fight, or to talke of fighting for one that never knew what it is to fight.

It is strange to see how some hypocrites of this kind and stamp, esteeme and admire the strait-lac'd Religion of some Popish Regulars. Any ecstasical and transcendent zeal of a superstitious Anchorite or Hermite, doth wonderfully ravish them, but

but never drawes them to endure hardſhip as the good ſouldiers of Jeſus Chriſt(y). They mightly commend bookes of *Reſolution*, who never go ſo farre as to *deliberation*. And if they vouchſafe to read better Authours, the onely end of reading is to gather flowers, not food; to read for commendation, not for imitation, unleſſe of the ſtyle. It ſufficeth this hypocrite to have his zeale in his book, where it doth no hurt; not in his heart, where it might do good. He looketh upon ſtrict rules, and thoſe that walk in them, as ſpectators, upon players, whom they commend for their graceful acting, but meane not to enter the ſtage to act a part with them.

Strickneſſe is by him better liked in a line, than in a life; in a book, than in a rowling Sermon; and yet better in a Sermon, than in an example: But it is worſt of all endured in an admonition; ſtill the nearer the worſe; and the better, the farther off. If it be a whipping Sermon that comes not too near his luſts, he brookes it well enough: but, if you offer to unbutton him, and prepare his back for the laſh, he will not endure it. He is as the *Phariſees*, that made a ſhift to heare Chriſt pretty patiently, in his parabolical diſcourſes, untill they began to ſmell that his ayme was to reprehend them; Then, a Lawyer preſently ſeeketh to ſilence him, *Maſter in ſo ſaying, thou repreacheſt us alſo* (z): as if this were not to be borne. 12 Tim. 2. 3. Luke 11. 45.

Some there are who account it a diſgrace and affront, for any man to offer them ſalt, as if thereby he accounted them fooles: ſo this hypocrite is offended, if you offer to impart your zeale unto him; to bring your fire to warme him, as if he were acold. Therefore, as the ſalt muſt ſtand by, and no man muſt offer to carve ſalt at the Table; but, let every one help himſelf, or be without; ſo this hypocrite is reſolved to be beholding to no man to offer him zeale, nor will he take it well of any man that thinketh he hath not enough already, who ſo highly commendeth it in others, and to others. If any man think otherwiſe, let him forbear offering to adde to it, untill this hypocrite (as men that want ſalt uſe to call to their neighbour ſitting by) ſhall think fit to crave the uſe of his fire, or bellows. Either he hath enough, or he is reſolved to have no more; or at leaſt, not to be beholding to you for it.

Contrarily, *what zeale the Chriſtian ſtoweth, is truly within himſelf.* Differ. 1

How elſe ſhould it be a *conſumption* in his body (a)? a fire in his bones (b)? His ſalt is in himſelf (c), and his fire in his own chimney, not painted upon the walls. He warneth himſelf indeed ſometimes by other mens fire, not as a man that ſtands aloof for feare of being too hot, and commends the blaze; but, as he that brings of his own wood to encrease the fire, and his own beat by it: or at leaſt he borroweth from that what may cauſe the fire of zeale to flame higher in himſelf. As *Moses*, ſeeing the buſh on fire, ſaid *I will go near now, and ſee this great ſight* (d), and ſo met with God; ſo the Chriſtian admiring zeale in other men, doth thereby draw nearer to, and better his acquaintance with the Lord: not keeping a diſtance from it, as from a wandring fire on the next hill, which he is loth ſhould come too near him. a Joh. 2. 17. b Jer. 20. 9. c Mark 9. 49. d Exod. 3. 3.

His reading, hearing, and beholding the good examples of others, are unto him as the laying on of fewel to make a bonfire in his heart. For, he puts them carefully together, and layes them in order, by meditation; he kindleth them by prayer; and then, dreſſeth therewithall for himſelf and others, by dayly praſiſe. Seldome ſhall you ſee his chimney without ſmoak, his hearth without fire; his heart without flaming zeale. It is *lar familiaris*, his houſhold fire which he hath alwayes at command.

Thus, this hypocrites zeale is like the uſurers money, abroad in other mens hands, not in his own cheſt: the true Chriſtians zeale is like the Uſurers bonds, never out of his own cuſtody: the fire of the one, is like that of a Beacon aſarre off, more ſeen than felt; the fire of the other, is like that of the ſtove or hot-houſe, ſooner felt than ſeen. The one, is as the ſorry huſ-wife that hath her fire to ſetch when ſhe

should use it; the other, is as the *verminous woman*, that can helpe both her selfe and her neighbours, because her candle goeth not out (e).

e Prov. 31. 13.

Charrell. 11.

This hypocrites zeal most naturall^y runnes out upon others.

It is like a candle in a lanthorne that sends out all the heat at the top: it is like the Sun that darteth heat upon others, but is not burnt it selfe. It looketh outward, and is very busie abroad, like the lewd house-wife whose feet cannot abide in her owne house (f). This hypocrite is ready and busie to reprove, rebuke, and admonish others, and will (with the *Pharisee* (g), be very ready to make other mens confessions (without being called,) being glad and proud of the office: but he endureth not to be so handled himselfe (how much need soever he hath of it,) unlesse by his betters, whom he dares not to gaine-say; and then he beareth it, because he cannot avoid it: but, biteth the lip, and then contenteth himselfe with this that he knowes as much by them though he dare not speak it: or at least thinkes as ill of them, as they can of him. He sees nothing so much amisse in himselfe, as to need much zeale, either of his owne or others to reforme it.

f Prov. 7. 11.

g Luke 18. 11

Even in just reproofes given to others, he discovereth as much pride as zeale. For he lets fly, as glad of the occasion to see how he can handle the man and the matter: not so much to reclayme, as to insult, or exasperate. When he heareth of other mens vertues, he is not so forward to imitate them, as to detract from them, to envy, not emulate them. His zeal is his envy, and the taking occasion from their vertue, to pry more narrowly into their deformities: and, the more others commend them for the one, the more zealously he paints them out for the other; whereas, if they had nothing in them worthy of commendation, he would never have been so zealous to rake in their dunghills.

He not onely gazeth in other mens faces to view their open faults, but diveth into their consciences, and goreth bloodily their hearts, and confidently tells you, *I see more evil in them than you are aware of*. But he seeth not the same faults in himselfe, or not as faults deserving halfe that zeale against them. He is as eager as *Jehu* against *Baal* and his *Priests* because that was *Abahs* sinne; but not against the *Calecs* at *Bethel*, because that was his own sinne (h). He can finde in his heart to be a *Phineas* to *Zimri* and *Cosbi*, but not to kill the same sinne in himselfe. He hath severall weights to weigh actions by: one to way the faults of others, another, to weigh his own. He casteth his zeal upon others as *Granadoo's*, in a siege into the houles and faces of the besieged: but as to himselfe, all his zeal is but as harmelesse fire-orkes, token of triumphs, not intended to hurt any, in times of peace.

h 2 King. 10. 31

The subject, sees the fault of the Magistrate; the servant, of his Master; the people of their Minister; the wife, of her husband; and so, reciprocally. But no man saith (that which God so much desireth to hear) *What have I done* (i). Other mens faults are put in that end of the wallet which hangs before, in sight: but mens one, are in the other end, which is cast behind. Nay, this hypocrite will not ordinarily let his zeal come near home, much lesse into his conscience, to make a privy search there. In strangers, and in enemies, sinne is sinne: but in friends, in children, in himselfe, they are but peccadills, the humours of a Gentleman, that though they be failings, yet may be borne.

i Jer 8. 6.

He is loth to be an enemy to vices in his children, nor can well endure that any man should take notice, much more that he should speak of any thing amisse in them. Who shall dare to say *Adonijah, why hast thou done so* (k)? and so he makes God an enemy to his children, and makes his children to be scourges and plagues to himselfe. The plague of God hath ever fallen heavy upon cocking parents, whether men or women. Oh friendship! Oh fatherhood! to spare till God must needs fighe, not with the rod, but with a Sword! Haply, for sinnes that are unprofitable, the hypocrite may shew some zeale against his childe:

k 1 King. 1. 6.

in finnes more immediately tending to Gods dishonour, he is not so zealous: He had rather see his children ungodly, or profane, than unthriftly. He had rather God should be wronged, than himself, and Gods honour made bold with, than his purse.

And as touching himself, his zeale is least employed there. He is very forward and zealous to chalk out the way to others; but, no halt to walk in it himselfe. He can tell them what they should do; that's enough. Let not them tell him, what he hath to do. No fruit of his zeale or Religion appeareth, but that it makes him more supercilious and censorious; careful to hearken after other mens behaviours, busie to set abroad new questions: but, if you once put him to the point of practise, especially in a costly service wherein much self-denial is required, he will soon, with the young man in the Gospel, go away sorrowful (1).

1 Mat. 19. 22

Differ.

Contrariwise, the zeale of the true Christian tendeth home wards, and looketh inward.

There it beginneth, thither it returneth, as all Rivers to the Ocean. Fire first heats the chimney, before it heats the standers by. And zeale hath not onely an ascendent motion from it self to others, but also a retrograde, from others to himself. He would have others good, but himself to be excellent, not for pride, but out of duty. When he heareth of excellent graces in others, he envyyeth it, yet emulateth the best; and, looking upon himself, is ashamed that he comes so farre short, and so makes use of other mens graces to provoke him to amend his pace. He is glad and congratulateth with them, to whose pitch he cannot attaine; and keepeth company with them in love, and seekes to follow them the harder, who out-strip him in perfection.

When he heareth of other mens finnes, he is humbled, but casteth the first stone at himself, not onely as lyable to the same tentations, but as accountable in part for their transgressions: therefore he cryeth out with the Prophet, *Woe is me! I am undone, for I am a man of polluted lips, and I dwell in the midst of a people of unclean lips* (m). Yet he was none of those dumb, or blinde ones, whom he after reproved (n). He is willing, with holy Paul to be humbled among and with the *Corinthians*, for their finnes unrepented of, and to bewaile many which have sinned (p). Christ beholdeth the faults of the Churches in the faces of their severall Angels: and who is he that hath not cause to accuse himself of the common evils of others, for want of giving instruction, example, prayer, counsel, employing of his Authority, or walking wisely in the use of his liberty?

m Isa. 6. 6

n Ver. 9. 10

p 2 Cor. 12. 21

The Christian therefore is more strict to himselfe, than to others: as *Abraham*, that would nothing for himself of the King of *Sodom*, when he deserved all; but left it free for his companions in Warre, *Aner, Eschol, and Mamre* to take their share in the spoiles (q). He will not abridge himself of what he alloweth to his neighbour, that where he is constrained to give a stop to his neighbour, he may give proof of his impartiality, and that if he be in any thing partial or favourable, it is to his neighbour, not to himself. He alloweth nothing to himself, which he doth more freely allow to his neighbour: nor will he reprove that in his neighbour, which he winketh at in himself.

q Gen. 14. 24

He is no lesse willing (upon the same account) to be reprov'd, than forward to reprove. Let the righteous smite me, saith he (r). If they be slack and remisse, he will quicken them to smite himself. Nor is he content onely that superiours should do it, but even inferiours too, if need be. For, in case of common duty, he looketh not on them as servants, but as brethren, yea, haply as his betters in knowledge or in the cause. For, with him, it is laid down for a firme conclusion, *Whoever the speaker be, the truth of God is superiour to him that heareth it*.

r Psal. 142. 5

Finally, he defendeth Gods quarrel with the jeopardy of nature, yea, of life it self: and, in that case, knows no man after the flesh (s); he looketh to Gods Image

s 2 Cor. 5. 16

in

in all that are truly *gracious*; and, for that, *he honoureth them* (r); and endeavours to imitate, yea to out-go them. And he seeth Gods mark of displeasure (as upon *Cain*) in all them that are void of grace, and shunneth their familiarity, as he would such as are smitten with the plague. And, as God *beginneth judgement*, as his own house (u), so doth the Christian beginne his reformation at himself.

11 Pet. 4. 17

Thus, this hypocrite seeth not his own sinnes, but in other men, and so exerciseth his zeale onely where he seeth sinne: the true Christian seeth his own sinnes both in himself and others, and therefore is most zealous against himself and his own sinnes, which he beholds in so many places at once: the zeale of the one is as a burning glasse that collecteth the beames of the Sun, and casteth them forth, to set others on fire; but himself is not touched with it; the true Christian is as a wall, that heateth by repercussion all that stand near it, but is most hot it self.

Charact. 12. This Hypocrites zeale is sometimes stinted, and confined to himself.

He that is all in, and for extreames, must needs misse that which is the meane between both, how useful soever. He that at one time is so sharp and fiery against other mens sinnes, and so cold at home, at another time will pretend to have zeale little enough for himself, and work enough at home, not that he may do any whit the more at home, but because he is unwilling to do good abroad. Therefore when called upon in that kind to bestirre him to reprove and admonish others, he answereth, what have I to do with other mens consciences? it is enough for me to look to mine own.

But, as respect of private profit overthroweth the weale-publick, so this appropriation of zeal will endanger the common good that ought to be sought for the house of God. This is to bury the Lords talent in a napkin; for he that will not employ it abroad, will do nothing but hide it at home; and so, that which should be sent abroad as currant money for the use of his Lord, is buried at home by the *evil and slothful servant* to his own destruction (w). He seemeth to make some conscience of swearing, drinking, mispending the Sabbath, &c. Yet he reproveth not those that do all these evils; no, not his owne children, or servants.

10 Mat. 25. 25, 26.

He considereth not Gods sharp dealing with *Eli*, for his want of sharpnesse to his sonnes; nor, how great that sinne was in Gods account, even no lesse than *an honouring of his lewd sonnes above the living God* himselfe (x). What then shall he answer unto God, who out of hypocrisie, is content others should live in sinne, that his own shew of sanctity, compared with their iniquity, may be the more conspicuous? Such hypocrites there are, who, rather than want glory themselves, are content to let others to dishonour God by sinne, unpunished, unproved, to be their soyles, the better to set off their counterfeit holinesse.

11 1 Sam. 2. 29

Herein he treadeth the foot-steps of the *Scribes and Pharisees*, who, the more to draw their own knowledge into admiration, *took away the key of knowledge from the people* (y), and thereby not onely maintained a tyrannical preheminance, but also (although to their shame) pronounced of the same people, that they *not knowing the Law, were accused* (z); and all, to maintain their own pride and ambition. In whose steps the Romish Clergy hath so exactly walked, that they have even out-gone, and out-done their first patternes, in that for many ages, even here in *England* they suffered not onely the common people, but even Nobles and Kings to live in ignorance, that themselves onely might administer the lawes and rule at their pleasure: and, winked at all the wickednesse and abominations of the Gentry, Nobility, and Princes, till they came to die, or to be cast into some great straites, and then they reckoned with them for altogether: that so they may fleece them of their estates, at the price of their soules, by setting great revenues upon the Church (as they called it) making it sacrifice for any to alienate such superstitious donations upon

12 y Luke 11. 52.

13 z John 7. 49

upon such hellish foundations; themselves being indeed the sacrilegious thieves that robb'd all of estates, bodies, and souls at once.

On the contrary, *the zeal of the true Christian is enlarged to the good of others.* Differ.

It is the nature of fire to multiply *in infinitum*, till he hath reached to all that is combustible: and it is the nature of zeal (as of charity) to begin at home; but afterwards to extend it self to the utmost bounds set by God to that holy fire. And this is true, of every true member of Jesus Christ (as well as of *David* the type (a), and of Christ typified by him) which was exemplified in our Lord and Head, *The zeal of thine house hath eaten me up* (b). He whose zeal reacheth not to *the house of God*, *b John 2.17* is but a Mongrel Zealot, resembling neither Christ his pattern, nor any of his party.

The true Christian therefore holds himself bound, and accordingly endeavoureth to restrain whom he can, that he findeth going astray; and to do it as he can, by intreaty, if he have no authority, or by admonition, prohibition, correction (according to his power) from swearing, from frequenting the loose and leud Theatres, from drunkenesse, and all other disorders and abominations, that he may shew his zeal for the house of God, and win others unto Christ, as Christ hath won him: and not fall under that compasse of being *against him*, for not *being with him* (c), *c Mat. 12.30* and of being condemned as a *scatterer* from him, because he *gathereth not* unto him.

His zeale, as it begins not in others, so it ends not in it selfe, until by returning from others it hath finished the Circle. He is not only good, but on his own experience commendeth goodnesse to others. It is true that every body must amend one. This is the least, but must not be the last: he that never went about to amend more, may justly doubt, he never amended any. It is not to be expected that if he be a private Christian he should carry on this work, so far as the Minister, or Magistrate; but yet, 'tis required that he do what he can in the family, in the Vicinity, in all places where Providence casteth him, and gives him opportunity to do him service.

And this lesson he endeavours to take out, whether he be Parent, Master, Husband, Wife, Childe, Servant, Friend, &c. yes, he takes that lesson of Saint *Austin**, which he taught to wives into consideration: that Father taught wives a strange duty, to be jealous of their husbands, not to take it patiently (so they know it to be so) that their husbands should abuse their bodies with other women: *re- tione fungimur.* Tom. 10.
specting therein not their own flesh, but their husbands soules. *Zelusur viros suos*, &c. let them in this be very zealous for the good of their husbands.

Nor doth he trouble himself with that childish or pusillanimous feare, *I shall offend, I shall be accounted too pragmatical*: for he hath long since resolved that question, *Whether it be right in the sight of God, to hearken more to men, than to God* (d); *to d Acts 4.19* *displease men rather than God*. He knoweth that none can be offended with him that would make them streight, but such as love to have crooked soules, *whose wayes are crooked, and they froward in their paths* (e). That none can be content to see others crooked, but such as are not streight themselves, or desire others should be crooked, the better to set off their own streightnesse and symmetry of body. And as for such, pleas'd or displeas'd, he is at a point, to please himself by pleasing God in labouring their Reformation, or to leave them without excuse.

Thus, this hypocrite is as sparing of his zeale, as the *Widow of Zarephath* was of her meal and her oyle, which was hardly enough to make one cake for her self and her son, so as she had none to spare for *Elijah* (f); the true Christians zeal is like *Rebecca*, that drew water not only for her self, but for *Abrahams servant*, and for his *Camels also* (g). He hath zeal for his friends as well as for himself: the one incloseth the Lords Common, the other layeth open his inclosures for the publick good.

Charact. 13. *The zeal of this hypocrite is but momentary.*

bJob 20. 5

3 Eccl. 7. 6

What is said of his joy, that it is *but for a moment* (b); is true of his zeal, which is one of the pillars of his joy. For, what can be durable in him except sin, that hath nothing but nature, and flesh in him? All his joy is but a Castle built in the aire of imaginary graces, which vanish as a winde, and therefore down comes all his building. The zeal of a man is his delight and his triumph, false therefore must needs be a foolish mirth, *a fire of thornes crackling under a pot* (i). It makes a great noise for the time, but it is as soon gone as come; it is suddenly extinguished and consumed.

He hath been over that fire; and though he boiled apace for the time, yet is he raw still. For, not sudden boiling, but soft and leisurely heating, and so continuing, makes a due concoction. Not every fervour, but that which is mingled with wisdom and stayednesse, giveth the true temper to a Christians heart, and to his zeale: where this is wanting, his zeal the hotter it waxeth, the more cold it will leave his heart. Water that was once hot by fire, will be colder than ever before; because the spirits that formerly kept it from the extremity of coldnesse, is by fire boiled out of it: so will be that hath no other heat of zeal found in him, but that which some strange fire hath raised him unto. For, as unadvisednesse may put out that fire, which it first kindled in him. So the with-drawing of that fire leaves his heart as *Nabals*, cold as a stone, to die within him as to any life of zeal.

He was never so hot, but he left windows and doors open enough to cool him to any temper: that his corrupt heart and the times should think fit to bring him down unto. He would never suffer fire to come near him, but on condition to abate of his heat as many degrees as he pleaseth. And he that thinks it fit for the time to be luke-warme, if need be, will see time also to grow key-cold. This hypocrites heart is like the flesh of the Peacock; that after it is dressed and made most fit to be eaten, it will grow raw again in a very little time. Such is the temper of this hypocrite, his zeale that was boiled up to the greatest degree and highest measure of boiling, soon cooleth and dissolveth, and he returneth to his natural crudity.

It were easie to shew this in all the particulars mentioned in the former Characters of this hypocrite. For *ignorant* zeal endeth in heresie and obstinacie against the truth, and sometimes in blasphemy against God. Zeal without *judgement* plungeth men into grosse absurdities, and fearful inconveniences; and so, forfeiteth the whole for want of wisdom and choice in the particulars. Zeal without discretion, is made ridiculous, and soon laugh't out of countenance, and such Zealots are easily made ashamed of all forwardnesse. Zeale, if it have too much *discretion* or *moderation* falsely so called, degenerateth first into luke-warmnesse, and remissenesse in duty; and after, into open prophanenesse. The natural zeal hath a natural decay, a sicknesse, a death. Nature may be patcht up for a while; but it will fail, die away, and come to nothing.

The *morally* zealous regarding only points of civil honesty and humane society, is many times by the judgement of God given up to fail most shamefully in that which he made his highest glory. *Politic* zeal groweth out of date with the change of times, and is but Atheism varnisht over with the colour and tincture of Christianity. *Superstitious* zeal is like hemlock that makes him run mad that eateth it, and endeth in desperation. *Rude and unmannerly* zeal, endeth either in rebellion, or in base Retraction. *Bitter and uncharitable* zeal endeth in hardnesse of heart; an humour not pleasing to God, and contrary to all men. Zeal in a *Book* (not in the heart) alters with some later, and endeth in some looser Author, as the yearly computation, changeth with a new Almanack. For *conceited strictnesse*, without confidence and sincerity, resolves into greater loosenesse, when the former humour is spent, or hath spent the mans patience that foolishly gave it entertainment. Zeal for *others*, or *against others* only, ends in schisme, and in the over-running of his own garden with all manner of weeds. And zeal appropriate to a mans self, without care to

to edifie others, endeth in spiritual pride and self-love. In all we finde that the zeal that is not of God, for God, and from God, cannot subsist.

Contrarily, *the true zeale of a Christian is permanent and immortal.*

Differ.

He that is borne again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever, must needs be immortal in all his graces, and therefore in zeal (k). He loveth not only earnestly and fervently (l), but al-^{h 1 Pet. 2. 33} ways; And as his love is, so is his zeal, He is zealously affected in a good thing^{l Ver. 22} always (m). He is zealously affected, because in a good thing; and always, because^{m Gal. 4. 18} his zeal proceedeth from a good heart. As he ever rejoiceth, so he ever loveth, is ever zealous. His joy and love is in the Lord, and his zeal is for the Lord. Sound concoction in him preventeth putrification. His zeal is as salt that hath not lost its flavour: it doth not only not putrifie it self, but keepeth that which is inclinable to corruption from putrifying. Yea, it is a soule to the body of Religion to preserve it from corrupting: And herein, more than a soul, because it maketh the whole immortal.

It is as the celestial fire in his proper Sphere that cannot be extinguished; and as water in a hot bath that keepeth its heat while the water remains there, (although open to the aire,) as from an internal and perpetual cause. He is hot with others, not because others be so; but even when others are not so: and the more because others are not so, growing hotter by the opposite that doth acost it, as fire is more vehement by an *Antiperistasis* of the ambient cold.

His zeal is guided by knowledge, seasoned with judgement, ballasted with discretion, and giving sailes to discretion kindled from heaven, obtained by prayer, devoted to God without respect of his own interest, fenced with humility, sweetned with charity, rooted in his heart, spreading to the good of his brethren. All these are everlasting Causes and Preservatives of true sanctified zeal. So that we may say of zeal, as Gamaliel said of the Gospel, *If it be of man, it will come to nought: but if it be of God, ye cannot overthrow it:* and he that assaileth it, fighteth against God (n).

^{n Acts 5. 38, 39}

Thus, this hypocrites zeal is like a squib, that hath a flash, a crack, and a stink: but the Christians zeal is like the fire upon the Altar of Incense, sweet, and durable: the one blazeth as a Comet of fearful presage, but of short continuance: the other shineth as a starre fixed in the firmament of holinesse, and is a faithful witness in heaven.

CHAP. XXXIV.

The Judging Hypocrite

Defin. Is he that judgeth after the flesh.

a John 8. 15



IT is Christs own description of the Judging Pharisees (*a*), the greatest hypocrites then in the world; and, at that time, taking upon them to judge of him as an Impostor, for bearing record of himself. They judged basely of the Word made flesh, because themselves judged according to the flesh. Look what he seemed to their carnal apprehensions, such they judged him to be. They see with a carnal eye, and therefore judge carnally. All things beheld in a red glasse, appear red; so doth Christ, not only as man, but as God

b Psal. 50. 21.

c Luke 16. 15

d Luke 24. 20

e 1 Cor. 2. 14

f Ver. 13

g Jude 10

h John 7. 24

i Jam. 2. 4

also, look't upon by the hypocrites fleshly minde, appear to be altogether such an one as himself (*b*). If any difference be made by the hypocrite, he adjudgeth himself to be the better of the two. He judgeth Christ to the Crosse, himself to the Crown: for he justifieth himself (*c*), and condemneth Christ (*d*).

He measureth all by a fleshly rule, because himself is carnal: therefore is an ill, (yet a busie) Judge of spiritual persons and things, which he cannot discern or know (*e*), but by a false light. He compareth not spiritual things with spiritual (*f*), but with carnal, and so his judgement cannot be spiritual. This makes him so apt, to speak evil of the things which he knoweth not; and, what he knoweth naturally, as a brutish beast, he therein corrupteth himself (*g*). He that abuseth his judgment in what he knoweth, will never judge righteous judgement (*h*) in what he knoweth not. He will be partial in himself, and a Judge of evil thoughts (*i*); not calling evil thoughts to judgement, but judging according to the evil thoughts within him. Flesh, that is, corruption, loves to be meddling and judging where it ought not, where it cannot judge aright: but therein it is without God, and therefore against him. Hence this hypocrite is very busie in judging of others, very partial in judging himself. He is so busie in judging others, that God himself escapes not his judgment; much lesse can they expect to be free, who are of Gods party. And he is so partial towards himself, that even where he seemeth severe, it is either to excuse, or secretly to commend himself; and he will condemn all the world, and God himself also, rather than himself; as will appear in the following characters of this seeming Rhadamantus.

Differ.

On the contrary, the true Christian judgeth righteous judgment.

k John 8. 15

l John 5. 22

m John 7. 24

n Jul. 19. 30

He will (so far as his Commission reacheth) imitate Christ in judging. In one sense, he judgeth no man, no more did Christ (*k*), not as renouncing the Office of a Judge to which the Father hath assigned him (*l*); but, no man, in a carnal manner, as the Pharisees judged him; such judgment he would not passe even upon themselves, that judged so unjustly of him. Or, if the Christian do judge (within his own jurisdiction) he will, so near as he can, judge righteous judgement (*m*), and not according to the appearance, or shew at first sight, without due proof, and consideration. He will consider and consult, (or, take advice) before he speak his minde in giving sentence (*n*).

He is spiritual, and therefore judgeth all things, but, spiritually: not according to fleshly appearances or affections, but with spiritual judgement, by a spiritual rule, and

and by just weights and measures: That judgement only he takes to be *righteous*, that is measured by the Word, and weighed by the Spirit of grace within him: measured by the Word, that it may be true; and weighed by the Spirit, that it may be full. Herein he concurrereth with God and Christ in judging: and justly, for he that is to be one of the *Judges of the World* (o), subordinate to the Lord Chief Justice Christ, had need to judge as Christ doth. *He that rules over men, in this world, must be just* (p): shall not he then that is to be (joynd in Commission with Christ) *judge of all the world, do right* (q)? Christ's judgement was true, because he was not alone in it, but the Father that sent him, was with him in it (r): The Christian therefore will make this sure in every judgment that he passeth, to take God and Christ along with him therein.

Thus, this hypocrite will be a Judge, who deserves rather to stand at the barre for his unrighteous judgment: the true Christian passeth no judgement, but what he beleeveth holdeth weight in Gods ballance, and for which himself is ready to give account at the Tribunal of Christ: the one sets up the greatest malefactor (the flesh) to be Judge, which should be judged: the other judgeth that Judge in all his judgement; and will not sit upon the Bench, where the flesh stands not at the Barre.

This hypocrite will judge his Judge.

Charact. 1.

It is too much, that he takes upon him to judge the generation of Gods children, (who shall be sure to be doomed where he sits Judge:) but this is too little for him, unlesse he may sit in judgement upon God himself, who must expect to fare no better than his servants (s). If this hypocrite fast, although it be but for strife and debate, and to smite with the fist of wickednesse, and God do not presently attend, and wait upon him, to grant all he would have, the hypocrite presently arraigns him at his Barre, and draws a peremptory Indictment against him, *Wherefore have we fasted*, saith he, *and thou seest not? Wherefore have we afflicted our soule, and thou takest no knowledge?* By which he concludeth God to be too blame, not he, until God be faine to enter his traverse at the hypocrites own Barre, and calls his adversaries own conscience to witnesse, the hypocrisie and wickednesse of his fast (t).

If God offer to finde fault with him, for polluting his Altar (u), and Worship, for dealing treacherously with the wife of his youth (w), for vexing and wearying of God with their uncharitable words against God (x), for robbing of him (y), for stout words against him (z). This hypocrite flies as it were to the top of Gods Crown, and calls him to account for unjust charging him, *Wherein have we polluted thee? Wherein have we wearied him? Wherein have we robbed thee? What have we spoken so much against thee?* All which can import no lesse than a challenge and a charge, yea, a demand of justice against him.

If God make good his threatnings against the disobedient, in visiting the sins of the fathers upon the children, to the third and fourth generation of them that hate him (a), when the children go on in the fathers sins. This hypocrite presently sits in judgement upon God for so doing, as if God pursued the children meerly for the sins of their fathers, not for their own offences. And hereupon he presently takes up a bitter and a blasphemous Proverb against Gods dealing with his people, as if he were most injurious and unjust in his proceedings. The fathers have eaten *sour grapes*, and the childrens teeth are set on edge (b): yea, they pronounce definitive sentence against him, *The way of the Lord is not equal* (c). He will rather declare God an unjust Judge, than confesse his own sins, or Gods judgement to be just. He never considers how God deals with a just father; with a wicked son of a just father; with a just son of a wicked father (d); with a wicked man repenting; with a just man revolting. He only looks upon what himself feelerth, not what he is guilty of; upon what is inflicted, not on what he hath deserved: he remembereth the wickednesse of his father, for which God might justly indeed have visited: but seeth not his own sins which continue the visitation. And so he condemneth God, and justifieth himself.

Again, if God do some acts which the hypocrite cannot fathom, nor finde out the reason of them, even all the depth of the riches both of the wisdom and knowledge of God; all his judgements which are unsearchable; and his wayes that are past finding out (e), shall not only be disputed against, or replied unto (f), (if any man take upon him to defend them, and God the Author of them,) but shall be damned as cruel, unjust, tyrannical, and as making God the Author of sin. If this hypocrite be a *Franciscan*, a *Jesuite*, an *Arminian*, or of any sect or party that cannot submit themselves to the Wisdom, Righteousnesse, or Justice of God, nor allow him to be as free as himself, (if he be, or were a *Potter*) in doing what he will with his own clay, to make one vessel unto honour, and another unto dishonour (g). If God shall but say, *I will have mercy on whom I will have mercy*, I have chosen some particular persons, absolutely (without all foresight of faith or works) to salvation; and, refuse to shew mercy to mans free-will, to man doing what in him lies, to man believing or repenting, without any reference to, or drawing these graces from Election, to *Judas*, as well as to *Peter*: he must to the Barre for it, and so must all that take his part. He proclaims this to be *infamous*, *Manichæisme*, *Stoicisme*; and, what not *?

* Gods love to mankind.
Differ.

Contrarily, the true Christian looketh upon God as his righteous Judge.

He taketh not upon him to be Gods Judge: but prepareth to receive his judgment from God, the Judge of all (h). He that judgeth him, is the Lord (i); to him he standeth or falleth [k], and is well content to do so. If he receive not such a return of his prayers as he expected, he blameth his own performance, and submitteth to Gods Will and Willdome. *Not my Will, but thine be done* (l). If God reprove him for any sin, he confesseth all, and will justifie God before all the world, and clear his justice, whatever his judgement be [m]. He will have God to be true, and every man a liar, that shall dare to impeach his truth or justice, that God may be justified in his sayings, and overcome when he is judged (n).

b Heb. 12.23
i 1 Cor. 4.4
k Rom. 14.4
l Luke 22.42

m Psal. 51.4

n Rom. 3.4

If he hath, under some sharp affliction and violent tentation, been too bold with God, and shall hear God speaking unto him, as unto *Job*, Shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it. Yea, if God shall call him out, and bid him to gird up his loines like a man, and speak what he can against him; and shall demand of him, *Wilt thou disannull my judgement?* *Wilt thou condemn me, that thou wayest be righteous* [o]? His answer will be only this; *Behold, I am vile, what shall I answer thee? I will lay my hand upon my mouth: Once have I spoken, but I will not answer: yea, twice, but I will proceed no further* (p). If with *Jeremiab* he take upon him the liberty to plead with God, and to talk with him of his judgments: yet it is not out of arrogancy to challenge God, but in humility to be instructed: and therefore he justifieth God in his very Preface, and layeth down this for an undeniable Conclusion against which he will never dispute, *Righteous art thou, O Lord* (q).

o Job 40.2,7,8

p 4.5

q Jer. 12.1
r Isa. 43.16

s Phil. 3.9
t Isa. 45.24
u Psal. 71.16
v Jer. 23.6
x Psal. 131.2
y Rom. 12.3
z Rom. 14.1

a Rom. 9.20

If God allow him to plead with him, and to declare that he may be justified (r), he will readily do that; but here he will plead the righteousness of God, not his own (s). Surely shall he say, in the Lord have I righteousness and strength (t). I will make mention of thy righteousness, even of thine only (u). He looketh upon God, at the Lord our righteousness (v). As for things that are too high for him, he will not exercise himself in them (x); but is wise according to sobriety, according to the measure of faith given unto him (y). He takes no pleasure in doubtful disputations (z), but declines them; and, to any man that would be doing with him, to draw into disputes concerning the decrees and deep counsels of God, and to have an hard opinion thereof, or of those that assert them, he only answereth modestly, yet resolutely, *Nay, but O man, who art thou that repliest against God* [a]? He beleeveth every Word of God to be true, yea, truth it selfe: and what he cannot understand, he adoreth; because coming from the first truth that cannot lie.

Thus,

Thus, this hypocrite and Antichrist shake hands; *He opposeth, and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth (not in the Temple only, but) in the Throne of God, shewing himself that he is God (b);* yea, as Lucifer, above him, and judging of him: the true Christian is so far from judging God, that he saveth God a labour in judging of himself (c); *the one makes God his footstool, that he may insult over him; the other makes himself Gods footstool, that he may exalt him.* b 2 Thes. 2. 4
c 1 Cor. 11. 31

This hypocrite judgeth another mans servant, without commission.

He that will call the Master of the house to his Barre, and judge him as a Beelzebub, will much more deal so with those of his household (d). It is true, he hath nothing to do with either Master or servant, who standeth or falleth to his own Master: yet he will be busie with both, because he is a *busie-body* that will have an oare in every mans boat (e). There are Prohibitions enow gone out of the Court of heaven, to stay his irregular and unjust proceedings: (as, *Judge not, that ye be not judged (f). Judge nothing before the time, until the Lord come (g). &c.*) but he will go on, for all that. And will rather hazard the incurring of a *Pramunire*, by judging without a Commission, than stay till the Lord come, and put him quite out of office. Charact. 2.
d Mat. 10. 25
e 2 Thes. 3. 11
f 1 Pet. 4. 13
g 1 Cor. 4. 5

Nor will he stay the Lords time neither: but he will judge all *before the time*. Fleishly judgement is hasty; but true justice proceedeth with a more sober and leisurely pace. He judgeth according to the outward appearance, and so his heart is instantly in his mouth, and he pronounceth sentence, before he understand the matter. It is not enough that he usurpeth Gods Office, unlesse he execute it presently. Christ himself forbeareth, until the day appointed of the Lord [h]. But this Ulu p r b Act. 17. 31 thinks every day a yeare, until he judge as God. He is commanded not only not to judge, but not to speak any evil of his brother; being assured from God, that he that doth to, speaketh evil of the Law, and judgeth the Law [i]. for he doth that which is forbidden by the Law, and doth thereby condemn the Law. And if he judge the Law, he is far from being accounted of God to be a doer of the Law, but shall be condemned for playing the Judge in condemning his Law. It was too much that he took upon him against his brother, and devierveth to be punished by the Judge. But to judge the Law, is to pull an old house about his eares, and all the curses of the Law upon his soul [k]. i Jam. 4. 11

Contrariwise, the true Christian, judgeth nothing before the time. k Deut. 27. 26

He judgeth no man out of an humour of judging. even when he is compelled, to passe some judgement; but even then also, he stayeth his time. He is of himself (where not called to it) *adjudicis* &c. without judging, as well as *advocatus* &c. without hypocrisie [l]: and the former makes good the other. There are many things which he dares not judge of at all, Predestination, Scripture, and the final estate of any man uncalled, and of the secret things which belong unto God (m). l Jac. 3. 17

Where he hath a calling to judge of other mens actions and occurrents, (in relation to Civil affairs,) he will be sure to keep himself within due bounds, which are Law, Reason, and Conscience. Law is his Rule, Reason his guide, and Conscience the Administrator of Justice, these he carrieth alwayes about him: so that Law, Reason, and Conscience, not he, may be said to be the Judge [n]. The Judge is but the tongue of the Law; and the Law, the minde of the Judge. Wherefore he that judgeth beside the Law, maketh the Law to tell a lie of her self. He is careful how he judgeth both of the Person, and of the Action. He will not judge of the Person without Authority and Calling from God. Such as are Magistrates in cases Political; Elders, in cases Ecclesiastical; and Governours of families, in cases Domestical: for these Judges being appointed of God, their judgments even of the persons of men, (Justice being Judge) are of him approved. In judging of the actions of men he doth it not *animo*, (or rather *morbo*) *judicandi*, as delighting to finde matter to condemn others, but as rejoycing to do justice for the amendment (if it may be) of the offender, and the instruction of himself and others, that the righteous m Deut. 29. 29
n John 7. 51

may

may hear, and fear, and do no more so [o]. Much lesse would he delight in judging with respect to himself, as trusting in himself that he is righteous, and despising others (p), as the proud Pharisee, that vilified all his neighbours to magnifie himself.

In spiritual matters, he is careful to judge by the Word, or rather to make the Word to judge all whom he hath occasion to judge: and thereby to draw them to judge themselves. Thus the Minister judgeth his hearers (q), by holding forth unto them the perfect Mirrour of the Law of Liberty (r), wherein they may see their imperfections. Thus the Christian judgeth and condemneth the world, by his holy life and example, as Noah by the building of the Ark, condemned the world of infidelity and impenitency, and became heire of the righteousness which is by faith (s). Yea so, finally, he reproveth and judgeth the unfruitful works of darkness [t], by walking as a childe of light [u]: for one contrary is judged by another, as the crooked by the streight; blacknesse by whitenesse, and darknesse by light.

Thus, this hypocrite is as Absalom, ambitious to be made a Judge (w), when no body needs, or desires him: the true Christian is herein as Saul, hiding himself among the stufte (x), when others endeavour to put him upon the office; the one affects to judge others, that he may seem to be something when he is nothing (y); the other, when called to judge, judgeth so, that he may make others something, though he be nothing [z].

This hypocrite when he is in office, is proud of it.

When he is first in Commission, he is seemingly humble and affable to all; that, if they take no notice of his being in office, he may take occasion to tell them of it, that they may the more observe him; which argues his pride. They have put me into an Office, saith he, which, God knows (and therein he speaks truth) I am unfit for. He seemeth to blame those that put him into the place; but, his meaning is, to teach you your distance, and to commend his humility that vouchsafeth to be so familiar with you.

He now glorieth in this, I can judge my Neighbour, my Minister, my Governour, if he be once made a Ruling Elder; especially, if a Moderator. And because he that is spiritual judgeth all things, yet he himself is judged of no man [a]. He begins now to take upon him like a Pope, as if he were the only spiritual man that were now in power to passe judgement upon all men, and no man to have power to judge him. But then, he must conclude that all others are carnal, and cannot know the things of the Spirit of God. For, spiritual is not here put for Ecclesiastical, but for one regenerate in opposition to carnal or unregenerate men. Nor doth this proud Peacock consider, that his judgment is not to passe upon all men, but upon things only, *πάντων*, not *πάντων*. And, in judging of things, there is more wisdom required, and profit afforded: but, in the judging of men, more pride and lesse charity. And whereas he vaunteth, that he is to be judged of no man, it may hold true if himself be (which he is not) truly spiritual; and, he that judgeth him, carnal: for none can judge of grace but he that hath it himself. Nor is the judgment decisive, but only discerning*, to judge of the nature and worth of a thing, not to award punishment, or reward. It judgeth what the thing is, not what shall be done to or with him that hath the thing on which the judgement is passed. But however, he is in office, and he will be known in it: he will make some advantage thereof to himself: for by judging others with severity, he expects that all should look upon this as a proof of his own integrity; and that he would never be so sharp to others, were himself guilty of the same or the like offence.

* See the margin, and the force of *ἀνακρίνειν*.

Differ.

On the contrary, the true Christian is careful how to judge; not proud, that he may judge.

He remembreth that terrible threatnings, He shall have judgement without mercy, that shewed no mercy (b); and that, as the unjust man knoweth no shame, so the proud man sheweth no mercy, doth no justice; but is apt to speak grievous things proudly and

and contemptuously against the righteous (c), and to have them greatly in derision (d); therefore he is so farre from being proud of his place, that he stands more in feare of his place, than others do of him in his place. He studieth more so to judge, that himself be not afterwards judged for judging (e); than to shew his authority in judging. He knoweth more now, than ever before, the need he hath of a wife and understanding heart to judge, that he may discerne between good and bad (f); and therefore labours to be the more humble, that he may be capable of this grace; than to be lifted up, and so to go without it; yea, to be resisted by God in himself in the seeking of it (g). c Psal. 31.18
d Psal. 119.51
e Mat. 7.1
f 1 King. 3.9
g Jam. 4.6

If he be a Juror, he could wish himself none; but, being in the place, he will be careful of his verdict. He will not be led by others, nor sell the present cause and his soul too, for the next eight pence. If he be in any place of Judicature, he could be well content, he were out of office, save for the service of Christ his King; but while he is in it, he will judge uprightly (h). He doth not his own work, but beareth witnesse to him that shall be his Judge at the last day. He doth it with all the caution and respect to God and man that he is able, that he may not himself fall under the condemnation of either. b Psal. 75.1

Thus, this hypocrite affects an office of judging, that he may appear to be great, and to be able to say with Pilate, even to Christ himself, *Knowest thou not that I have power to crucifie thee, and have power to release thee* (i)? The true Christian executeth the office, (to which he was as unwilling of himself, as the fig-tree, to be promoted over the trees k) that he may approve himself good by labouring to make others better. The one coveteth the office, to lift up himself: the other fears it, for fear of undoing. i John 19.10
k Judg. 9.11

This hypocrite, if he be for truth in judging, he neglecteth charity.

Charact. 4.

If he finde out a crime, he is not so much grieved that it is committed, as glad that he is able to prove it. The thing, saith he, that I accuse him of, and condemn him for, is true. I therefore do him no wrong to judge him as I do. But that is a false consequence that he doth him no wrong, because the thing is true; for even in truth there may be wrong, as in *Doegs* accusing, and *Sauls* judging, in the case of *Ahimelech* relieving *David*. *Doegs* report was true, but malicious, concerning *David*: coming to *Nob*, to *Ahimelech*, and touching *Ahimelechs* enquiring of the Lord for him, and giving him victuals, and the sword of *Goliath* (l); (He might also have aggravated the offence with truth enough, that *Ahimelech* gave him hal-
lowed bread, even the shew-bread that was taken from before the Lord m) yet there was so much malice in this true, but spiteful, report, that he is cursed for it even by the Spirit of God himself, because he loved evil more than good, being more glad he had so much evil to lay to *Ahimelechs* charge, than ever he would have been to have seen *Ahimelech* innocent: and because he loved all devouring words (n): not for any wrong *Ahimelech* had done to him, but because he took pleasure in de-
vouring. l 1 Sam. 22.9,
10.
m 1 Sam. 21.6
n Pl. 5.2,3,4,5

Such a Judge is in worse case, when he comes to give up his Accounts, than he whom he judgeth; and he will finde that for such judgement God himself will visit the Judge, even when for the matter he is able to justifie the sentence. And if God shall not take *Ababs* part against *Jehu*, whom the Lord set up on purpose to cut off *Abab* and his house; yet he will avenge the blood of *Jezreel* upon the house of *Jehu* (o); not on *Ababs* behalf, but his own, for the pride, ambition, and cruelty of *Jehu* in the doing of it. So God sometimes takes the part of the accused against the Judge; not as if the accused were not guilty of the crime objected, much lesse as favouring the sins they are accused of, but as espying the pride, uncharitableness, and malice of the accusers: so Christ took the part of the poor sinful woman, against *Simon the Pharisee* (p); not as allowing her sin, but as condemning his supercilious uncharitableness, even when he saw the abundance of her teares, and her making a rowel of her haire. Thus, he justified the humble Publican against the self-justifying *Pharisee* (q): yea, the woman taken in adultery, repenting of her sin, fared better in the issue, than those Scribes and Pharisees, who insultingly, brought her to Christ, o Hos. 1.4
p Luk. 7.39 40
q Luke 18.14

and without all compassion, alledged the *Law of Moses*, for *stoning her to death*, that they might accuse him (r). If he was for sparing of her, they would then accuse him for breach of Gods Law: if for *stoning her*, they would accuse him to the Romane Governour for exercising a power of life and death, when it was not now lawful for the Jewes, to put any man to death (s), because they were now under the jurisdiction of the Romanes who had taken that power from them. Yea, God sets open the door of heaven to Publicanes and Harlots repenting, and shuts it against those uncharitable Priests and Elders that so proudly censured and condemned them. God will not have his own part taken unjustly or uncharitably, but will reprove the reprovers of such as deserve reproof, when in reproving, charity and mercy are wanting: as in the case of Job (t).

Job 42.7
Differ.

Contrarily, the true Christian is as careful to exercise charity, as to pursue truth in judgement.

He is as *Joshua* in judging of *Achan*, although the offence was very great, and the punishment must be sharp; yet before sentence, he hath so much charity and compassion, as to draw *Achan* to confession and repentance, that he who must part with his life, might yet not lose his soule. My son, give, I pray thee, glory to the Lord God of Israel, and confesse unto him (u).

Josh. 7.19

In things that are private, charity, though it tell no lie, yet keepeth counsel, and concealeth the matter (w), though a truth. And when he must judge, though he pervert not justice, yet moderate the judgement, so far as may stand with justice. He expresseth compassion, when he is enforced to be severe: not as insulting, but as grieved that the charge is so true, the fact so heinous, and the proof so pregnant. He herein endeavours to resemble the heavenly Judge, who when he is to pronounce sentence, sheweth how loth he is to do it. How shall I give thee up *Ephraim*, &c (x)? and as Christ, when he was to adjudge *Jerusalem* to a total and perpetual desolation (y) he first beheld the City, and wept over it (z).

Hos. 11.8

Luke 19.43,

44

Ver. 41

Luke 18.9

Rom. 14.12

Charact. 5.

Thus, all the Religion this hypocrite makes use of, or at least all the use he makes of Religion, is to see faults in others that he may judge without mercy; counting himself just, and despising others (a): the true Christians Religion makes him to see more faults in himself by seeing so many in others, and therefore pitieth those whom he is compelled to Judge; the one makes use of his power in judging, as quarrellous people make use of the Law; not to order themselves, but to trouble their neighbours: the other so judgeth, that he may make it appear how unwilling he is to do it, and doth it so, as remembering he is to give an account of himself to God (b).

This hypocrite judgeth others for what he condemneth not in himself.

Gen. 38.24

Rom. 2.1

He is curious and covetous to informe himself of other mens faults, but carelesse of his own, therefore he is forward to judge others, but slack enough to passe judgment upon himself. *Judah*, no sooner heareth of *Tamars* defilement, but he passeth sentence, Bring her forth, and let her be burned (c): but he that made her an harlot, was not so hasty to judge himself for it, or to repent of it. He judgeth another, and therein condemneth himself, ere he be aware; for he that judgeth, doth the same things (d). He never thinks of himself in judging, and so the sentence reacheth himself, which he passeth upon others.

The same things which are vices in others, are not such in himself, if he may be Judge. And Judge he will be till he hath condemned himself. That is state in him, and the knowing of his place, which in another is pride. That is friendship and fellowship in him, which in another is faction, or sedition. He is a curious Spie abroad, a blinde Bayard at home. He is so inquisitive after other mens faults, that he ascends so high as to pry into the sins of their Parents and Predecessors: and rips up their offences, when themselves are consumed in the grave, but never thinks of his own, even when he hath more than one foot in the grave, and more faults in himself than he can finde in others.

Contrariwise, *the true Christian more zealously condemneth that in himself, for which he judgeth another.* Differ.

If he dislike and censure voluptuousnesse in others, he is thereby made more careful to beat down, or, *keep under his own body, and bring it into subjection; lest that by any means, when he hath preached, reprov'd, censured and judg'd others, he himself should be a cast-away (e).* He knows that if he do otherwise, his own conscience will take him by the throat, and demand, *thou that teachest another, teachest thou not thyself (f)?* &c. He wisely considereth the house of the wicked, that God *overthroweth the wicked for their wickednesse (g);* therefore he looks more narrowly into his own house and himself, and enquireth, *Are there not sins also with me, even with me, against the Lord my God (h)?* and so he saveth God, and others the labour of that enquiry. 1 Cor. 9. 27
Rom. 2. 21
Prov. 21. 12
1 Chro. 28. 10

He is as the wise man *passing by the field of the slothful, and seeing it all over-grown with thornes and nettles, he considered it well, and received instruction (i);* that is, to look to his own, lest that yield no better crop. It is both an effect of wisdom, and a fountain of charity, when he is to bring other mens feet that have strayed, into the right way, to *consider himself, lest he also be tempted (k).* The wise man maketh benefit of every thing, yea, of other mens faults, more carefully to cure, or prevent like lapses in himself, as being no more priviledged from falling than others; but perhaps subject to greater tentations: and so he taketh occasion from the beholding of the nettles in his neighbours garden, to weed his own. Prov. 24. 31
Gal. 6. 1

Thus, this hypocrite holdeth forth knowledge and conscience as a dark Lanthorne to see others by, but to be unseen by them, but of all to be unseen of himself. The true Christian never sets up a light to discern and judge others, but it is to *give light to all that are in the house (l),* but chiefly to himself: the one condemneth his own sins in other men; the other condemneth other mens in himself. 1 Mar. 5. 1

This hypocrite is most sharp and severe in judging those who make most Profession of Charact. 6. Religion.

They are the men whom he seemeth to emulate, but rather envieth, because they are his Rivals in reputation, which to him is more than all his Religion. At them therefore he carpeth: in them, even vertues are vices. Their zeal is *madnesse (m),* or *fallion (n):* their conscience, is *hypocrisie (o).* By their infirmities he justifieth his own reigning sins. Their *motes* are *beams,* and his *beams* are *motes (p).* He can see their heart, and can tell not only what they do, but what they think. As the old *Cricket* had all *Homers* imperfect verses by heart, not regarding the many good; so this hypocrite hath the infirmities of Gods children at his fingers ends, never looking after their graces. m Jer. 29. 26
n Act. 24. 5
o Job 4. 6
p Mat. 7. 4

He chargeth them with those sins from which few (and least of all himself) are free, and which are most hardly discerned. If he finde them provident and vigilant to preserve, and make the best improvement of their own in a just way, then they are *covetous:* if notwithstanding their best care to walk with *an even foot, and to make straight pathes for their feet (q),* they sometimes step awry, and be overtaken by occasion, then they are hypocrites; if they will not bow the knee, and vaile to him as a *Deotripes, who loveth in all things to have the prebeminence (r),* for that they know him to be a vain-glorious hypocrite, that is not an honour, but a stain to the Gospel, and to the Profession of it, then they are proud. He is sure to charge them home with what no mans heart is wholly clean, that they (knowing the bewailed corruptions of their own hearts) cannot wholly deny, but rather with grief are apt to charge too hard upon themselves, who are yet far more clear thereof than he that so unjustly judgeth them. q Heb. 12. 13
r 3 John 9.

And, if, with *Satan,* he cannot deny them to feare God, yet he will question, *quo animo,* with what heart they do it? as if all were out of hypocrisie, meerly for the protection, and outward blessings afforded to them, which if God withdraw, they will *blaspheme him to his face (s).* He judgeth by himself what others are, and do, s Job 1. 10, 11

do, although in so judging he take upon him Gods office in judging the heart; which none but a devil durst to attempt. He chargeth Gods servants with his own sins, as *Athaliah* cried treason, being her selfe the greatest Traitor: or as *Deme-trius* charged *Paul* with faction, when himself had put all the City into an uproar.

After all which sharpnesse, he will professe that notwithstanding all those faults he seeth in Professors, he loveth them never the worse. O charity! but well may we suspect the truth hereof, coming from him that can speak nothing true. Charity seeth not all faults, nor blazeth abroad all that it seeth. But that which most disproveth and reproveth this hypocrite is this, that when he hath said all he can, and more than he can justifie, he feareth himself never the more for the same, or greater sins: but, rather favoureth himself the more therein, as glad to bring down Gods market in the price and worth of Professors, not unwilling of their company in evil, and to say, *jam sumus ergo pares*: now we all are alike. But, as they who reported evil, or received the evil report of the Land of Promise, came short of entering therein; so such as delight to speak, or hear evil of the wayes of God, or of the infirmities of his people, shall never have part nor portion with them in the inheritance of the Saints.

Differ.

On the contrary, the true Christian hath an high esteem of Professors of Piety, and of their Profession.

2 Psa. 15.4

He is an honourer of such as feare God (1), because he loveth God. He so respecteth the Image of Christ, which is the new creature, that he honoureth all that wear his badge and livery, which is visible Profession, and is loth to believe anything amisse of such as beare it. *Jehoshaphat* would not beleve all that *Abab* spake of *Micaiah*, because *Micaiah* was a Prophet of the Lord; but rather reproveth *Abab* for so reporting of him, *Let not the King say so* (u). He that feareth God is as unwilling to heare, as others are forward to speak any thing against those that professe the Name of God, as knowing that he that makes bold to disgrace Gods Livery, makes little account of his Image.

1 Kings 22

The true Christian, if he be but tempted to think hardly of the estate and condition of Gods children, he takes it to be a great offence to be overcome by such a temptation (w); how much more, to speak against themselves. He knoweth how deeply God layeth to heart the least disparagement of his servants; and that he seems to be cast into an admiration, that even *Miriam* and *Aaron* (who were no ordinary persons) were not afraid to speak against his servant *Moses* (x). And how sharply God both treated, and threatned such, as had vilified, and made light of those that professed his Name, and made mocks and mowes at them: calling such scoffers *sonnes of an whore* (y), concluding them to be *children of transgression, a seed of falsehood* (z); therefore he chooseth rather to cover their infirmities, which he is sorry to see in them; than to speak all that he knoweth, even when he is most provoked so to do.

w Psa. 73.15

x Numb. 12.8

y Isa. 57.3

z Ver. 4

Thus, this hypocrite is a foule bird that bewrayeth his own nest: the true Christian is a *Shem* or a *Japhet* that covereth the nakednesse of such as by occasion of temptation have laid themselves too open to view. The eye of the one is so evil, that he careth not how little good, and how much evil he seeth in Professors, because the evil pleaseth him, and the good shameth him: the eye of the other is so good, that he considereth not how bad, but how good they be, that the one may not be a temptation to evil, but the other a spurre unto goodnesse.

Charact. 7.

This hypocrite judgeth hardly, and censureth sharply such as God hath laid low by affliction.

a Job 6.14

To him that is afflicted, pity should be shewed him from his friend, saith *Job*, who found little comfort from his friends in his affliction (a). But what pity can be expected from him that forsaketh the feare of the Almighty? While a man is able to do well to himselfe, every one will praise and applaud him (b): but when the Lord layeth his hand upon him, and doth as it were single out and expose him to contempt, every one

b Psa. 49.18

one (but none more than the hard-hearted hypocrite) is ready to trample upon him, to persecute him whom God hath smitten, and to talk to the grief of those whom God hath wounded (c). Now he is by this censorious hypocrite proclaimed an hypocrite, a dissembler: and that he is served well enough in all that is befallen him.

In affliction is it the common portion of all to finde that verified, *All the brethren of the poor do hate him, how much more do his friends go farre from him (d)?* when ^{d Prov. 19. 7} he hath most need of cherishing, he finds nothing but hatred, and that from those that before pretended most friendship, when he was able to give gifts (d). None ^{d Ver. 6} condemned Job more than his friends from whom he expected most comfort. And this made all others to contemn him. His wife reviled him for being such a fool as longer to retain his integrity (e), which was so ill rewarded. His servants refused to obey him. Even they who were younger than he, had him in derision, whose fathers he ^{e Job 2. 9} would have disdained to have set with the dogs of his flock (e), who cut up mallows by the bushes, and juniper-roots for their meat, who were children of base men, viler than ^{e Job 30. 1} the earth: now was he their song, yea, and their by-word: They abhorred him, they fled farre from him, and spared not to spit in his face; because God had loosed his cord, and afflicted him, they also let loose the bridle before him (f).

Yea, many times Gods own children are not so true to their own side as they ^{f Ver. 4, 8, 9,} should be, nor so pitiful and tender to the afflicted as they ought, when they see the hand of God upon their fellow-servants; but are ready to persecute them, as God (g). ^{g Job 19. 12} How much more then will the hypocrite speak wickedly for God, and talk deceitfully for him (h)? ^{h Job 13. 7}

Contrarily, the true Christian is most full of bowels when he beholdeth the children of affliction. ^{Differ.}

He doth not lay load upon them, as being justly met with: or as supposing God hath set this mark upon them for some foule offence, some deep hypocrisie. He considereth and judgeth wisely of the poor. He considereth God sometimes afflicteth his own, not for some special sin; but, for their trial, as he did Job; for instruction of others, for glorifying himself in their deliverance (i). He knoweth ^{i John 9. 3} that affliction cannot make a good man evil, and therefore not unhappy in the main. He judgeth not of Gods love or hatred by any thing outwardly beiding himself, or others (k). If poverty be a punishment to the wicked, it is an exercise of faith, ^{k Eccl. 9. 2} and a meanes of salvation to the godly.

The feare of God maketh him very tender to those that be in affliction, because either they are godly, or in a way (through Gods mercy sanctifying his hand) to be so. He hopeth God by this meanes openeth their eare to instruction, wherein he will not be wanting: and he works more upon them by his compassionate handling them, than by any other help he can afford them. A little oyle now poured into a deep wound, is more welcome, than money out of his purse. He therefore considereth the poor in his affliction, whereby both are blessed (l).

Thus, this hypocrite is as that mercilesse King, who when the Syrian horsemen that came to surprize Elshba, were by a wile brought into the midst of Samaria, thought of nothing but cutting them to pieces, saying to the Prophet, *My father, shall I smite them?* the true Christian is of the Prophets minde that answered the King, *Thou shalt not smite them: let bread and water before them, that they may eat and drink, and go to their Master (m):* The one is like the false harlot that cared not ^{m 2 King. 6. 21,} what cruelty were used to the childe doomed to be divided: the other is like the true mother that will rather lose all interest in her own childe, than consent to that inhumanity. ^{22.}

This hypocrite despiseth all that come short of him in goodnesse, and hateth all that go ^{Charact. 8.} beyond him.

He despiseth the former; not because he is no better, but that himself may seem better than he is by taking notice of the defects of the other; who yet in regard of sincerity, is far better than he, Such an one, who being a good meaning Christian,

yet ignorant of many things, and farre short of this hypocrite in some outward performances, and discreet behaviour, he is glad to have about him, as a foile to his seeming perfection, as a proud woman sometimes entertaineth an hard-favour'd servant the better to set off her own beauty. But, the latter, as a blemish to his reputation, and as day-light to his Starre-light, or Torch-light rather, he cannot abide. Therefore as Players and Masquers do either chuse the night, or make a night, that their counterfeit-shew may seem more glorious; so the hypocrite delights to conve rse with those that are either apparently evil, or come far short of him in apparent goodnesse; or, one way or other, to disgrace those that every way go beyond him in goodnesse, that, in this darknesse his own mummerie may the better passe.

It may be (if not too extremely transported with envie) he can brook an eminent Christian in a dead book, whose eminent works are so fully witnessed unto by all, that he should be accounted an enemy to all goodnesse that should in the least disparage him; for he feareth not *rules* half so much as *examples*, nor dead Patterns so much as living Presidents. A book can but say, and so can he: and a dead Pattern is rather hung up in a picture for ornament of the house, than for imitation of the House keeper. Therefore as the Jewes could brook the memories, and adorne the monuments of the dead Prophets (n), but not endure the examples and remonstrances of the living, no, not of Christ himself (wherein he condemned their hypocritie o) nor any that he sent unto them: so is it with this hypocrite, he can applaud the dead, whom to commend is an honour to him that doth it: but he hateth the living, whom not to imitate, is a shame. Such living Copies he would rather burn, than commend, because he hath no minde to write after them. *Mortui non mordent*. Dead men bite not. Therefore we let them alone, no living dog thuns a dead lion, but rather playes with him. *Virtutem in colamem odimus*, we hate vertue, while alive, because the beams thereof dazzles the eyes of lusing sluggards, that had rather seem, than be vertuous. A good man cannot purchase a good word from the wicked (hardly from the hypocrite) by any thing but by dying, to give him room. Only in dying he wisheth himself in his case (p), but living he will never be of his minde.

Differ.

Contrariwise, the true Christian pitieth and helpeth forward such as come behind him, and honoureth and followeth hard after such as goe before him.

The former, even when he finds him way-ward and peevish, as well as weak, he beareth, as becomes the stronger, with a condescending love (q); as the Nurse, the frowardnesse of her children (r): if the childe cannot go, she carries it; if silly, she gently bears with it; if froward, she stills it. If he finde a weak Christian engaged and entangled in any controversies and doubtful disputations with such as are too hard for him, he endeavours to extricate and free him from such contests, (as *Aeneas* is said to have carried his old father, and to have led his young son in his hand, out of the combustions of *Troy*,) making the strong to know their duty, and to see their error in puzzling and vexing the weak.

The other he admireth, and aspireth to their excellency; not wishing them worse, but himself better. He is glad of such a cloud of witnesses (r), and fire of shining examples to go before him: but, above all, he is glad of that pillar of the cloud, and of fire (r), that *Admiral-light*, the Lord Jesus Christ, the Author and Finisher of his faith, and Fore-runner into the heavenly Canaan, to lead and bear him in the way (u). He commendeth not only the Saints in heaven, but the excellent which are yet upon the earth. He is glad of weak Christians, whom he may guide: but more glad of strong, whom he may follow.

Thus, this hypocrite is to the weak, as the chief Priests and Pharisees were to their ignorant Officers that had not apprehended Christ, they despised them as silly Animals that were under a curse for their ignorance (w); and, to the strong that exceeded them, he is as the same Priests were to *Nicodemus* that took Christs part, hating him as a Galilean, (which were then a hateful generation,) *Art thou also*

n Mat. 23. 29

o Jer. 34

p Num. 23. 10

q Rom. 15. 1
r 1 Thess. 2. 7

s Heb. 12. 1

t Exod. 13. 21

u Deut. 1. 31

w John 7. 49

of Galilee (x)? the true Christian is to the weak, as *Aquila and Priscilla* were to *Apollos*, whom they took unto them, and expounded unto him the way of God more perfectly (y): and the strong, he looketh upon, as goads and spurs to make him to amend his pace in following those who through faith and patience inherit the Promise (z).

x Ver. 52

y Act. 18. 26

z Heb. 6. 12

Charact. 9.

This hypocrite disparageth one good man by commending another.

He will not, in down-right termes, discommend a good man, whom every body commendeth; but he will do it by a device, which is to set a better man by him, and cry him up so highly, that there is no naming of the other any more. A great secret and mystery of malice, to dispraise one by preferring another: not that he loveth him whom he preferreth, but because he hateth the other. His name is now in question whom he thus seeks to disparage; let him fall at the present, whether by friend, or by foe; by the sword of the children of Ammon, or by his own company, it mattereth not, so he fall: testimony, he shall have none from him, how well soever he deserve of him. As for the other, he shall finde from this hypocrite the same measure another time, however at present he extol him to pull down another.

If with the Jews, he vouch *Moses* (a), and magnifie *Abraham* (b) it is to vilifie Christ, if not in his Person, yet in his members (which is all one) which he liketh not. Sometimes he will highly applaud some Scriptures that give rules for, or description of an holy man; not out of love to the one or the other, but mentions them when he heares mention of some body that he sleighteth; meerly to disgrace them for coming short thereof: as Papists cite Fathers, and sometimes Scriptures in their contentions with us, they being disciples neither of the one nor of the other; but meerly vassals of the Pope, as this hypocrite is of his lusts.

a Joh. 5. 45, 46

b Joh. 8. 53. and 9. 28

On the contrary, the true Christian so commendeth one good man, that he disgraceth none. Differ.

He acknowledgeth that as there are diversities of gifts and graces of edification, yet all useful (c); so there are several measures of the graces of adoption communicated to the living members of Christ, which are all to be cherished and honoured (d). One man excelleth in the strength of his faith: another that hath a weaker faith may be more humble. One is not so well able to master his passions, yet he may be more affectionate and loving. God hath so tempered the members of the body, that where there is a defect in one, it is supplied by another, that is made more dextrous and active to carry on the work: so hath he dispensed his graces, that in the communion of Saints, he that hath least grace is useful in the body, and he that hath most, hath no more than he needeth, either to be assisting to others, or to combat with his own corruptions. Many times eminent grace meets with strong corruptions that make work enough for all the grace a man hath. But however, there is no cause of disparaging the least grace, because a fruit of the Spirit, which ought to be precious, although but as a grain of mustard-seed, for who knoweth how great the tree may grow, which ariseth out of that one small grain. Wherefore as *Moses* will not despise *Eldad and Medad* for prophesying, but rather commend and encourage them, wishing all the Lords people were able to do the like (e). So doth the true Christian wish and pray that all may grow richer in grace, and therefore cannot despise the day of small things in the weakest Christian (f).

c 1 Cor. 12. 8

d Phil. 15. 4
Eph 4. 16

e Num. 11. 29.

f Zech. 4. 10

Thus, this hypocrite in disparaging weak Professors, is like those wicked men, who assisting *David* against the *Amalekites*, refused to allow any share of the recovered spoiles to his weak and faint souldiers that were not able to go up with their fellows to the fight, but tarried by the carriages (g): the true Christian is as *David*, in giving a share to those that tarried by the stuffe (h), not disparaging them for, but comforting and encouraging them in their weakness: the one makes the praise of him whom he commendeth, to be a cudgel to break his head whom he hath a minde to disgrace; the other makes the commendation of the strongest Christian,

g 1 Sam 30. 22.

h Ver. 14

stian, to be a provocation to such as come shortest, to better their pace.

Charact. 10. This hypocrite sets virtues themselves at variance.

As he laboureth to make divisions among the vertuous, so he doth among virtues. He commendeth those that seem to make most for his purpose, and of which he can make best use to serve his own turne; but never affords a good word to such virtues as are more directly contrary to his way and designe. Thus, if he be a loose or luke-warme Professor, living as an Epicure, or *Laodicean*, he never commendeth, but snibbeth zeal, (which is offended at his loosenesse) therefore he cries up *discretion*, to wit, such as will let him and his sin alone; or, he magnifieth *charity*, which will cover the multitude of his sins, judge favourably, and make a good construction of all things. But this is a charity of his own making, without either wisdom, or purity, without knowledge of God or hatred of evil.

If he be proud, he commendeth not *ingenuity*, which neither taketh from others, nor forgetteth, (though haply foregoeth) her own due: but, *humility* forsooth is highly extolled by him, or rather indeed *wisely*, which will be a footstool to his pride. Not that he intends to practise humility himself, but loves it in others that will give him more than his due, although with robbing themselves of their own right. And who can believe that he commendeth that in others with good meaning, which he most of all hateth in himself?

If he be covetous and desirous to make a prey of others, he commendeth not *thrift* or saving, to them which are likely to hinder his own gaines: that herb he reserveth for his own sallet; that, is for himself, or for his heires, (if he can bring them to it, which is rarely seen:) but he applaudeth *liberality* and *magnificence*, which hath many mens good word, (because they fare the better for it,) and this mans among the rest: but, he meaneth *riot*, because hereby he hopeth the Prodigal will the sooner be his prey: whereas if all were so frugal as himselfe, he must look out another trade, or live upon the stock, which to him is death.

Thus, this hypocrite is not for grace, but rather an enemy to all; yet will seem to be for some (for his better grace,) but so that any intelligent man may finde his greatest businesse to be, the magnifying of some graces, on purpose to pull down the price of other that militate more directly against his special lust, and marcheth more furiously against his design. And yet even therein he discovereth his own corruption most, whereby he thinks most to hide it. For, commonly he that makes it his businesse to judge others proud, sheweth his own pride, because he never thinks he hath his due from those he so censureth. And nothing doth more bewray a covetous man, than to count all men covetous by whom he can be no gainer. In a word, he that loveth the base-minded, is proud, he that haunteth with the Prodigal to feed him with money, is covetous: he that calleth for nothing but charity, is afraid of a just censure. And so he would set zeal and charity, frugality and liberality, humility and ingenuity, together by the eares, in hope thereof to escape from them, all, the while they are in the scuffle.

Differ. Contrarily, the true Christian affecteth those virtues most, wherein himself is most defective.

If he be impotent through extremity of passion, he commendeth, prayeth, and laboureth for *patience*: if addicted to pride, he commendeth and endeavoureth after true humility: if apt to be a self-seeker, he labours after self-denial; if covetous, he setteth his affections on things above, and not on things below (i), and to make him friends of unrighteous Mammon, as Zaccheus did (k). If oppressed by lust, he labours after mortification and true chastity of heart and body, loathing himself for what he cannot so absolutely master as he desireth.

Upon this account he hath recourse to such as most excel in those graces, and propounds to himself the best patternes, that he may be best instructed and most edified. He that would excel in Musick, desires to be taught by the best Musician.

A

i Col. 3. 2
k Luke 19. 8

A Christian naturally angry, admireth most of all, not *Jonah* (l), such an one as *Moses*, the meekest man upon earth (m). He that is enclined to lust, commends not *Solomon* (n), but *Joseph* (o). If tempted to covetousnesse, he looketh most on those who have forsaken all, or distributed most at the Command of Christ. O! saith he, that I could be as meek as *Moses*, as chaste as *Joseph*, as readie to distribute as the *Macedonians* (p). You may know his special infirmity and conflict by his commendation of other Champions, who have wonne the garland, in that wherein himself is most weak. Not that he doth undervalue or neglect any other grace; but amongst all he laboureth most after that whereof he hath most need; not to set them at variance, but to keep them all in the better harmony. For it is with graces, as with a Lute, or other stringed instrument of Musick, if but one string be wanting, the Musick cannot be compleat or harmonious.

Thus, this hypocrite commendeth some graces, (or rather imaginary ones of his own fancie) to disgrace other; the true Christian commends all, to make them more lovely. The one commends that vertue whereby he may be a gainer by others that have it; the other commends that grace of which himself hath most need, that he may be possessed of it.

This hypocrite is sometimes in an humour to excuse all, and to finde fault with none. Charact. II.

He is all in extremes; sometimes too sharp and severe; sometimes too remisse and seemingly charitable, whether it be out of a cold and dull temper, or out of cunning and hope that others may do the like by him. There are whom *regelare nec pessilientia prestat*, nothing, how hot soever, can thaw. They are frozen in Summer*. But the hypocrite is, in his way, for the most part of an hotter temper, in what he hath a minde to pursue, although remisse enough in what he hath not an heart to embrace. He pretenderh charity (although much mistaken) to be the ground of his favourable construction of other mens actions, and the reason why he is in love with all the world, (he might have added, the devil and all his works too;) and that, for his part, he dares not censure them as some (he meanes, true Christians) do.

Out of the superfluity of his pretended charity, none can be so bad, but he will excuse them, or at least hope well of them. Love, saith he, sees no faults; and, flattery, saith the Christian, will not be aknowen to see them. If he finde fault with any, it is with such as finde fault: if he reprove any, it is only such as reprove others. O, saith he, you must not be so uncharitable; you must not judge so harshly and peremptorily. You must not be so supercilious as to condemn those vertues of the heathens as no better than *shining sins*. You must hope well of those good folks, although they were idolaters, and, through ignorance worshipped the devil, &c. *Origen*, saith he, was a learned and a good man, (as if goodnesse and learning were priviledged from error) yet he held that all the damned in hell, the devil himself not excepted, shall, at the long-run, be saved; why then should we (saith this hypocrite) be so rigid?

He judgeth of all without difference, contrary to the expresse assertion of the Lord himself, whose charity was so great as to die for sinners. He saith there shall be a separating of the goats from the sheep; that the sheep shall be set on his right hand, the goats at his left (q), and that these shall go away into everlasting punishment (r). Yet this hypocrite judgeth otherwise, and alloweth every man a room in heaven, that they may not exclude him. No wickednesse can make him fall out with any, or shun their company. But if there must needs be a division, he taketh part with the worst, in his opinion and words at least, (which shewes his heart) rather than with the best: not out of true charity to them, but partiality to himself. For well he knoweth, that, notwithstanding all his flou-
rishes, if wicked men must go to hell, he hath little hope to go to heaven.

Yea, this hypocrite judgeth most favourable of the most wicked, and notorious offenders.

offenders. Although he seem a great Zealot, and perhaps (which is scarce credible) scorn a bribe, yet at the solicitation of a great man, a wife, &c. will take part against the Law, with a wicked wretch, and studies evasions for him to delude, and escape the Law, in a cunning way: and taxeth those for unmerciful and cruel, who are not of his minde, but punish the offender. But no supposed infirmity in a child of God shall escape this mans censure, (especially if he be under-hand made against him by some great one, whom he would, and perhaps must gratifie.) Yet he can excuse, and swallow anything in a wicked man; and still hath something to plead for him. If it be objected, He is a Papist? It is answered, yet he is a good subject. If, profane; yet he goeth to Church. If, drunken; 'tis but by occasion of company: if, proud, unclean, riotous, &c. you must bear a little with the humours of a Gentleman. Any thing may be tolerated, save what he pleaseth to call indiscreet zeal; that, is unpardonable. He flattereth a wicked man living, if rich and great: and magnifies him when dead, although he died without one testimony of a sound repentance and conversion. And no marvel; for all wicked men, (and so, hypocrites) are partial one to another, to make the way to heaven wide enough for themselves.

Contrariwise, the true Christian can neither be Newter, nor Participle.

Differ.

He knoweth that Christ himself maketh a difference. That those be his will discern between the righteous and the wicked, between him that serveth God, and him that serveth him not (s). Therefore he cannot stand indifferent in the common division. He seeth that the world is divided into Zion and Babylon, between Christ and Belial: and that there can be no reconciliation or composition: that he that will dwell in Gods Tabernacle, must despise a vile person (r): and that he is vile, not that wanteth money, but that wanteth grace. Therefore he saith unto God, Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee; I hate them with perfect hatred. I count them mine enemies (u). He will shew no favour to them that sin with an high hand; nor mercy, to the malicious.

He hath learned from Christ himself, that he that is not with Christ, is against him (v): and that the inhabitants of Meroz were cursed with a bitter curse, because they came not forth to the Lord against the mighty (x): that Christ came not to bring Peace, but a sword (y). yea, a fire (z); and that he desires nothing more than that it be kindled in regard of spiritual variance between the flesh and Spirit, and the consequences thereof between the nearest relations. And he seeth him by faith standing as Jeshu, in the gates of Jazreel, and crying, Who is on my side? Who (a)? (or rather, as Moses, standing in the gate of the Camp, and saying, Who is on the Lords side? Let him come unto me (b)). Therefore the Christian will, with the sons of Levi, come unto him and make one, in the service of Jesus, as the Eunuchs, throw sin down, that it may be despised and trodden under foot of all.

Thus, this hypocrite is as they that forsaking the Law, praise the wicked; the true Christian, keeping the Law, contend with them (c). The one under a colour of charity, soweth pillows under every elbow (d), that he may not want one himself: the other, out of true charity, pulleth away those pillows; not calling the proud happy (e), nor blessing the covetous whom the Lord abhorreth (f), what ever becomes of himself.

This hypocrite reproveth sin but in jest.

Either he maketh a great shew of zeal in being very sharp and high in words to delude the beholders with a shew of punishment, where he intends to shuffle out the sins from punishment. Or else, he makes a sport of sinne; so reproving, as affecting rather to break a jest, than to humble the sinner: to make himselfe and the company merry, rather than to bewaile him that hath sinned, and hath not repented (g). To laugh at sin in others is his recreation, and to commit it secretly himself, is his occupation. But such carriage becomes not a wise reprovor. But it is by

s Mal. 3. 18

r Psal. 15. 4

u Pl. 139. 21, 22

v Luke 11. 23

x Judg. 5. 23

y Mic. 7. 34

z Luke 12. 49

a 2 Kings 9. 32

b Exod. 32. 16

c Prov. 28. 4

d Ezek. 13. 18

e Mal. 3. 14

f Pl. 10. 3

Charact. 12.

g 2 Cor. 12. 21.

by the wisdom of God noted to be the property of a fool to make a mock at sin (b). *h* Prov. 14.9: And so, by that means he pleaseth all others, as very fooles as himself; *Sin makes* אִי אֵין יוֹעֵץ *fooles to agree, saith Solomon **; either, by joyning to commit it, and palliating it being committed; or, in that when one fool that takes upon him to be more witty than the rest, breaks a jest upon him that committed the wickednesse, whereby all the rest make a sport at the wickednesse it self. Stultorum quifque per libris delictum. Ar. Mont.

Such is the fashion of this hypocrite, and the Reformation which he labourerth, that his great work is to set sin upon the stage, and there to whip it with a fox-taille. And this is the guise now a dayes of those, who being first the chief corrupters, become afterwards the great Reprovers of the world; making themselves the greatest fooles, by striving to shew wit in deriding the folly of others, treating sin in the language of the stage. This is all their wisdom, to become fooles in making sport for others that cannot keep fooles of their own. But sad are the times wherein this wickednesse is in fashion; it argues a wretched disposition in the hearts of men, when no reproof of sin, but what is done in jest, can be endured. And whereas this is defended, under pretence of laughing sin out of countenance, this hypocrite cannot but perceive, that, this while, none laugh so heartily as the devil and sin. For, as Jestlers are glad to be laugh't at, because it is their meanes of living; so sin and Satan never take those taunts in ill part, because their party is maintained by them.

Contrariwise, the Christian is serious in this great business of God, the reprovng and disgracing of sin. Differ.

He considereth not what will please others, but what will please the Lord. If God be angry at sin, he will not make it his mirth; for this were a contempt of God. If he be a Magistrate, his very language shall make all to tremble at sin, rather than glad to hear a piece of wit. In this, he is like unto Job, *If I laughed on them, they believed it not, said he (i).* That is, if he expressed any levity in administring justice, as if he meant to make sport, the people gave no heed nor credit to it at all. And if the offender, to shew the height of his spirit, and contempt of justice in sleighting of punishment; and, with Agag, come pleasantly forth to execution as to a dance, yet the Christian, as Samuel, *will hew him in pieces before the Lord (k).* *h* 1 Sam 15.33: He will cause the wheel to passe upon the wicked (l); and sitting down upon the throne of Justice, chaseth away iniquity with his eyes (m). *l* Prov. 10.26: The Christian will not retain, nor entertain sin in the nature of a Jester, but make a staine sacrifice of it unto the Lord. m Ver. 8

If he be a Parent, he considereth that if the childe be laugh't at for doing some evil prank, the childe will do it again with the more boldnesse; and therefore he seriously and sharply reproveth, and, (if need be) correcteth him for it. Wickednesse is too malipert to be dallied with: and, he that sporteth with it, causeth it to abound. It is like ancient Rome, that, not a loose *Lentulus **, (who made sport of his faults, when questioned for them,) but a sober *Caesar*, was able to bring under bondage. Plutarch in Cicero.

Thus, this hypocrite, in reprovng sin, countenanceth it; and, in punishing, encourageth it: the true Christian, in reprovng sin, makes it flie to corners; and so punisheth it, that it dares appear no more: the one reproveth it in jest, and retaineth it in earnest; the other handleth it so, as to make all men unwilling to have any more to do with it in earnest or jest.

This hypocrite sometimes judgeth hardly of himself, that he may blame others the more. Charact. 13.

How he judgeth others, we have seen. We are now to observe how he judgeth himself. He never judged others, but to make advantage to himself; that his severity to them, might make them seem worse than himself: and his remissenesse to them, might prevent the condemning of himself. So here, in judging himself, he is either too severe, or too favourable; and, he deceiveth in both. To judge too severely is, for the most part, the weaknesse of a childe of God, God, who being on a good ground, cannot, he thinketh, go too farre in abusing himselfe on

Gods behalf. But, the hypocrite will do as much on another foundation, that is, in favour of himself, and for the more sharp judging of others. His chief aim is to flatter himself in evil: and, one way to do it, is, by admitting a severe censure of himself, that he may lay the more load upon others, by whom he is, as he thinks, causlessly or too cruelly, brought into such a condition of misery, and sinne.

n Gen. 4. 13

Thus, he will perhaps judge himself damned and cast out of Gods fight and protection, as *Cain* that cried out of his punishment, as greater than he can bear (n); because excommunicated from Gods Presence, made a vagabond upon the earth, and exposed to the rage and cruelty of every hand. All this, is but to intimate that God was a cruel Judge so to punish him. Not the sin, but the punishment troubled his conscience; not the fault he had committed in not sparing his brother, but the little or no favour that God shewed unto him: yet was he bound to spare his brother: but so was not God, to spare him. His exception was not against his own iniquity, but against Gods severity. He never looked much upon the horridnesse of the murder, even after he had received doom: for he presently fell to building of Cities (o).

o Ver. 16, 17

And so will this hypocrite do, in the case of sin. For, if he confesse his sins to be great, when he can no longer deny them, as *Judas* himself did, (whose anguish was so great, that he not only confessed his sin, but (as covetous as he was) threw the money at the feet of the Priests, and went and hang'd himself; yet he will be ready to say, that God appointed him thereunto; it was his destiny, his hard luck that made him to steal an horse, or kill a man; and that if others had not better fortune, they might have done it as well as he. This is the blasphemy not only of ignorant wretches, but even of this hypocrite, when hard put to it, and that he seeth whereto he must. Or, at least he thinketh God did him not right, in that he kept him not from these outrages, but gave way and leave to Satan and evil counsel to overthrow him; not giving him strength sufficient to resist.

p Gen. 3. 12, 13

Thus, as he foolishly and impiously chargeth God to be the Authour of his sin, and chargeth Providence with his wickednesse: so he serveth others, as *Adam* (p) after he had sinned, laid the blame on his wife; and she, upon the Serpent: and in the close, both cast it upon God, as if God had been in fault to give *Adam* such a wife, and put so much subtilty into the Serpent. And so, as malefactors condemned, do oftner finde fault with the Law, the Judge, the Jury, the Accuser, the Hangman than with themselves; or, if with themselves, it is yet so, as the blame may light upon others that gave them ill education, or ill counsel, &c. so doth this hypocrite never charge himself with an ounce of evil, but he chargeth others with a pound.

Differ.

On the contrary, the true Christian so judgeth himself, that he ever takes the whole blame upon himself.

q Psa. 51. 4

r Rom. 3. 4

Others may be faulty, and many times are the occasions, solicitors, and tempters of him to sin: but he knows the fault of sinning was only his own. In the first place, he will be sure to clear God of having the least hand in it. Against thee, thee only, have I sinned; (he saith not by thee, or through thee,) that thou mightest be justified when thou speakest, and be clear when thou judgest (q): yea, and clear too, when judged of others (r). He freely and penitently confesseth the Indictment, and enlargeth the evidence against himself, that it might appear that the Lord had just cause to proceed against him.

s Ezek. 36. 31

t Lam. 1. 13

u Rom. 7. 14

It is the property of true Penitentiaries to whom God will shew mercy, to plead the cause of God against themselves, and to judge themselves worthy to be destroyed, even when God hath shewed mercy in pardoning (s). And God shall be true, and every man a liar, that dares to say the contrary. Thou art righteous O Lord, saith he, but we are before thee in our trespasses. He dares not say, When he is tempted, he is tempted of God (t). The Law, saith he, is spiritual, not tyrannical: but I am carnal, sold under sin (u). And though he sometimes seems to implead God,

Why

Why hast thou made us to erre from thy wayes, and hardened our hearts from thy feare (x)? yet it is not with purpose to charge their sin upon God, but to minde him of his Covenant, which is, to put his feare in their hearts, that they should never depart from him (x'), to move him to compassion, and to remember the word unto his servants, upon which he had caused them to trust (y): and so he gives God the glory, because he knoweth himself only to be the sinner (z). Isa. 63. 17
Jer. 32. 40
Psal. 119. 49
John 9. 14

Thus, this hypocrite whips himself, to cut anothers throat, confesseth himself guilty, that he may make another unpardonable; the true Christian condemneth himself, and acquits others, that the shame and punishment may light only where it is due: the one *chargeth God foolishly* *, the other abhorreth such blasphemy. * Job. 1. 22

This hypocrite pronounceth hard sentence against himself, thereby to draw others to excuse or justifie him. Charact. 14.

In the former he made bold with God; here, he abuseth man. He blameth himself, not as sensible of his sin, but that others may commend him: and, as it were, strippeth himself of his rags, that others may cloath him with better apparel. It is usual with him (who deserves bad enough) so to disable himself, and to speak so vilely and untruly of himself, that such as heare him (not knowing his inside,) cannot for shame, but say, Sir, you do your self wrong: you know not your own worth, &c. This is that he looks for. And rather than faile of this, he will call them in for witnesse; you know (saith he) that I have no skill, no wit, no parts, no wealth. Such shooing-bornes he useth to draw on other mens commendations.

But of all wayes of begging, this is the basest: and therefore most usual among base mindes; and none more base than the hypocrite. He answered such a man well, that hearing him so much to discommend himself, said, Brother, Are you not ashamed so palpably to seek to be commended? But he is ashamed of nothing but what he should; and therefore, will lose nothing that may commend himself how shamefully soever gotten. Either he will draw you to do it, or he will, in plainer termes, do it himself (a). 1 Cor. 10. 12

You cannot do him a worse displeasure, than when he so abaseth himself, to leave him un-answered and un-opposed: unlesse it be only one way, and that is in believing what he saith of himself. If any man but seem to do this, it is enough for a quarrel, or at least for an everlasting heart-burning. Then ye shall see him turne on the other side, and defend his reputation, with an *Epanorthosis*, or correction of himself; and let you know that though he made bold with himself for an advantage; yet, if you have not the wit to understand his meaning, or so much flattery, as to oppose him in his self-accusations, but so little charity, as to beleieve him therein, he meanes not to give you or others that liberty, which he now findes you take.

Contrarily, the true Christian will rather forbear discommending himself, even when there is cause, that he might not draw on others to commend him. Differ.

He hath too much experience of complaining of his defects, and bewailing his infirmities to some men, that rather vex him by praising, than help him by counsel. He meeteth with too many, (and some of them friends) who are Physicians of no value, and Chyrurgeons not to be trusted, who at all adventure, will lay on a plaister, and never search the fore. He knoweth that as most men use the matter, such self-bemoanings are self-praisings: and that *not he that* (any way) *commendeth himself, is approved; but, whom the Lord commendeth* (b). Therefore, for the most part, he concealeth the censuring of himself before others; and yet remembereth to be his own impartial Judge in secret. And he also maketh known his case to God, who, he knows, will not flatter him: and, if need be, to some wise and faithful friend, who will rather help him to do better, than perswade him he doth well. 1 Cor. 10. 18

It is a great wisdom of a childe of God, to know to whom to impart his judgment

of himself; and to lay open his more secret imperfections and frailties: and, to be sure that he be such an one, as can judge, and will not flatter: that is faithful to conceal them from publick notice, and to prevent scandal upon his Profession or Religion: that is merciful to think favourably of him in the maine, not to despise him for his infirmities, and to esteem him at a lesser rate, because he knowes more by him; and that is wise and faithful to direct him how to reforme them.

Thus, this hypocrite maketh his self-confessions, and self-denials of praise, to be but as a Lure to flattery, and a stalking-horse to come nearer to more gain of praise; the true Christian will rather conceal all, than purchase commendations so basely: the one looks one way and rowes another; the other declines all landing of praise at his wharfe, which way soever he steereth.

Charact. 15. This hypocrite putteth off the judgment of himself, as a wrong to himself to judge himself.

But now, he was too severe, yet without making himself smart: here, he is too favourable, without preventing of smart. The extremity of right is a degree of injury, why then should he be *just over much to himself*? He that is afraid to sinde, is loth to seek. Alas! to search every private corner, to sweep every hole in his heart, is too painful, too precise a course. Would you have him do, as *Baal's Priests*, or as some popish ignorant disciples do, to draw blood of himself? Should he be like those *pure-ones* that are alwayes whining and complaining of themselves? that were enough to make one to despair, and to do as *Judas* did; for after condemnation cometh execution: And well were it for him, if it were so, of the old man within him.

Hence it is that to him the popish doctrine is plausible, which teacheth men to neglect the judging of themselves, and neither to beleve they shall go to heaven, nor greatly feare their going to hell: but hope well, and have well: and rather hop about a May-pole to put off melancholy, and nourish ignorance of God and themselves as the only mother of hearts-ease and devotion, than to trouble themselves in a scrupulous scrutiny of their own estates. In stead of casting away sin, he casteth away care; and, with it, himself.

He is a true Bankrupt, who of all places loves not his Counting-house (for upon the Exchange he can put on a face;) of all books, not his Leiger: of all reckonings, not the ballance of the Accounts, that tells him in one word, how much he is worse than nought. He can make himself merry abroad in company that molest him not, but loves not to be at home in his own conscience, which would marre his mirth, by causing him to pore too much on Gods debt-book, to see how much he stands charged there.

c Jer. 8.6 He cannot abide to consider *what he hath done* (c): but least of all, *what will become of it*: That's a most terrifying question, *What wilt thou do in the end thereof* (d)? His heart would soon tell him, (if he would give it the hearing) that as there is no true feare of God before his eyes, so it is impossible for him to *escape the damnation of hell* (e). Therefore, in stead of putting such harsh questions to himself, and entering too far into such self-examinations, he *flattereth himself in his own eyes, until his iniquity be found to be hateful* (f).

f Psal. 36.2 We use to say, if a man love not home, home will not long love him. This the hypocrite will soon finde, if he love not, converse not frequently and intimately with his own conscience; if he be not *amicus conscientiae*, and so, *amicus curiae*, a friend to his conscience, and so upon good termes with Gods Tribunal, (whereof conscience is a member and model) conscience will give him but bad rest and cold welcome home in the day wherein he must needs retire thither, and have comfort either there; or no where.

Differ. Contrariwise, the true Christian dispatcheth the judgment of himself as of greatest importance to his peace.

He knoweth that often and just reckonings make long friends: for by accounting

ing often, the account is sooner cast up, and any error in it more easily discerned: and, by labouring to avoid all mistakes, all after-reckonings are prevented. Therefore he cleareth often, that he may see how the state standeth; and, to know the worst while there is time and means to help it: He will rather cast up his Accounts himself, than stay till others do it for him, as Bankrupts use to do, upon whom the Creditors come, and cast up his estate for him, little to his benefit or credit. What hath he? What oweth he? and so in the Conclusion, sweep away all.

He knoweth that should he omit this enquiry into himself, not only Christ, but Angels and men, and perhaps his enemies shall keep Audit upon him: therefore he will spare them that labour, and himself that losse and shame which such an Audit draws after it (g). When he goeth abroad he findeth much vanity, affliction, temptation, flattery, that would abuse him in casting up his estate. Therefore he comes home for a true censure and report of himself, and for true comfort. This makes him love home, that is, his conscience, which will not deceive him; and that home loves him again, giving him peace in himself, and assurance before God (h). g Lam. 3. 40
1 Cor. 11. 31
b 1 John 3. 21

Thus, this hypocrite staves off judging of himself, in hope the judgement will never come, or at least to prevent the tormenting of himself before the time: the true Christian hasteneth this judging, that the day of judgment may be to him *the time of refreshing coming from the Presence of the Lord* (i). The one will not judge himself for feare of undoing; the other doth judge himself, that he may not be undone. i Acts 3. 19

This hypocrite, if he must needs judge himself, corrupteth the rule by which he should judge. Charact. 16.

As they that, being foule and wrinkled, would think themselves faire and young, delight to behold themselves in false and flattering glasses; so doth this hypocrite, who being evil, would needs retain an opinion of himself that he is good enough. And it is strange to see the folly of such conceitedly-wise men, in desiring to see themselves so, as none others do, or will behold them. He loves flattery well, that, not content to be flattered by others, must needs become his own flatterer in a thing so palpably false, that he cannot but look upon it as a grosse belying of himself.

Whosoever will justifie a wicked man, must either forsake (k), or corrupt the Law; this, the hypocrite doth, that he may judge well of himself: He corrupteth the Law, first, in others, saying unto the Seers, see not; and to the Prophets, prophesie not unto us right things; speak unto us smooth things, prophesie deceits: get ye out of the way, turne aside out of the path: cause the Holy One of Israel to cease from before us (l). He cannot endure to see himself in the Mirrour of the perfect Law of Liberty (m). He must have false glosses, as it were false glasses to represent him to himself according to his own minde, not such as he is, but such as he would be taken to be by others, although he be not such in himselfe. k Prov. 23. 4
l Isa. 30. 10, 11
m Jam. 1. 25

And as he corrupteth the Law by making others to corrupt it, as David slew Uriah with the sword of the children of Ammon (n); so he corrupteth the Law in himself; understanding, and applying it according to his own humour. When God curseth him, he will blesse himself, saying, I shall have peace, though I walk in the stubbornnesse of my heart (o). I stand not as other sinners in the Account of God. I honour him more than many others, and do him more service. I have suffered much for my Profession. My sins are not so hainous in degree and circumstances, as other mens. And this he takes up for his Conclusion; I shall not perish, say the Preacher what he will. n 2 Sam. 12. 9
o Deut. 29. 19

On the contrary, *the true Christian taketh the rule of his judgment as it comes from God.* Differ.

He knoweth that God will judge him by his own perfect Law, therefore he judgeth himself by that Law, in the sense of the Law-giver, not of his own corrupt

rupt heart. He takes the Law from the sense of the Judge, not from his own private opinion which he bringeth with him to the Law. He considereth that it is a vaine thing for Malefactors to think to reach their Judge a sense of the Law, of their own inventing, who must be judged and executed by the Law of the Land. If he have so much courage (or fool-hardinesse rather) to be a *Dueller*, it is faith he, the Law of Honour and Armes, to revenge an injury, and to call for satisfaction where he hath been affronted and dishonoured: and that he thinks, is warrant enough for him to challenge, and fight. But this will not serve at his trial, he shall be judged, condemned, and executed, for killing, by the publick Law of peace, not of Honour and Armes.

The Christian therefore submitting himselfe and conscience to the Law of God, and to the mind of God in it. He suffereth the Minister to judge him, as God appoints him, (*wilt thou judge them, Son of man, wilt thou judge them p*)? But how is that? by causing them to know their abominations; acquainting them truly with their condition, not letting them go away with a good opinion of themselves, or an erroneous opinion of the law. Presumption of mercy does more hurt than the feare of Justice. Corrections are more safe for sinners, than comforts. First, the rod of correction, and then the bread of consolation: and so he is judged by the Minister.

Then, he judgeth himself by applying the Word unto himself. For, as God, in the Ministry of the Word, holds forth a Mirrour, so the good conscience taketh heed thereunto, and compareth his wayes there withall. Where the Minister endeth, the conscionable Leaver beginneth. As when our Saviour had said, *one of you shall betray me*; the Disciples severally began to ask, *Is it I, Lord (q)*. So when the Minister of Christ hath said, *some have not the knowledge of God, &c. (r)* The Christian's conscience asketh, *Lord, is it I?* or rather confesseth, *It is I, Lord*. And so he applyeth accusations and terrors, as well as comforts to his own soul, as the case requireth.

Thus, this hypocrite saith to the Ministers of Christ, *The Devil is in you: What! will ye urge a man to despaire?* the true Christian saith, *God is in you indeed*, when the secrets of his heart are made manifest (s) by the faithful opening and applying of the Word. The one will be a Judge of the Law (t), the other is a Judge of himselfe by the Law.

Charact. 17 This Hypocrite presumeth and judgeth that to be in him, which is not.

That the hypocrite is a great favourer of himself, we have seen in the general. We are now to come to a closer view of him in some particulars, to wit, in the esteeming, commending, excusing, and comparing of himself. We are now taking an estimate of him by his esteeming of himself.

I am rich, and increased with goods, and have need of nothing, said he, *that knew not that he was wretched and miserable, and poore, and blinde, and naked (u)*. As he that entred all the ship and goods at Athens into his own account; so this hypocrite no sooner heareth of faith, repentance, humility, or any grace, but he hath it; or at least writes himself owner of it. He is every thing that good is, in his own eyes. No man like him. But this presumption is a Quick-sand, whereon nothing it built but despair and ruine.

This high account of himself is the worst of sinne in him, and mischief to him. It is the worst of sinne, because spiritual pride makes him drunk with conceit of the beauty and wealth of his soule, which must needs be more dangerous than pride of his body or outward condition. For a man may be happy in God, notwithstanding deformity of body, or a mean estate in the world: but he cannot but be miserable in the midst of the greatest happinesse of the world, if his soul be so deformed that God loathes it, and so poore, that it must needs starve and perish for ever.

And this is the depth of misery, that this pride makes him incapable of attaining and altogether negligent in seeking the true riches, because he that saith he hath enough

nough, never seekes after more: and, if this hypocrite could *seek*, he shall never *finde*, in the state he now is, because *God resisteth the proud* (w): That's a miserable eye-sight that makes him *blinde*, and he knoweth it not; miserable riches that makes him irrecoverably *poore*, and he feeleth it not, and miserable cloathing, that makes him *naked*, and he perceiveth it not. James 4.6.

Contrarily, *the true Christian disclaimeth the goodnesse that is in him.*

Differ.

Not that he denyeth it to be in him, but, that it is not of himself, if any be there. He thankfully acknowledges the work of God and his grace, but sets not an higher price upon himself, as supposing it to be more than it is, or to be of his own procuring. Upon this account he saith, *I know, that in me (that is, in my flesh) dwelleth no good thing* (x). Nature is too weak to procure it, and too mean an habitation (till the house be new built) for such an Inhabitant. He that will *not dwell in Temples made with hands* (y), will not dwell in an house marr'd by sinne, and over-spread with the plague of Leprosie; nor put any of his choicer goods into such a filthy store-house. x Rom. 7.18. y Act. 7.48.

Yea, that any grace at all is in him, he rather findeth by proof, than boasteth of by pride. He is rather doubtful of his own judgment touching that which is truly in him, than vainly confident of more than is in him. His judgment is rather employed upon the enquiry into the truth of his goodnesse, than in concluding the sufficiency and perfection of it (z). He rather desireth and endeavoureth after goodnesse, than presumeth and professeth to have it. z Phil. 3.12.

Thus, this hypocrite *thinking himself something, when he is nothing, deceiveth himselfe* (a), and thereby becomes worse than nothing: the true Christian knowing his wants, thinks meanly of himselfe, and thereby, of *nothing* becometh something: the one is as having all things, and yet possesseth nothing; the other is as having nothing, and yet possessing all things (b). a Gal. 6.3. b 2 Cor. 6. 10.

This hypocrite over-weeneth the little good that is in him.

Charact. 18.

Some good things he doth, and this is all the goodnesse he hath. He performeth some duties, of which others may have benefit; the goodnesse is rather in the thing done, than in him that doth it: as, due administration of justice, giving every one his due, charity to the poore, &c. These are good acts, although he be evil that doth them. Good acts, in respect of men that enjoy the benefit; not in the sight and account of God, that knoweth with what heart they be done. But he himselfe esteemeth highly of them, and of himselfe for them.

And when he once comes to have a conceit of any goodnesse in him, he is perfect at the first dash; and comes with full cry, as the young man, to our Saviour, that bade him *keep the commandments, if he would enter into life; all these have I kept from my youth up: what lack I yet* (c)? If there were any work more to be done, he was ready for it. He thinks himself able for any thing, and promiseth more than he meanes to performe. He seemes to be so taken with Christ, that he tells him, *Lord, I will follow thee whither soever thou goest* (d): but when he hears of poverty, coarse fare, cold lodging, harsh entertaintment, he saith no more, but slinks away, and beshrewes his own forwardnesse. c Mat. 19.10. d Luke 9. 57.

Contrariwise, *the true Christian thinketh the goodnesse that he hath, to be very little.*

Differ.

He acknowledges the least scruple of grace to be worth more thanks than he can returne; and to be of greater worth than he can value. But, as to the point of rejoicing in himself, as having *already attained all, or that he is already perfect*, he looks upon all, as so little; that, unlesse he get more, he thinks himselfe undone, And so desirous he is of *those things which are before him* (e), and not yet attained, that he forgetteth the things that are behind, so as once to think that they are enough for him, and that he needs no more. He is so careful to presse forward that he may reach the rest, that he scarce mindeth what he hath already gotten. What he hath is behind him carefully laid up: but what he wanteth, is alwayes in his eye and heart, that he may attain that also. Let others boast of their gettings, he will

Z z z

work,

work? If they have enough, that's not enough for him. The more he looks into what he hath, the more need he finds of more.

Thus, this hypocrite is like a Fool, that brags all day of a penny; the true Christian is as the thriving Merchant, that silently thinks how farre short he is of that which diligence may bring in unto him: the one thinks his mole-hill a mountaine; the other that labours for the mountaine, thinks all that he hath to be but a mole-hill.

Charact. 19. This hypocrite imputeth to himself that which is of God.

He is as they who sacrifice to their net, and burn incense unto their dragge, because by them (as they think) their portion is fat, and their meat plenteous (f). Whatever grace, or shew of grace is in him to curb and restrain corruption, he takes to be but a graff of his own tree, the fruit of his own industry. Grace is digged out of his own Quarrie, salvation it self is in greatest part earned at his fingers ends. He boasteth of his power to get grace, as Pilate did of his, to crucifie Christ; knowest thou not that I have power, &c? (g) But, as Christ answered Pilate, thou could'st have no power at all against me, except it were given thee from above (h): so it may be said to this hypocrite, boasting of his power to curb his appetite, to refrain anger, covetousnesse, &c. thou shouldst have no more power than others, if it were not for some portions of common graces restraining thee, which are not given to all other men subject to the same lusts.

Differ. On the contrary, the true Christian is careful to give all to God.

He knoweth that he hath not any thing, but what he hath received (i): Grace is Gods penny, and wherever it be found, it hath his image and superscription: There fore he will not forget to pay him tribute (k). All his sufficiency is of God, even for thoughts, as well as actions (l). By the grace of God, saith he, I am that I am (m): He is able to do all things; but, it is through Christ that strengtheneth him (n). When the Ladies of Athens boasted every one of her rich Jewels, the wife of Phocion answered, I have no Jewels but my husband that hath bin twenty years General of Athens. So the Christian soul when he heareth the hypocrite bragging of his rich store of self-gotten riches (o), humbly saith, he hath nothing to boast of, but the vertue, and crosse, and glory of Christ her husband, and God forbid, saith she, that I should glory, save only in his crosse, by whom the world is crucified unto me, and I unto the world (p).

The good that is in him, he ought to know to be in him, and not to be of him. He knoweth nothing to be his own, but sinne: and this he will so remember that God may forget it: but for any good he hath, or doth, he rather forgets that, that if it be worth remembring, God may remember it, and spare him notwithstanding, according to the greatnesse of his mercy (q).

Thus, this hypocrite never thinks he hath his due, unlesse he rob God of his: the true Christian accounts it no lesse than sacriledge, not to give unto God that which is Gods; and, that is all that he hath: the one will be his own foundation, which is sand, and loseth all: the other acknowledgeth all to be of God, and saveth all.

Charact. 20. This hypocrite over-seeth the evil that is in himself.

He is like those who being dangerously sick, discern not their own sicknesse, because they look onely on the urine, but feele not the pulse. He vieweth outward appearances, but communeth not with his own heart. He abhorreth the knowledge of his own heart, because he knoweth too much of it already; and therefore cannot endure to be brought face to face to his own heart. He can beare a reproof in the general and at randome; but not of his special sinne, unlesse haply from a stranger that knoweth him not, and so shot an arrow at a venture, not knowing in whole bosome it hath lighted.

He seeth nor what God seeth, his poverty, his blindnesse, his nakednesse; or if he happen to espy them in a glance, he soon looks off again, and will not be aknownd of what he hath seen. Even the child of God is many times faulty this way, ye know

know not (saith Christ) *of what spirit ye are* (r). But the hypocrite purposely winketh at, what is evil in himself; and would willingly beare God down that there is no such matter. If God tell him, *in thy skirts is found the blood of innocents*: the hypocrite saith confidently, *because I am innocent, surely his anger shall turn from me* (s). He thinks God hath no more against him, than he is willing to have against himself. A proud, or a worldly man, never thinks himself proud, or worldly; but, what he doth, he hath reason for, let God and men say what they will against it.

Contrarily, *the true Christian desireth to see and know the worst of himself.* Differ.

He that is an enemy to sinne, hath a very jealous and vigilant eye upon all the motions of it, and desires the best intelligence of all the lurkings of it. He should be extremely troubled that a snake should creep into his bosome, yea into his mouth, and he not aware of it. The Christian therefore, being an implacable enemy to sinne, especially to his own sinnes, his bosome-traytors, he cannot but desire to know as much as possibly he can of all their lurking holes, and plots upon him. And albeit there be no light so loathsome to him as the sight of sinne; yet no discovery can be more acceptable to him than the notice of any lust or sin that secretly haunts him.

He seeth the evil in himself that others discern not, and takes not to himself all the good that others ascribe. When others commend him for humility, diligence, liberality, &c. He complaineth of and seriously asketh God the forgiveness of his pride, idleness, worldliness, security, &c. and fearing his own heart would flatter him, he hath recourse to him that is no flatterer, craving his help herein, and praying to him, saith, *search me O God, and know my heart, try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting* (t). He dares not trust any but God himself to make this search, that so he may be sure to have a full discovery of all.

He that would mend his house, or his garments, looketh but little on what is whole; but his eye is most upon the defects and breaches. So the Christian, desirous to mend himself and his heart, hath his eye most upon the evil which is in him. *I am carnal, sold under sinne*, saith he (u). And, *when I would do good, evil is present with me* (w). *Ubi dolor, ibi digitus*: his finger is still upon his fore. Above all, he is careful to know his special sinne: for, that doth most endanger; and being not espied, and prevented, may soonest do him a mischief.

Thus, this hypocrite sees not that in himself, which all men see; and seeth, that (as he thinks) in himself which none else can see. The true Christian seeth more than all the world in the matter of evil, and he cannot see what all men see in the matter of goodness: the one will see nothing that may disparage him, the other will over-see nothing that might undo him.

This hypocrite loves to be commended, though it be for evil.

He that hath an high esteeme of himself, thinks he hath wrong, if he be not commended by others: and if they faile, he will, *Thrasionically*, do it himselfe; yea, he will be his own herald, even in the ears of God. *God I thank thee, I am not as other men*, &c (x). Would he be satisfied with commendations for what is good, the matter were lesse exceptionable; yet more than any wise man truly good would hunt after: but this serves not his turn. For as in judging of others, vertues must have names of vice, that he may finde fault: So, in judging himself he borroweth the names of vertues, that he may not find fault.

For another to be liberal but a little, is, in this hypocrites account, extream covetousnesse; to be but a little humble, is extream pride: but, for himself to be but a little covetous, is great liberality; to be a little proud, is exceeding humility. If he be rash, it is valour: if cowardly, it is discretion; if angry and furious, it is his good nature, soon hot, and soon cool again. If he be a little profane, it is his sincerity, he is no hypocrite. If he be greedy and griping after the world, and grindeth the faces of the poor, it is his frugality and care of his family: if he be cruel, it is

his justice and integrity. In a word, he practiseth the rule which *Aristotle* gave to his *Rhetorician*, to palliate vices with the names of those vertues upon which they do confine.

This is common in these dayes: and, no marvel; For if sinne and this hypocrite be all one, how can the man be commended, unlesse the sinne be some way justified? therefore man deviseth to put reputation upon sinnes, to justifie himself living in them. Upon *drunkenesse*, (the deluge which hath left us at this day scarce any dry land, I mean, dry or sober braines) men put the reputation of good fellowship, friendship, and what not? and to refuse the drinking match, or not to pledge the drunken health, is an abjuring of friendship, want of breeding, and ground enough for a quarrel.

Differ.

Contrariwise, the true Christian had rather be disgraced for the evil he doth, than that sinne for his sake should be commended.

3 Prov. 27. 2.

† Pral. 141. 5.
‡ Isa. 5. 20.

He doth what good he can, not for commendation, but for goodnesse sake, and out of duty. And if any praise do light upon him, it is as *Sauls armour*, too heavy for him, be it never so light. And this he will be sure of, it shall be another that praiseth him, not his own lips (y): for that which is truly good, not for palliated or disguised evil. He will not be spared for what he should be smitten, but rather call for stroakes (z), which he accounteth a greater kindnesse than a flattering applause: He knoweth a wee waiteth for them that call evil good (a); and for them that justifie the wicked for reward, as all flatterers do.

‡ Psal. 51.

As that noble Patriot was willing to have the publick enemy slaine, though the sword made way through his own body; so, the faithful Christian is contented by his own wounds and reproach to have sinne discredited, rather than it should be matter of commendation unto him under any false name or specious title whatsoever. And where he hath failed and given scandal, none shall be so forward to put him to shame as himself; imitating herein fallen *David*, who propoundeth and recordeth himself a publick and perpetual pattern to the Church, of serious and thorough repentance (c). He should never forgive himself if he should accept or suffer commendations for evil doing, which is the great quarrel of God with the Devil and the world. If any favour be to be shewed upon a fall, he reserveth it for another mans case, but will not admit of it in his own.

Thus, this hypocrite is more for commendation, than for deserving it; the true Christian is more for desert than for praise: the one by seeking it, exalteth sinne; the other by declining it, bringeth honour to God.

This Hypocrite will have commendation, though God hath no share with him. Charact. 22 him.

‡ Prov. 25. 27

He that is commended for evil, is commended not onely without God, but against him. Such praise is Gods dishonour. It is a disparaging and despising of the judgment of God to maintain the credit of that which God despiseth. But say, that he seeketh praise for that which is not evil, yet the seeking of praise for good is evil; to search for a mans own glory, is not glory (d): and he is an enemy to God, that will not spare the honour from himselfe unto God.

This hypocrite so he may be praised for what he hath done, never lookes to advance God for enabling him to do it. He considereth what he hath; not, whence he received it. Nay, he rather attributes all to himself, than is willing to acknowledge any receipt at all. It is the first point of folly for a man to fall in love with himself, and the next is to applaud that which himself thinkes so well of: but the greatest folly of all, is to take no notice of him by whom he is what he is. *Jehu* must be commended for his zeale, but he never thanketh God for his advancement. The Pharisee commends himself for his just dealing in paying tithes of all that he possesseth, but he never thanks God for his bounty, in giving him wherewith to pay tithes. Let him have his due, and then let God shift for his own as he can.

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On the contrary, *the true Christian takes care of Gods honour, whatever become of his own.* Differ.

He will never let his light shine, but so, that they who see it may glorifie his Father which is in Heaven (e). He is careful to shew forth the virtues (and praises) of him that hath called him out of darknesse into his marvellous light (f). He never lets forth Gods wares, but he writes Gods Name upon it, and returns him the profit of all the talents he hath received. Lord, saith he, *thy pound hath gained ten pounds* (g). It is Gods pound, not his, and therefore the gain shall be Gods too, not his who was but a servant entrusted by God and for God. e Mat. 5. 16
f 1 Pet. 2. 9
g Luke 19. 16

If he hath been able to do God, or his Church any service, he cries out, *Not unto us, O Lord, not unto us, but unto thy Name give glory, for thy mercy, and for thy truths sake* (h): for his mercy that enabled him: and, for his truths sake that gives successe to that ability according to promise. All the glory he seeketh for himself, is from God, at the last, when he hath done all his work, after patient continuance in well-doing, when he is to receive eternal life (i). For herein he hath Christ for his pattern, who never prayed to be glorified, until he was able to say to his Father, *I have glorified thee on earth, I have finished the work which thou hast given me to do* (k): What he receiveth from good men, he puts to Gods account, not his own: blessing God for his grace, not himself for deserving it: and so do they also who do commend him, *they glorifie God in him* (l). h Psal. 115. 1
i Rom. 2. 7
k John 17. 1. 4
l Gal. 2. 24

If he receive any commendation from evil men (who are rather convinced than contented) he makes use of it to justifie God and his grace, not to lift up himself: *By the grace of God, I am that I am.* He will take praise from any, rather than from self. Nor will he take it from any, but for well-doing only. If vertue and praise meet together, he will rather take both, than be without the vertue. He seeketh vertue as praise-worthy, and praise no otherwise than as the fruit and companion of vertue.

Thus, this hypocrite is like the Cuckoe, alwayes singing his own name, choosing praise, rather than vertue; the true Christian is like the Nightingale, alwayes chaunting out the praise of God, in variety of notes, and had rather have vertue without praise, than praise without vertue: the one seeketh to be well reported of, even for evil, rather than want commendation; the other had rather be ill reported of for good, than not do it; and, to deserve praise and want it, than to have it without desert.

This hypocrite if he can hide his sinnes from men, he thinks all is well.

Charact. 23

It is his great care to hide sin, rather than to commit it: to hide it from men; for God is not in all his thoughts (m), as supposing that he looketh on when the door is lockt and bolted, and the Curtains drawn. As the Adulteresse, *eateth and wipeth her mouth, and saith I have done no wickednesse* (n); so this hypocrite, so long as he can carry things closely and subtilly, he will stand much upon his innocency: making a goodly shew, as if he fed upon no such meat as sin; look upon his mouth, and that is so clean wiped, that you cannot discern the least crumb of wickednesse about him, nor the least ground of suspicion. Look upon his outward behaviour, and it is as comely, and comely, as if here the purest creature in the world. And this, to him, is so well-pleasing, that he never thinks there is any need of repentance (o). m Psal. 10. 4
n Prov. 30. 10
o Luke 15. 7

This he expects should passe current for innocency; although sometimes the hiding of sin makes it more conspicuous, as Alexander, in the drawing of his picture, seeking to hide his skar in his face, by being pictured with his finger upon the skar, made it to be more observed. So this hypocrite is often served, especially when he seeks to hide his sin from God, for then, God assureth him, he shall not prosper (p). Sin hidden is more sinful, and in the issue (if not confessed and forsaken) more shamefull. For, as Diogenes said to the young man, who being seen coming forth of a Tavern, ran in again, to hide himself, *Quanto magis fugias intro, tanto magis eris in canpona*, by how much the further thou fliest back, by so much further in thou art in the Tavern, whereof thou art ashamed: the same may be said to this

hypocrite, the more thou hidest sin, the greater the guilt, because the greater engagement to defend it, and the more thou ingulfeſt thy ſelf in the reproach and danger of it: and when all is done, his ſinne will be ſure to finde him out (q).

q Numb. 32. 23
Differ.

On the contrary, the true Chriſtian counteth Gods eye more than all the world; and, hiding of ſin to be the worſt of ſin.

If you can tell him, whither he may go from Gods Preſence (which he would not, if he could, forſake) that God may neither ſee nor know what he doth, you may then have ſome colour to draw him to evil by this argument. No body ſees it, nor can diſcover it. But he is better taught, than to be ſo deluded. He knoweth that neither heaven, hell, the uttermoſt parts of the ſea, yea, darkneſſe it ſelf cannot hide from God (r). Therefore, though men may be blinded that they cannot ſee, or terrified that they dare not ſay what they ſee, that ſatiſfieth not a child of God.

r Pſal. 139. 8,
&c. 12

He dares not to cover his tranſgreſſions, as Adam, by hiding his iniquity in his boſome (s); but comes forth of all his ſtaring and lurking holes, and ingenuouſly confeſſeth unto God, *Againſt thee, thee only have I ſinned, and done this evil in thy ſight* (t). He dares not but confeſſe it, even when none elſe dare to call him to confeſſion, and though he had no cauſe to feare man, but could have made afraid a great multitude. He conſidereth that there is a day coming, wherein all men ſhall know all things, though never ſo ſecret, which God himſelf covers not, upon mans repentance, by forgivenefſe. Therefore he confeſſeth his ſins, that God may wipe them out with the ſpunge of mercy (u), before he be brought to open ſhame before all the world. And as for ſins known to men, he blotteth out the ſhame of them by confeſſion and ſorrow even before men, making his repentance as notorious and exemplary as his fall, and the ſcandal given by it.

s Job 31. 33

t Pſal. 51. 4

u Prov. 18. 13

Thus, this hypocrite in ſtead of parting with ſin, ſits upon it, as Rachel did upon her fathers idols, on purpoſe to keep them with her (w): the true Chriſtian, if he have ſecretly ſinned, it is like a broken veine within his body, which he dares not conceal, leſt it coſt him his life: the one thinks to thrive by hiding, and ſo periſheth; the other knows there is no way to riſe again after a fall, but to make a full diſcovery of what the hypocrite covereth.

w Gen. 31. 34

Charact. 24.

This hypocrite excuſeth and extenuateth what he cannot hide.

This is the Apologetical hypocrite that makes uſe of his knowledge of the Word of God, not to avoid ſin, but to defend it. If you charge him with ſome groſſe ſin committed, and he cannot deny it; his answer is out of Scripture, *there is no man that ſinneth not* (x): and, *in many things we offend all* (y). *It is my infirmity*, ſaith he, *God knoweth my heart, I ſtrive againſt it*: it may be ſo, when it comes to be known, and he hath the ſhame of it; but, never before. The beſt, ſaith he, have their faults; David, Peter, Moſes, &c. had all, their great failings, and who liveth without?

x 1 King. 8. 46
y Jam. 3. 2

But all this while, he doth not, as they did, give testimony of any repentance, but liveth in a courſe and cuſtome of evil ſtill: vouching them for patternes of ſin, as if they had ſinned to be Patrons of evil; but never imitateth them, as patternes of repentance, becauſe he hath not enough of his wickedneſſe. And though this be replied to his answer, yet then he rejoyneth; O, but this is but a little one (as Lot ſaid of Zoar z); and his ſoul cannot live without it. He is in this point a direct Papift; for, all his ſins are venial, but peccadillo's, and inconfiderable ſlips, if you will believe him.

z Gen. 19. 20

But, as ſhe is never chaſte that is alwayes fending and proving her chaſtity; nor he good, that is alwayes in purging: ſo this hypocrite by his frequent diſcourſes in the defence of ſome ſins, (although not directly, but in a cunning and oblique way,) or in the extenuation or excuſe of other evils in himſelf or others, bewrayeth not only his ſecret love to thoſe ſins, but his guiltineſſe of them. No man will plead in the leaſt for what he truly hateth. His pleading argues his love, and his love his guilt: for no man can love ſin, but he is guilty of it. Some of his Con-

ſorts

sorts are grown so cunning this way, that, rather than not shew their wit in patronizing of sin, they counterfeit libels against themselves to the end they may write Apologies for themselves, or rather for those sinnes which they love too well: that so, if they be found guilty, they may (as they hope) not be so hardly thought of, or harshly censured, as some have been.

Contrarily, *the true Christian is so far from defending or extenuating sin, that he abhors and aggravates it.*

Differ.

He cannot defend sin that abhorreth evil. No reigning unmortified lust shall finde favour in his eyes, that is hated in his heart. He loathes that very Religion that maketh sin lesse odious, and taketh part with the devil against the Word of God. Mincing of sin is in his account but a dressing of it more handsomely, to make it look more like an harlot, that it may entice the more. He will *hide* nothing in his heart, unless *the Word of God*, that will be sure to expel all sin that is there, and refuse to give entrance to more. He ever looks upon an Apologizer for sin, as a Pandor to it: and abhors the bringing of pillowes, where an axe, or halter is fitter.

The Law affordeth no Advocates for Malefactors and Traitors against the King: no more will the Christian, unto sin, against God. He saith to any man pleading for sin, as *Joash* did of *Baal*, when too many pleaded for him, and resolved to put *Gideon* to death for destroying his Altar; *Will ye plead for Baal? will ye save him? He that pleadeth for him, let him be put to death while it is yet morning: if he be a God, let him plead for himself* against him that hath cast down his Altar (a): *a* Judg. 6.37 if any man be so wicked as to patronize sin, let him die (by his consent) to day before to morrow.

Thus, this hypocrite in stead of abandoning sin, or giving sentence against it, becomes her Advocate; the true Christian looks upon the least sin as having a devil in it, which he will rather perish, than maintain: the one, thinks of no more but extenuating that which he will not relinquish: the other aggravates the more, that he may make more haste to cashier it.

This hypocrite compareth himself with himself.

Charact. 25

He takes the height of his own goodnesse by his own instrument, how imperfect soever. He measureth himself by his own opinion and humour. If he come up to his own Rule. Oh! saith he, I do very well, I am excellent. If he reflect upon himself and wayes in former times, and findes himself so far altered, as from open profanenesse to take up the Profession of Religion, from going to a Play, to go to a Sermon; from haunting Alehouses, to frequent the Houle of God, from abusing the Name of God, to have his Name more often in his mouth, in his prayers and discourse in a more religious way, he now takes himself to be so compleat a Reformado, although his heart run all the while after his covetousnesse as much as ever before, even when with his mouth he sheweth much love (b). He is wise in his own eyes, and prudent in his own sight (c); self-love seeth nothing amisse, but all excellent: he needeth no repentance, no supply, because he *measureth himself by himself, and compareth himself with himself*, which in the judgment of the wisdom of God, is not wisely done (d). *The Way of a fool is right in his own eyes (e).* And wherever you see a man wise in his own conceit, *There is more hope of a fool than of him (f).* But, be it so: he is of another opinion, and so means to continue, though you should bray him in a mortar among wheat with a pestel (g).

g Chap. 27. 12

Contrariwise, *the true Christian taketh measure of himself by the Standard of the Word.*

Differ.

He knoweth that God hath commanded him to do no unrighteousnesse in judgment, in meet-yard, in weight, or in measure (b); and, that the scant measure is abominable (i). *b* Lev. 19. 35 Therefore, as he will alwayes have a perfect and just measure (k), so more especially in the measuring of himself. As in dealing between man and man there must be a common measure to proceed by; and, when a man reckoneth his private estate, he must value things by the common estimate, or else he shall deceive himself; so it is

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in this case of spiritual judgment. Though every man must be his own Judge, yet no man must judge by his own Law. But there is one common rule and measure, the Word of God, by which not only mens persons and actions, but even their judgements of themselves shall be judged.

Therefore he will not, he dares not, be of those who *compare themselves amongst themselves, or with those that commend themselves* (l). All comparisons argue a desire to be preferred above others, which must needs savour of pride, that becomes not a childe of God, who, the better he knows himself; the more cause he findeth to be abased in himself, and not to enter into comparison, unlesse with *sinners*, of whom he accounteth himself to be the *chief* (m).

Thus, this hypocrite turnes every stone to advance himself in his own eyes; the true Christian takes as much care how to be vile in his own eyes, and to *put his mouth in the dust, if so be there may be hope* (n): the one looks in a glasse of his own making as willing to deceive himself; the other beholds himself as in the Mirrour of God, that he may have a true view of himself.

Charact. 26. This hypocrite esteemeth highly of himself for those things which he sleighteth in others.

Of another man he can say, I commend him not for his Parentage and pedigree, for his wealth, place, and honour, but for his vertue. Yet in his own case, all these are reckoned as so many pinacles for him to stand many degrees higher than others. He prizeth himself, (and is so foolish as to think others should do so too) according to his birth and meanes, without relation to Piety (o). He may perhaps offer place to others, that they may set him higher: but, if the other do not so understand him, he takes it in very great indignation. For there is no hypocrite, but (as *Moab*) is exceeding proud, and thinks no man gives him his full due.

Yea, his preheminences in these things must bear out his vices, and make them honourable. He thinks 'tis no fault in him, but rather a commendation to insult over his poor brethren in such a masterly and rude way, as he himself could not bear, because though they be all Professors, yet he is a Gentleman, which they be not, therefore he may make bold, and they must take it for a favour that he will do so. To call a poor Christian dolt and fool, he thinks, becomes his Gentility and his place, which he would not endure in another. For him to be proud, haughty, vain, is no fault, but excellency of spirit, especially if he seem religious. He is of *Jehoiakims* temper, that thinks he must needs reign because he closeth himself in Cedar, and bears an higher port than *Josiah* his father, and was more sumptuous and magnificent in his buildings. To whom God spake with indignation, *Did not thy father eat, and drink, and do justice, and then it was well with him* (p).

If he espie another to be highly commended for his gifts and parts of learning, wit, eloquence, elocution, &c. in preaching, discourse, prayer, all these are nothing in another, because, (as he pretendeth, and sometimes it falls out so) that these things may be without saving grace: but any one of these in himself is enough to lift him above others farre more gracious: and he must be applauded and magnified for this, whether he have grace or not: *boasting of things without his mea-*

sure (q).
12 Cor. 10. 15 Differ.

On the contrary, the true Christian regardeth those things little in any, but least in himself.

He knoweth that a prudent heathen will not stand upon *gens, & progenos, & quæ non fecerit ipse*, Stock, Ancestors, and Acts of others, how nearly soever related to him, much lesse doth it become a Christian. It is true that it is an honour which God vouchsafeth to some; not to make them proud and to insist upon their greatnesse of blood; but, for the common good: and where so it proves, it makes wisdom it self to pronounce, *Blessed art thou, O Land, when thy King is the same of Nobles* (r). Therefore he despiseth not, but honoureth Nobility: but, with this difference from the hypocrite: that where grace and Nobility meet he ever prizeth

zeth that before this, especially in himself; and improves it to do good, not to shew himself great: and in himself he sets a far lower value upon it, than he doth upon lesse in another.

As for wit and parts, he prizeth them in others; but, is rather afraid than proud of them (as *Austin* was of the pregnant wit in his natural sonne) in himself. He findes them baits to tempt others to esteem him more for these things, than for true grace; and, snares, to lift him with pride, and so to endanger him to fall into the condemnation of the devil (s). He is therefore afraid of these things as of a young metled horse which is more apt to throw, than to carry him. He will not stand upon his place; but yield to right even when his servant contendeth with him (t). He observeth herein the Philosophers rule, *Cum laudare vis, vide quid preciperis: Cum precipere vis, vide quid laudares* *. When thou wilt praise a thing, consider first what thou wouldest give in command: when thou wouldest command a thing, think first what thou wouldest commend. He will not praise that which he dares not command; nor enjoyne that which he would not praise. For well he understandeth that all true praise consisteth in obeying just precepts, and the obeying of just precepts is matter of true praise. To be rich, noble, strong, fair, witty, is no matter of precept; therefore in and of themselves, without grace to sanctifie them, no matter of praise.

Thus, this hypocrite would make any thing matter of commendation and honour in himself, without vertue: the true Christian accounts all things but losse for the excellency of the knowledge of Christ Jesus his Lord, — and count them but dung that he may win Christ (u). The one is so mad upon praise, that he would rather take it out in things which in his own judgement are not praise-worthy in others, than go without it: the other is so indifferent, that he is content to go without praise for those things in himself, which he cannot but commend in others.

This hypocrite compareth himself with others like himself.

He likes not to be laid in the ballance with a sound-hearted compleat Christian; but, if he can espie any, noted or suspected of hypocrisie; he (who knows what it is to halt before a Cripple) will soon spie out faults enough in his fellow-hypocrite, thereby to prove himself the better Christian, when yet there is not a pin to choose. *Judas* and the Priests were well met, they thought to cozen one another, and so were both out-shot in their own bowes. *Judas* thought to cozen them of so much money, without danger to himself, or to Christ, who, he knew, was well enough able to keep out of their clutches. The Priests thought to cozen *Judas*, when they knew they had now matter against him to cast it in the teeth of his Master for keeping such a servant about him: Christ being apprehended, *Judas* was cozened; for himself was suddenly apprehended too, by his own conscience which cost him his life. And the Priests were cozened: for they lost by the bargain, when once they discerned that he was risen from the dead; the issue whereof was their own destruction.

Now, for these to compare one with another, would be a more pleasing task, than to compare with Christ whom they crucified; or with the rest of the Apostles that continued faithful: here would be work enough for either, to compare hypocrite with hypocrite: not which was the better; for there was never a good; but, which was the worse; both being so bad. And indeed the highest praise an hypocrite can aspire unto is, to be commended for this, that he is not all out so bad as some of his fellows.

Well therefore spake Christ to the generation of hypocrites that opposed him, *Fill ye up the measure of your fathers* (v). They and their fathers (though they could not be said to be well met, because one generation passed, before another came; yet) did well agree: only in this they differed; that whereas the present generation (as bad as any of the former) comparing themselves with their fathers, passed judgement for themselves, and concluded that they would never have done what their fathers did (x); yet, did much worse, by how much the

y Mat. 21. 38

beire was worse, than the killing of the servants (y).

z Psal. 50. 18

In point of Religion, he thinks himself safe enough, if he be of his fathers and Grandfathers Religion, although Papists. That he may justifie any thing, if he do no more, but what his neighbours and those of his own rank do. And thus he thinks he hath abundantly acquitted himself of blame, when he can make it appear that he hath done no more than others of his Profession and rank have done before him. Indeed this might serve, if he *that runneth with a thief* (z), might be judged by his companion, which in the issue he will not finde. He is in this case, of his minde in another, *Cum Auctora magno desipere, penè est sapere*, to dote with a great Scholar is little lesse than wisdom with some men, especially with the hypocrite, who *bash mens persons in admiration for advantage sake* (a).

a Jude 16

Or if he compare himself with others, it is with them that be worse, at least in his account, *I am not as this Publican*. Tell him of his foolish and idle discourse, he answereth, God grant that you and I do no worse; tell him of haunting idle company, he replies, better to do so than as such and such, to go to the dicing-house, or to a play-house. If you reprove him for mixt dancing, as inciting to lust; better do so, saith he, than such, to be nought in a corner. Such is the logick of sin, relying on that goodly maxime, *You must not finde fault with him, than whom there may be found a worse*. He thinks it grace enough to be, not all out so bad as some others.

Diff. r.

Contrarily, *the true Christian compareth himself with those that go beyond him in grace*.

He that intendeth by a comparison, the lifting up of himself, will look out some that are below him. But the Christian that aims by a comparison to quicken himself to be, and do better, will be sure to finde out some more eminent that may be a fit copy for him to write after, and a good spur to make him mend his pace.

b Heb. 12. 1, 2

He that will know what an one himself is, must look upon them who are what he is not. They are best examples that shew most disparity, and give occasion of the truest judgment. Therefore he looketh not only on *the cloud of Witnesses*, the holy Patriarchs, but also upon the Lord Jesus, the *Ambour and Finisier*, as well as patterne, *of his faith* (b), that he may see how farre short he comes, not in *suffering* only, but also in obedience. He considereth that, that man is as bad as the worst, whom nothing but evil can keep from doing worse. Therefore he contenteth not himself that some do worse, but striveth himself to be, and do as good as the best, and to be better, because others are worse.

c 1 Cor. 6. 11

Rom. 6. 17

d Rom. 13. 11

He knoweth that all measuring is, from the mark, or pin, not from his own scantling, although a good Archer: Little can a mans out-side (for who can see more?) help him to know his own inside, but with respect to the mark. Thereby, he knoweth how much nearer he is come to it than some others; or rather than himself heretofore, in the times of his ignorance (c), or in the beginning of his Conversion (d).

Thus, this hypocrite abounds in comparisons which are odious, to cheat himself, by setting others by him which are, in his conceit, worse: the true Christian compares himself with his betters, to abase himself by seeing how far short he comes of them. The one makes use of comparisons as a soile; the other, as a Copy. All that the one aims at, is to shew that he is no worse than others: but the other, by comparing with others, intends his own bettering.

Charact. 28.

This hypocrite, if he compare with those that are good, he will be sure to give himself the advantage.

As he sometimes thrusteth himself among good company, to gaine a name, not to better his conscience or carriage, so he will not deny another to be good, so he may be accounted better, or at least as good. He is like the Captains of Greece who reported upon Oath, every man himself to have done best, and *Themistocles* next. He will be content with *Hannibal* to confesse *Scipio* a good Commander next to himself. He is a right good Christian whom this hypocrite puts next beneath himself.

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In praising others above himself, whom he compareth with himself, he seeketh his own praise: either for his judgement, to be able to judge what is truly praiseworthy, and to see so farre into another mans goodnesse: or, for his equity, in being so ready to give every man his due, although with lessening himself: and, it may be, it falls out to be such an one as deals not so well with him: or, in hope that he shall have the same measure returned, and receive back his praises with interest.

Contrariwise, *the true Christian alwayes seeth something wherein every one truly good, goeth beyond him.* Differ.

He cannot be so flattered by others, as not to see more evil in himself than they see good. Nor can he be so blinded with conceit of his own worth, as not to see somewhat better in the meanest Christian, than he can finde in himself. I have not, saith he, so much patience, so much meeknesse, so much humility, so much affection, temperance, wisdom, constancy, &c. as I see in him. He that is thought by others to come farre behinde me, I finde to be farre before me. I may well go to school to him to learn that which I should rather be able to teach him.

Therefore, as the Table of gold, being to be given to the wisest, was, by the Fishermen, sent to *Thales*; by him, to *Bias*; by him, to *Solon*; and, by *Solon*, to *Apollo* at *Delphos*: so commendation and preeminence for grace, when it is to be bestowed upon the best Christian, it is posted from one of them to another, till at length it resteth upon Christ alone. For, if the best Christian be able to do any thing, it is through Christ that strengtheneth him (e). If he be in any measure made wise unto salvation by the Ministry of the Word, *Who is Paul, and who is Apollo?* Phil 4.13 but *Ministers of Christ by whom he believeth, even as the Lord gave to every man,* to edifie him (f). Therefore, to Christ all praise is most due, and he shall have it. 1 Cor. 3.4

Thus, this hypocrite sets a dim and small light by his own torch, that the brightness of his light may appear the better. The true Christian brings his small candle to the largest torch, that he may light it at another mans fire, and receive benefit of both: the one is all for the Admiral-light, to go before others; it is enough to the other, if he follow in the Rere, and receive from others what is wanting of his own.

This hypocrite judgeth himself by what others that flatter him say of Charact. 29.

If they speak nothing but truth of him, he will not be tried by such a Jury: but, if they will give a verdict for him, he gives judgement accordingly, be the verdict never so contrary to clear evidence. What they say, is his oracle. And rather indeed what they say, than what they think: for it is easier to extort their good word, than their good opinion. They may sooner be scared, or bribed to speak, than perswaded to think, what they speak, because, if they know him, they cannot think as they speak, if they speak for him.

And the hypocrite can better abide to be ill thought of, than to be ill spoken of: and yet, to be ill spoken of, rather than to be ill spoken to. Of all words he hateth most the word of reproof: and, of all reproofs, the most true and just. Therefore he liketh the judgement of them that look aloof off, not of them that come so near. And he comes too near, that seeth him as he is: for he seeth his wrinkles and freckles, which the other seeth not. Their judgement therefore he best approveth, that best approve him; and he followeth that plausible rule whereby some deceive others; but, this man, himself *τις μου αγαπη εις το καλδν*. I am commended, therefore I am good.

On the contrary, *the true Christian enquireth what men think, rather than what they speak.* Differ.

Some hate, and therefore speak evil. But are they ashamed when they so speak? then, saith the Christian, may I be comforted, when I finde them ashamed that falsely accuse my conversation in Christ (g): Howsoever, he can make this profit of an e- 1 Pet. 3.16

b Eph. 5. 15

nemy, thereby to be admonished to *walk more exactly and accurately* (b). Some love, and therefore speak well: their affection is to be embraced; but, their judgment, to be suspected. Most men feign to like, that they may seem to love. These are of others most dangerous, as in whom neither judgment, nor affection is sound. Thus, he findeth it unsafe to saile by any of these living breaths.

i Psal. 49. 18

k Ver. 10

A Christian therefore, observing how the living judge the dead, and how the dead speak to the living, without either envy or flattery; he looketh into Histories, the best rule of humane judgement; therein, not one, but many do come from the dead to advise the living. And, in the reading of them, a wise man may as it were stand behind the door, and observe what the world will say of him, when his back is turned. Thus, he readeth Histories and Tragedies, that he may not become a Tragedy. A fit recreation for great men, especially at vacant houres at least; who, while each of them liveth, and *blesseth his soule* when he heareth the false praises of men (i), few will say to him, *thou art wicked, an oppressor, &c.* but, when he is once gone to the generation of his fathers, and become like the beasts that perish (k); many will say it of him, and some will not feare to write it too, with the same liberty which the other took in sinning while he lived.

j Dan. 5. 25

Thus, this hypocrite strives to live rather upon the aire, and false melody of base flattery, than to be *weighed in a true ballance*, wherein he knows he should be found too light (l). The Christian is never at rest, until he have a true and full sense of unbiassed and impartial wise men, who know him *in situ & in cute*, within and without, what they judge of him; the one resteth on vaine words and is deceived; the other, on sound judgement, and is instructed.

Charact. 30. *This hypocrite loves to behold himself in any glasse, rather than in that of conscience.*

If he be reprov'd for any evil; and, appeal be made by the reprover, to his own conscience: ask your own conscience, if this be not so, if this be warrantable, and becoming your Profession? &c. He presently replieth, What hath any man to do with my conscience? my conscience and I agree well enough, whatever you please to think or say. Other men, as good and wise as you, speak otherwise of me and of my carriage: and so long as they approve of me, I value not your censure. You may enjoy your opinion, and I will hold mine. Miserable man, that must have other mens good words (that know him only at a distance) to beare him out against his own heart.

He dares not to put himself upon the trial of his own conscience, (if he hath not before blinded or corrupted it,) for he knows before-hand, the verdict thereof will not please him. He will be tried before a more merciful Judge, and by a more pliable Jury, and will choose his own witnesses, even some eminent Christians, and perhaps some Ministers of note, upon whom he hath fawned for their good word, and even bribed by many a meales meat, and outward countenance, to conceive a charitable opinion of him, and to cry him up for a good man, or at least for a man of whom they have good hopes. Which sheweth in himself a conscience of little worth, and that he hath little confidence in his owne conscience.

Howbeit, he findeth by experience that he can sooner corrupt other mens opinions, and charme their tongues, than his own conscience, as bad as it is: and happily by other mens tongues he may at length corrupt his own heart to be of the same opinion with them, touching his own goodnesse. For, however in matter of health, wealth, and other outward things, he had rather be healthy, wealthy, happy, than only seem so: yet, in the matter of goodnesse, (to which he hath no just title, nor heart) he hath more minde to seem good, to save his credit; than to be so, to part with his lust. Therefore he will spare no cost to purchase the opinion of goodnesse, that so he may more securely go on in wickednesse.

Con-

Contrarily, *the true Christian adviseth with God in his owne conscience.* Differ.

When he hath to do with God, in the matter of his *peace*, he will not advise with men what they say or think: but, he will hearken to *hear what God the Lord will say* (m) *m* Psal. 85. 8 unto him: and, upon that he resteth, whoever shall speak to the contrary. Upon this he is bold to challenge men and devils, to lay what they can to his charge. *It is God that justifieth*, saith he, *who is he that condemneth* (n) *n* Yea, if his own heart *n* Rom. 8. 33, 34 or conscience condemn him when Christ his Judge hath acquitted him, this dismayeth him not, because *God is greater than his heart, and knoweth all things* (o); and, *st* John. 3. 20 particularly, that herein, his heart is mistaken.

If he be to deal with men that ignorantly mistake him, or maliciously traduce him, he can appeal to Christ, and to his own conscience for the truth of what he speaketh touching himself. *I say the truth in Christ, I lie not; my conscience also bearing me witnesse in the Holy Ghost &c* (p). He cannot be deceived in himself, that hath his conscience for a thousand witnesses that will not lie; and, if that be not enough, hath the Lord himself also, for more than ten thousand. His heart renewed and made vigilant, is better to him, and *telleth him more than seven Watchmen that sit above in an high Tower* (q). There, he setteth up a Consistory for Christ, and furnisheth all things requisite to true judgment. For conscience is but the Juror that must have Law from the chief Judge, and evidence from the memory: but, being well instructed, will be sure to give in a true verdict. Therefore, he useth all other helps and opinions of other men, as Commentaries only, to understand the Rolls of his own conscience the better. But, as they that dig in mines must bring light from above, so he will be careful whence they have their light, that comment on the dark corners of his conscience.

Thus, this hypocrite is like some unhandsom peece that is more curious than ordinary in choosing out a special good Looking-glasse; but, will be sure to pitch only upon that which shews her the best face: the true Christian chuseth none, but that which is best able, without flattery, to represent him as he is. The one adviseth with conscience, as *Ahab with Micajah*, to please others that presse it; the other consulteth it, as *Jehoshaphat did the same Prophet* (r), to satisfy himself that de- *s* 1 King. 22. 8, 9 fires it.

CHAP. XXXV.

The Libertine Hypocrite

Is he, who thinketh he may use the Liberty of the Gospel, as *Defini*
he list.



Whether he taketh liberty beside the Rule; or, sets up a Rule of his own, that gives him false liberty. or puts him under a false yoke. By both which, he maketh his good, or *common-
dity*, to be evil spoken of; yea, *blasphemed* (s). Christian liberty *s* Rom. 14. 16 is such a good, as becomes an evil to them that abuse it, either by over, or indiscreet using of it; or, by taking offence at the lawful use of so great a benefit. Sometimes the same hypocrite runs into both extremes. But usually he begins with the last, abridging or denying himself the due use of the liberty purchased by Christ; and, this over-strictnesse becomes a snare unto him: for,

b Gal. 6. 13

ere long, he will finde a necessity of transgressing his own Rule, which when he hath done, he soon steps over to the other extreme, and now, holdeth all things lawful; yea, even the *using of his liberty, as an occasion to the flesh* (b).

* A Feast observed in Decemb. for five, or seven dayes by the ancient Romanes; in the room whereof, some belly-gods keep their Christmas
c Jude 4

d 1 Pet. 4. 3

Sometimes, he keepeth to one extreme, which commonly is that of excessse; and therein so farre exceedeth, as if Christianity lay more in taking such liberty, than in doing of duty; yea, holding the use of his liberty the greatest duty, and the most distinguishing character of a true Christian from a legal Professor. He holds himself herein so free, that he is not accountable either to God or man for his use of, or behaviour in things that are in their own nature, or in his apprehension, indifferent. As if God allowed his servants a *Saturnalian feast* *; wherein the Masters were to serve, and the servants to sit at Table, in which he will take no account of their carriage; but hath discharged them upon the account of Christ.

By which means he is as loose in his way, as prophane men are in theirs, who keep the feast of *Christ's Nativity* with riot, gaming, cheating, and all manner of heathenish behaviour, as if the devil were incarnate, rather than the Son of God: or, as they *who turne the grace of our God into lasciviousnesse* (c), in the general course of their lives, not coming short of very heathens in *lasciviousnesse, lusts, excessse of wine, revellings, banquetings, and all abominable wickednesse* (d). As if Christ himself had paid so dear for liberty, meely to purchase a licence to sinne, to abuse his creatures, and our selves, and to set our Lord himselfe at nought.

e Gal. 1. 12

Perhaps he is for the other extremity, and thinks nothing lawful in point of *meats, drinke, dayes, &c.* to a Christian, that was not so to the Jew: or, he lays other restraints upon himself, which God never laid upon the Jewes themselves; as, the forbearing of marriage and vowing of single life, the vowing of wilful or voluntary poverty, the denial of their own understanding, reason, conscience, to obey blindly what, not God, but others command, even contrary unto God, and many other things of like nature. Wherein the hypocrite aims at a greater perfection than others do or can attain; and, to please God better, than ever he himself directed him to do: and yet, in all these, pleaseth him lesse than they who lay no such yokes upon their own necks: and, receive no better entertainment or reward from him, than a *Quis requisivit? Who hath required these things at your hands* (e)?

Not that all are hypocrites who are seareful to use their Christian-liberty in meats, and dayes, and other things of like nature: but he is the hypocrite who pretending these restraints to be laid on him by God, doth yet not observe them out of conscience; but, to gain reputation from men, for his extraordinary strictnesse and denial of himself: and to make the observation of these smaller things, a cover and a cloak for his breach of such as are Commandments of God indeed: hoping, that all men will take him to be a very exact Christian that is so severe to himself beyond other men in things of the least concernment.

Differ.

On the contrary, *the Christian accounteth the true use of Christian-liberty, a great part of Christian-duty.*

f Acts 15. 10

He knoweth that Christ would not take this into the Covenant between God and him, for the purchase of it with his blood, but that it was worth the purchasing: and that, Christ having bought it, 'tis all the reason in the world his members should enjoy it as a privilege, and use it in their course as a duty incumbent, both by way of thankfulness to Christ that hath freed them from that unsupportable yoke, which formerly lay so heavy upon the people of God under the Old Testament, that *neither the fathers, nor their children, were able to bear it* (f): as also, by way of rule, in all their use of things now made indifferent.

And indeed, there is nothing whereof a Christian, in his conversing with Christians,

rians, (that may perhaps differ from him in judgement, or practice, or in both) about matters of this kinde, is more careful; that he may reach to the true use of that liberty, and not exceed it. Nothing is of so great worth and weight in Christian conversation, (next to adorning the Gospel by a holy and devout life) as the wise and charitable demeaning of himself in the use of Christian-liberty, that he neither over-use, nor refuse the liberty allowed him of God: that he neither give offence, nor take offence without ground. It is a commodity indeed; but, like a venice-glasse, easily broken; therefore he is very chary and vigilant in the using of it. He considereth that though grace hath made him free, and called him unto liberty, yet the same grace hath laid upon him a law of love, and made him a servant both to God and man: therefore he will not use his liberty for an occasion to the flesh; but, by love, serve those among whom Providence hath cast his lot.

Thus, this hypocrite is a very juggler that pretends skill to make what use he list, of any thing he taketh in hand: the true Christian, having found a *prior* put into his hand by Christ, is careful to improve it to the best advantage of others as well as of himself. The one, by liberty, growes lawlesse, or superstitious; the other, freely becometh the servant of God (g), and of his brethren (h).

This hypocrite will have liberty without law.

Liberty is no liberty with him, unlesse it be lawlesse. If liberty, no law; if law, no liberty, saith this Libertine. Hereby he becomes a son of *Belial*, because *Belial*, without yoke. He professeth Christ, but under this pretext, he fights against Christ, like the *Kings of the earth*, that resolve to break the bands of Christ asunder, and to cast away his cords from them (i). He is willing enough to be holding to Christ for liberty, but he will not take it upon Christs termes. He maketh Christian-liberty and lawlesse Libertinisme to be the same thing. If not, give him this, and away with that: for he is altogether for breaking the yoke, and bursting the bonds (k).

All wicked men are sons of *Belial* by nature: but this hypocrite is such by Art and nature too. He can plead liberty against law and grace too, and freedom against obedience. He can promise and preach liberty to others, being still himself the servant of corruption (l). He talks much of his Christ (for his carnal advantage); but it is of his ease, not of his yoke: and, of the Spirit that giveth liberty (m), but not of the Law of the Spirit (n). He boasteth that he is under grace; but he meaneth that he is under the shelter, not under the command; under the protection of grace, not under the precept of obedience.

Contrarily, the true Christian looketh upon his liberty as regulated and limited by the Law of liberty.

It is a Law; but, of liberty (o), so taking away the rigour. It is a Liberty; but, with Law, to take away loosenesse. Law, and Liberty may agree: but liberty and loosenesse in a Christian, cannot consist (p). Liberty takes away rigour from the Law; and Law takes away loosenesse from Liberty (q). He is free, not from obedience, but in, and to obedience (r); in obedience, without feare of the curse (s); and, in obedience, without the shackles of corruption (t): and both by Christ (u). He is not free from service, but a free servant, the Lords freeman, even when a servant of man: and the Lords servant, even when under no engagement to, but free from man (w).

While clogg'd with corruption, he could not so much as go in Gods way; but being enlarged from that bondage, he runs the way of Gods Commandments; he doth run, not away from them, nor run out of the way; but, in the way, making straight paths for his feet (x). For this end, he beggeth of God his free Spirit (y), not to let him loose, that he may run wilde, but to establish him in obedience (z). Christ bringeth him freedom from the Law; but, he looketh on Christ in the Law, and on the Law in Christ. On Christ, in the Law, unto Justification: for seeing nothing but rigour in the Law it self, he looketh to Christ satisfying, and meriting on his

1 Pet. 2.16
Gal. 5.13
Charact. 12

Phil. 2.3

Jer. 5.8

1 Pet. 2.19
1 Cor. 3.17
Rom. 8.2

Differ.

1 Tim. 2.12

Rom. 6.1, 2

Gal. 5.13

Psalm. 119.32

Gal. 3.10, 11

Rom. 6.12

Gal. 3.13

1 Cor. 7.12

Heb. 12.13

Psalm. 51.12

Psalm. 40.2

his behalf. In like manner, he looketh on the Law in Christ, unto sanctification, that he may learn to abhorre that sin which crucified his Saviour; and, to *walk as he hath walked* (a).

^a 1 Joh. 2. 6.

He is never without yoke. He was under the yoke of sinne, and felt it not, though so heavy as would have crush't him down to the nethermost hell, had not Christ taken it off. But now, he hath changed that heavy yoke for the easie yoke of Christ, which is, *willing obedience* (b); and, findeth not *the Commandment grievous* (c), but only corruption that opposeth it. He knoweth that where Christ giveth life, he giveth Law, even *the Law of the Spirit of life*, to *set him free from the Law of sin and death* (d).

^b Psal. 110. 3.

^c 1 Joh. 5. 3.

^d Rom. 8. 2.

The Law in it selfe is like the Common Law of the Land; all right, but no favour. Wherefore he flieth to the Chancery of the Gospel: not to defend lawlesse Acts, but to get a qualification of mercy in the right of Christ. He rejoyceth to be under grace, not only as under shelter, but also as under command, and admitteth the peace of God, not only as a Benefactor, but as a Ruler (e). Grace is his *gracious Lord*, yet a Lord. As Princes protect their Frontier Townes, but for themselves, and to their own service: not lending them aid as Associates, but putting in their own Garrison, to assure them of their subjection: so Christ gives grace to his subjects, for their protection, but for his own interest and service. The Garrison which protects them, doth command them, according to the Laws and Orders of him that set it in them, to be over them.

^e Col. 3. 15.

Thus, this hypocrite seeketh a toleration in sinning as warranted by Christian-liberty: the true Christian seeketh only a qualification of the Law, that it be not exacted in rigour. The one under colour of liberty throws off the Law; the other improveth his liberty to observe the Law.

Charact. 2. This hypocrite frameth a liberty to himselfe that Christ never gave him.

He foisteth into the *magna charta* of a Christian that which Christ never granted. Sometimes in the things of God he committeth this forgery. He pretendeth a liberty either from the whole Law, as not binding Christs subjects at all; or particularly from the Law of the Sabbath, enjoined in the fourth Commandment. Especially from the spiritual observance of it: which, because it is spiritual, argueth the Law that requireth it to be both moral and eternal: and, with respect thereto, the bodily rest becometh also moral.

^f Luk. 8. 18.

But, saith he, God is not so strict now adayes: he looks not for so much service and attendance. He examineth not whether men heare the Word or not; whether once, or twice: much lesse *how they heare* (f); or, whether they adde private duties to the publick exercises. He is well enough served, if people can play, and dance, and drink, without fighting and quarrelling. Short grace and long dinner; short service and much sport, very well become a Christian, as a part of his Christian liberty.

Sometimes he maketh bold with that which belongs to man. As the *Anabaptist* that will be free from the Civil Magistrate; unless some (meaning of themselves) rise up by Revelation, as the *Judges in Israel*, when yet *there was no King in Israel*. Or, as *Cnipperdolling at Munster*, *John Matishew*, *John of Leiden*, and others in *Steid. Com. li. Germany*. And as some servants think they may cast off the yoke of their bodily Masters, even in things civil, and in themselves lawfull, under pretence that they are forbidden to be *servants of men* (g): not considering that in the very same place, the servant, till he may be made free by him that hath power over him, is commanded to abide in the same calling wherein he was called (h).

^g 1 Cor. 7. 23.

^h 1 Cor. 7. 23.

ⁱ 1 Cor. 7. 23.

^j 1 Cor. 7. 23.

^k 1 Cor. 7. 23.

^l 1 Cor. 7. 23.

^m 1 Cor. 7. 23.

ⁿ 1 Cor. 7. 23.

^o 1 Cor. 7. 23.

^p 1 Cor. 7. 23.

^q 1 Cor. 7. 23.

^r 1 Cor. 7. 23.

^s 1 Cor. 7. 23.

^t 1 Cor. 7. 23.

^u 1 Cor. 7. 23.

^v 1 Cor. 7. 23.

^w 1 Cor. 7. 23.

^x 1 Cor. 7. 23.

^y 1 Cor. 7. 23.

^z 1 Cor. 7. 23.

An unbelieving Master may command things contrary to Christ, to go with him

him to Idolatrous Temples, and to commit Idolatry, and compel them (as *Paul* once did) to blaspheme, and abjure Christ (k). Yet even here, the servants who is commanded to obey God rather than man, is rather to suffer patiently, when for conscience towards God, he endure grief, suffering wrongfully (l); than to runne away without a legal discharge: because, such suffering is acceptable unto God (m), and such a servant is thereunto called, because Christ also suffered for him, leaving him an example that he should follow his steps (n).

But, this hypocrite perhaps will reply to this, that he hath lesse reason to be a servant to a believer than those servants had to continue in the service of unbelievers: because now, Christ hath taken away all difference between bond and free, as much as between Jew and Greek, male and female, and made all one in himself (o); all are brethren, all partake alike of the common benefit, of the Gospel and the Covenant of Grace: therefore he will be no longer a servant even to a believing Master; not considering that as many servants as are under the yoke are commanded by the Gospel to count their own Masters worthy of all honour, that the Name of God, and his Doctrine be not blasphemed. And that they who have believing Masters, should not despise them because they are brethren; but rather do them service because they are faithful and beloved partakers of the benefit (p).

This hypocrite therefore useth Christian liberty for a cloak of maliciousnesse (q); whereas Christ came to give liberty from spiritual bondage under sinne and Satan; not, to dissolve outward relations; or, to free men from those duties which the Lawes of God and man require by vertue of those relations, in doing bodily service from the heart, even as to the Lord himself (r). Yea, so doth he extend his liberty, that whatever sinne he loveth, he will by hook or by crook, draw it within the compasse of liberty, which he calls Christian; so covering it as it were, under the Lords garment, as the Jewes did their unlawful divorces, under the shelter of Moses, as if what he sometimes permitted by reason of the hardnesse of their hearts, to prevent murderers (s), in case of hatred (t), had been justifiable by the Law of God himself.

Contrariwise, the true Christian is careful to keep himselfe to the Charter of Christ.

He is as willing to make due use of his liberty, as the hypocrite: onely he will not encroach; much lesse pervert his patent. He dares not admit, or affect any liberty but that, which he is sure Christ will beare him out in. He knoweth that liberty is a name that is borrowed by every body, to be put upon any thing he hath a mind unto, and is abused to licentiousnesse, more than some other things that are in their own nature evil. If he have therefore a liberty from Christ, he will be more careful in the use of it, than in making out his warrant to use it, as knowing that all things that are lawful, are not expedient for him, nor doth he account any thing expedient for him: unlesse it may some way edifie (w).

Yea, he so carefully peruseth the Charter of the Gospel, (having a fearful heart lest he should wrong so gracious a Sovereigne) that he will rather deny himselfe the lawful use of lawful things, than be the least occasion to make any other to offend by his use thereof, either by taking unjust offence and scandal at his liberty (x), or by adventuring to do as he doth, while he is yet unsatisfied touching the lawfulness of it (y). He had rather abridge himself, and cut his liberty short, than suffer it to degenerate into loosenesse, or to hinder the service either of God or man, or to lay a stumbling block in his brothers way (z).

He hath learned even out of the Gospel, that unto whomsoever much is given, of him shall be much required (a). And that his Charter of liberty is a greater obligation to duty, and that being delivered out of the hands of so many, so potent, so dangerous enemies, he is now by way of thankfulness bound more strictly to serve God without feare, in holinesse and righteousness, that is, in all the duties of both Tables of the Law, all the dayes of his life (b). That however he be freed from those extraordinary festivals, or Sabbaths which were leuitical and typical (c), yet not from the moral (d): He knoweth that the Law is spiritual (e), that, bodily exercise profite

f 1 Tim. 1. 8.
g Joh. 4. 24.

b Joh. 3. 47.

i 1 Pet. 2. 20.

k Mark 4. 24.

l Luk. 8. 18.

m 1 Ia. 42. 22.

n Rom. 6. 22.

o Ephes. 6. 5, 6.

p 8

q 1 Pet. 1. 16.

eth little (f), that God is a Spirit, and that they that worship him, must worship him in Spirit and in truth (g), not according to a fancied liberty of their own, but according to the rule precribed by himself: That, he that is of God heareth Gods Word (h); therefore as a new borne babe, he desireth the sincere milk of the Word, that he may grow thereby (i); he is careful not onely what he heareth (k), but, how he heareth (l); that he may hear for time to come (m).

If he be a servant, he looketh upon himself as the Lords free man, that is, as made free from sinne, and become a servant of God (n): yet so as to be obedient to his Master according to the flesh, with feare and trembling, in singlenesse of his heart, as unto Christ; not with eye-service, as a man-pleaser, but as the servant of Christ, doing the will of God from the heart, with good will doing service as to the Lord, and not to men; knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free (o). In all things, his Motto is, as free, but, as the servant of God [p]. And, towards man, he approveth that saying of the Orator, *Legum servus sumus, ut liberi esse possimus*: We are servants of the Lawes, that we may be free men.

Thus, this hypocrite makes himself free to what he pleaseth, and then counterfeits, or corrupts the Charter of Christ for his warrant; the true Christian, first peruseth his Charter, and thence circumscribeth his freedome; the one is, in Gods account, no better than those rogues, who make themselves passes under an hedge, wherein one cunning rogue, playes the Justice, or his Clerk, for all the rest: (for so, when vagrant lusts meet in a wicked heart, one helps another, and hypocrisie playing the Clerk, makes passes for them all:) the other is like a vigilant Constable, that examining these false passes, whippeth those lusts that produce them, and tears their passes in pieces.

Charact. 3. *This hypocrite counts it perfection to renounce the liberty that Christ hath given him.*

He is sometimes too loose, and sometimes too strict: sometimes he graspeth too much, sometimes he will have none at all. We have seen him in his licentiousnesse; now, view him in his precontrary humour. He will be in bondage againe to impotent and beggarly rudiments [q], and be under a Law [r] from which he is freed, whether Christ will or no. He will not accept of all the kindnesse that Christ offereth; he needeth not so much favour. He accounteth it no sinne, to set light by that which cost Christ so deare; to reckon that not worth the having, which Christ thought worth the shedding of his blood for. He will rather cut himself off from his part in Christ, than that Christ shall cut off his humour of being againe intangled with the yoke of bondage [s]. If he have a fancy to circumcision, he will rather lose all benefit of Christ, than not undergo that sharp ceremony, by which Christ shall profit him nothing. He will rather be a debtor to the whole Law than be beholding to Christ for his righteousness. He will rather renounce his interest in the Covenant of Grace, to be justified by the Law, than lose the honour of his own workes (t).

u ver. 2. 3. 4.

So that, what Agiselaus said of the *Asians*, that they were good slaves, but bad free men, is true of this hypocrite: he is fitter to make a Jew, than a Christian. For, when he may go out free, he plainly saith, *I will not go out free* (u). He desireth to be bored through the eare (v), and to receive the mark of a perpetual slave, that hath such a slavish mind. As some *Israelites* wisht themselves in *Egypt* again, rather than go to *Canaan*, (were it not better for us to return into *Egypt* x?) and some *Jewes* could have been well contented to have tarried in *Babylon*, so at this day many such there are, who though they go to Church, yet had rather returne to *Rome* again, and to see that gaudy Religion set up again in all the dresse of the Whore, than cordially to embrace the pure and naked Truth of the Gospel, according to the simplicity that is in Christ (y). He will rather burn in lust, than accept the benefit of marriage.

y 2 Cor 11. 3.

In a Jewish, or Popish humour, he reneweth differences of meates, which Christ hath taken away, together with the Law of Ordinances touching the same (z). He holds

z Col. 2. 14, 16
17.

holds it a sinne to eat flesh on a Friday; but none to live after the flesh, either then, or all the week long. If he abstain from flesh, this is Religion enough, although he have no grace in his heart; yea, though he sweare, lye, couzen, and defraud, at the same time. If he religiously, or gluttonously observe such a festival of a Saint, which is his Wake, or his Revelling day, it is sufficient, though he impiously profane the Lords day, or take the Name of God in vain in the formal performance of the duties of the day. All which seeme to be but as the Lees of Satans endeavour, and as it were the grounds of his wit, now almost at an end together with his work,

On the contrary, the true Christian maketh precious account of that which cost his Saviour so dear. *Differ.*

As wise Citizens are careful to preserve their Charters, granted them by the favour of grace, of their Prince; so he, to stand fast in the liberty wherewith Christ hath made him free (a). And seeing the substance of Gods spiritual service continueth (which he would not have to be removed) he is fully satisfied, and glad that the yoke of the circumstantial and ceremonial shaddowes which were so burdensome, is not onely made lighter; but broken (b). Nor can it sink into his mind, that our Saviour who came to pull down the partition wall (c), and to take away all notes of difference between Jewes and Gentiles, would have him now to retaine any pomp of outward Ceremonies in his worship, saving onely such as without which the spiritual worship cannot consist; such as are the preaching of the Word, and the Sacramental Rites as they are prescribed, or practised in the New Testament, and no other-wise.

And as for any differences of meats and drinks, upon the account of a religious observation, under pain of the guilt of sinne, (further than they are upon a political consideration enjoyed by the Civil Magistrate, not as a piece of Religion, but as conducing to some publick benefit of the Common-wealth, for the increase of Fishermen and Mariners, and for repair of Port-Towns and Navigation, and not for any superstition to be maintained in the choice of meats *) he wholly renounceth them as a piece of the doctrine of devils, commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe, and know the truth; which is, that every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the Word of God, and prayer (d). Therefore, he holds it better to eat flesh with grace (unlesse in case of contempt of the Civil Magistrate) than fish without it: for that the Kingdome of God is not meat or drink, but righteousness and peace, and joy in the Holy Ghost (e): and that it is a good thing that the heart be established with grace, and not with meats, which have not profited them that have been occupied therein (f).

He thankfully improveth whatever liberties are afforded him, yet will not make use of them to offend or grieve others. But when, for the sake of others, he abstaineth, he doth not thereby condemn that from which he refraineth, (if a part of Christs purchase,) but only forbears the use, to avoid giving of offence. Such a restraint put upon himself, is no abridgement of the liberty given by Christ, but onely a confining it to the minde of Christ, who never gave liberty to him, to impose upon his brother.

Thus, this hypocrite had rather sing, and say, Carry burdens, or do any thing; than so to hear as to learn, so to meditate, as to make conscience; so to be free, as to lay nothing upon himself: the true Christian being delivered from that rack of minde, lying on the unsatisfied Christian, and imposed by the hypocrite upon himself, bestoweth all his care how to perform spiritual worship with a free spirit: the one is for meats and drinks and outward ceremonies; the other is for establishing the heart with grace, and to be freed what he may from outward ceremonies, that he may be more free and vacant for substantial duties.

This hypocrite, because he must not exceed in superfluity, will tie himself to unnecessary abstinence. *Charact. 42*

To avoid superfluity is no great thanks: but, to cut himself short of necessities, he thinks to be a work of supererogation, when it is rather a superstitious or sullen requital of divine largesse and bounty. He will *fast twice a week* to be observed of men (g); when he will not fast once in a year, to fast as he ought unto God (h). In apparel, if he shun excess, he is so austere, and affectedly humorous, that he makes it meritorious to wear one sort of garment, not another, of such a coarseness, kind of stuff, colour, fashion, that he accounts it a sin, to wear any other: and he rigidly censurcth all that differ from him therein, and accounteth himself to be a Christian Paramount for so doing.

g Luke 18.12
h Zech. 7.5

No Popish Friars, that are most superstitious in their fare, their habit, their colours, &c. can go beyond him, or match him, but he makes himself as ridiculous with his affected abstinence, habit, and obsolete affected fashions, as others make themselves scandalous by their superfluity, and antique gawes of phantastical invention. For all extremes are equally hateful to God; unlesse where he that puts himself into one extreme, pretends to more acquaintance with God (i), (and thereby makes the sin greater) than he that runs into the other extreme, and professeth no better.

i Amos 3.2

Differ.

Contrarily, the true Christian thankfully makes use of his Masters kindness.

He knoweth that to fare well, at the cost of Christ, is no sin, when God in a just and lawful way, sets plenty before him, and affords him a time to rejoice: and, that it is good and comely to eat, and to drink, and to enjoy the good of his labour: and, that this is the gift of God (k), if he make not his belly his God (l); and do not take this liberty when God calleth to weeping and mourning (m). Nor doth he account it an offence to be clothed in purple, if it be without pride, and within the compass and rank of his place as well as of his purse.

k Eccl. 5.18,19
l Phil. 3.19
m Isa. 22.12,13

He eateth not another mans bread, but the labour of his own hands (n), or the blessing of God upon the labours of his Parents or Relations: not for gluttony, but to fit him for service; in season, for strength, and not for drunkenness (o). Thus he eateth, and it is well with him (p). Yea, at times, with Gods good leave, he eateth of the fat, and drinketh of the sweet (q). But still reserveth himself able and ready for works, Charity, Justice, and Liberality. He can overcome himself and his appetite when God calls to it, as freely as he can give way to appetite where God allows it.

n Psal. 128.2

o Eccl. 10.17
p Jer. 22.15
q Nehem. 8.10

He knoweth excess in apparel is as hateful to God, as riot and luxury in eating and drinking, and that there is a comeliness to be observed in the greatest liberty allowed by God: but he doth not find that simply the wearing of silk, silver, or gold, is simply condemned, the circumstances of time, place and persons duly observed. The virtuous woman made use of coverings of tapestries, and her cloathing was of silk and purple (r). And the holy Matrons were not without their jewels and bracelets: only the chief care was for adorning the hidden man of the heart with that which is not corruptible (s), as becometh women professing godliness (t). Therefore, in his apparel he is careful to be grave, not light; sober, not phantastical; to take pattern from the gravest of his own rank and age; neither affecting what is antiquated by custome and use, nor seeking to be clothed with strange apparel (u): nor denying himself the comfort and benefit of what Christ hath allowed him.

r Prov. 30.22

s 1 Pet. 3.4
t 1 Tim. 2.10

u Zeph. 1.8

Thus, this hypocrite is over-abstemious: not as not loving of liberty, even to superfluity; but rather, as angry that he is curbed in the liberty which he loveth, he despiseth Christs allowance: not unlike to those children, who because they may not have the whole apple, throw away the half: the true Christian thankfully useth liberty, where it is useful, although he may not have all that he desireth; being of the minde, that, better half a loaf, than no bread: the one is like an humorous and froward servant, who not pleased with his Masters livery, chooseth rather to go in rags to dishonour his Master, than to wear what is appointed him; the other is as the Prodigal sonne returned, so full of self-denial that he will now be content with any thing that his father will allow him (w).

w Luke 15.19

CHAP.

CHAP. XXXVI.

The Scandalous and Captious Hypocrite

Is he, that is apt to offend, or to be offended at anothers peril, not his owne. Defin.



Scandal, or offence is that wherewith any one *stumbleth*, or *dasheth himself* (a), and is thereby hindred, or weakened in the way, or *turned out of the way* of goodnesse (b). Such scandals have been, are, and must be while wicked men continue in the world under the guise, habit, and name of Christians and Professors; both for the discovery of their hypocrisie (c), and for the trial of the truly godly (d). Scandal, in the language of the Holy Ghost, imports the stumbling of some person in the Church, at

^a Mat. 18. 6
^b Heb. 12. 13

^c Luke 2. 35
^d 1 Cor. 11. 19

some thing, or person, within the Church also. Therefore the sin is the greater, by whomsoever committed. Hence our Saviour denounceth, *Wo to the world, because of offences. For, though it must needs be that offences come; yet wo to the man by whom the offence cometh* (e). *It were better for him that a millstone had been hang'd about his neck, and that he had been drowned in the midst of the sea, before he had given offence and scandal to so much as one believer* (f).

^e Mat. 18. 7
^f Ver. 6

But, let it fare how it will with them that give, or take offence, Satan is more busie to promote this trade, than any other course of sin, because other sins are most commonly committed by the beasts and swine of the world; but this, by the choicest and most precious people of the world, at least in name; whereby not only some one, or few, sin; but, many more are offended and grieved; and the Name of Christ, and his Gospel, exceedingly blasphemed by the rest of the world, who are glad of the sin committed; because, thereby all Professors, the Gospel, and Christ himself are all shamed at once; or at least, the world will do what they can to have it so. With good reason therefore doth Christ proclaim *wo to the world because of offences*; because, though carnal professed worldlings be not first in this sin, but it is begun and carried on by Professors; yet, it becomes their sin also at the rebound, when once they come to take notice of it. And so scandal comes at length to contract an almost universal guilt, wheresoever, and by whomsoever it first began.

He therefore that takes up this sin, drives on the devils trade, and is therein a devil incarnate, especially if he do it willingly as delighting in it. Every sin, how small soever, is damnable, but every sin is the more damnable, by how many the more it involves in the guilt of it. And there is no sin that draws in so many at the long-run, as this of scandal. Sometimes a Christian may haply fall into it, ere he be aware, as Peter, when he perswaded Christ to *spare himself*, and not to suffer the things which he foretold of himself: for which purpose Peter took him, and began to rebuke him, saying, *Be it far from thee, Lord; this shall not be unto thee* (g); But the good man was so far mistaken, that Christ forthwith gave him this sharp check, *Get thee behinde me, Satan, thou art an offence unto me* (h). Peter was an offence unto him as endeavouring to hinder him, or to turn him out of the way which God had appointed for him: and, thereby acted Satans part; and for doing his office, is called Satan, by his Lord: for, had Peter therein prevailed,

^g Mat. 16. 13

^h Ver. 23

all the world, and himselfe too, had perished for ever.

i Jer. 5. 26

But, the hypocrite makes this his trade, he hath a minde to offend others, he loves to vex and grieve them, by casting blocks in their way; and to take offence and quarrel at almost every thing they do. He is never well, but when he is giving, or taking offence. Hence that sad complaint of God, *Among my people are found wicked men; they lay wait as he that setteth snares; they set a trap, they catch men (i).* He is never in his element, but when he can cause others to fall: and none so capricious at others, to take them up for falling before they be down. And, whether they stumble at him, or he at them, still the fault is theirs, not his: they take offence at him without cause, and give him just cause to take offence at them. If others take offence at him, for giving offence, his answer is, *What have you to do with that, or with me? Who art thou that judgest another mans servant? making use of the words, contrary to the sense. If he take offence at them: it is excuse enough for him to say, Why lay they blocks in my wayes? why do they provoke me?*

Differ.
k Phil 1. 10

On the contrary, the true Christian aims to be dangerous, without offence (k).

l John 1. 10

m 1 Cor. 13. 5

He loveth his brother, and abideth in the light; therefore there is no occasion of stumbling (or scandal) in him (l). He will neither give, nor take offence. He loveth his brother, therefore he will not willingly offend him; nor taketh anything in the evil part from him; he is not easily provoked, thinketh no evil (m): and, the rather, because he abideth in the light, which preventeth stumbling. It is for such to walk in darkness, not knowing whither they go, to stumble, or to run their heads against a post, ere they be aware, because they lack light. He that is in the light, and walketh in it, is in no such danger. Or, if he casually stumble, he quickly, by the help of the light, gets up again, as David, Peter, and others have done.

n 2 Sam. 11. 2

o 2 Sam. 12. 13

If he happen to stumble, and fall, he doth not lay the fault upon others, but takes all upon himselfe. David did not charge his sin upon Bathshebas immodesty, in washing her self so openly, that he could not but see her naked from the roof of his house (n), where it was not unlawful for him to be; but, he chargeth all upon his own sinful lust, *I have sinned against the Lord (o).* Peter, when he fell, he did not blame the maid for her bold face, that so earnestly stared him in the face, and accused him that he was one of Christs company; nor, their confidence who, one after another frightened him by charging him with the same thing so as was enough to have daunted the best courage at such a time, and at such a disadvantage of place, and power; but, he quietly and humbly takes all upon his own cowardise and infidelity. He first gave offence to Christ in dissuading him from suffering; and now, takes offence at Christ, when he saw him likely to suffer; and both these he lamenteth with bitter tears (p).

p Luke 22. 61

q 1 Cor 10. 31

r 1 Cor. 6. 7

s Gal. 4. 12

Thus, this hypocrite is like a common Barretor, that cares not to do any man right; and resolves to take nothing, which he calls wrong; the true Christian will give no offence, neither to the Jew, nor to the Gentile, nor to the Church of God (q): and, will rather take wrong (r), and say to them that have given him most offence, *ye have not injured me at all (s)*, than quarrel and brabble for every offence offered. The one is scandalous and capricious, yet layeth all the blame upon others; the other is inoffensive, and charitable, without complaining of others.

Charact. 1.

t Psal. 139. 21

u Rom. 2. 24

This hypocrite offendeth others by doing evil himself.

He offendeth others, both by sinning against God, at which they are grieved (t); and by laying a stumbling block before them, whereby they are solicited and provoked to sin, either by causing the Name of God to be blasphemed among the Gentiles, through him (u); that is, by opening the mouthes of such as are openly and atheistically profane, to speak all manner of evil of the Professors of the Gospel in general, and of each member of Christ in particular, as if he and they were all alike; or, to be drawn by his example, unto the same wickednesse with him. And so he makes the consequent of his sin, through the danger of example, a greater evil than the sin

it

it self which he first committed, simply considered in the nature of it, because by consequent, *scandal* given multiplieth both sin, and sinners.

Howbeit, when he hath thus sinned, and is reprov'd for it, he roughly answereth, *Every vessel shall stand on his own bottom: what need any body be offended at me?* He confesseth the fact, when 'tis too palpable to be denied; but he denyeth it to be scandalous, if others would not be over-busie to take offence. He thinks he can make his party good with God, well enough; but he is loth to be charged with the consequent, whereby he should be call'd guilty of drawing other men into sin also, and so incur that he be denounced by the Lord Jesus Christ against such offenders. Therefore he saith, *Do as I say, not as I do: follow my Profession, not my practice.* Indeed that were wisdom; and so, one party would be clear: but now, the fault becomes the others that stumbleth at his stumbling block, which encreaseth both his guilt, and his condemnation.

Contrarily, *the true Christian is therefore more careful to abstain from all appearance of evil, that he might not put a stumbling block, or an occasion to fall, in his brothers way (x).*

Differ.

x Rom. 14. 13

He will refrain the use of things lawful, and never make use of his just liberty allowed him by Christ while he liveth, rather than eat of flesh, or drink wine, or any thing, whereby his brother might stumble, or be offended, or made weak (y): He knows how to value his liberty as well as another; but, he preferreth charity before liberty; and his brothers safety before his own will. He will not walk so uncharitably as to grieve his brother by his meat, much lesse to destroy him for whom Christ died (z).

Ver. 21

Ver. 15

2 Cor. 6. 3

Much more will he avoid the giving of offence in any thing (a), that is evil, or hath but an appearance of it. He is more afraid of being the occasion of another mans sinning in the least, than of suffering the greatest trouble himself. He will do nothing to make him so much as to halt, but carefully so oweth the things wherewith he may edifie others (b). He will in all things so do, as one that is his brothers Keeper, or (c), that he may do no evil; that the ear which heareth him, may bless him, and the eye that seeth him may give witness to him (d).

b Rom. 14. 19

c Gen. 4. 9

d Job 29. 11

Thus, this hypocrite cares not what blocks he layeth in the wayes of others, so he may have his will in sinning; the true Christian careth not how much he deny himself, so he may thereby be free from giving offence. The one layeth snares to catch men; the other breaketh all the snares he can, that men may not be caught.

This hypocrite sometimes causeth others to lay those blocks in the way, which he will Charact. 2. not lay himself.

Either there is some special restraint laid upon him by God, or men, that he may not, he dare not be seen in laying stumbling-blocks himself, and then he will do it by others, that he may not be seen, or thought to have any hand in it. Thus Balaam, (who was kept from cursing Israel) when he saw he could do no mischief to Gods people, by any act of his own; yet, rather than do nothing, he taught Balaak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication (e) with the Moabitish women (f). The daughters of Moab were sent out among the Israelites as a snare, to provoke them to uncleanness: which, the women would not yield unto, till the men first went with them to the sacrifices of their gods, and bowed down unto them (g). Balaam carried this so smoothly, that Israel being wounded, never knew who laid the plot to hurt them. But God found him out in his closest wickedness, and hath set the discovery thereof upon record, to let all such hypocrites know that they are not hid from him.

Rev. 2. 14

Num. 25. 1, 2

Ver. 3

Or, perhaps, the greatness, or gravity of his place or yeares, or some relation, or feare to be branded, or otherwise to suffer for it, makes him unwilling to be seen himself to cause others to fall; yet he hath his instruments fitted for such a work; and them, under-hand, he employeth to do the feat as dextrously and effectually, as if he had done it himself. Jezebel had her Elders and Nobles to suborne false witnesses, and to stone Naboth at a fast, while Ahab and her Majesty,

justice, good souls, were absent, and must be supposed by the Many, to have no hand in the business (h). So *Joab*, instructed a woman of *Tekoa*, to use a parable to *David*, thereby to prevail, for fetching home of *Absalom*, who, for murdering of *Amnon* had fled, and durst not return, till he was sure of pardon (i).

This hypocrite, having an heart as wicked as any, is as prone as any others unto wickedness; and, to use all acts to draw them unto sin: but, his Profession restrains him from that libertie which others openly take; and therefore he must have his Agents whom secretly he instructeth that the thing may be done, and he not appear in it. And, if thereby, the other before whom he caused a block to be laid, happen to stumble and fall, none shall be more readie to insult over him, and to be more sharp and bitter against him, than this hypocrite who first laid the plot. Now he hath, or will have his desire upon the other, and then faith, he might have had more wit.

If he be a Courtier, he can employ others to lay a train for him whom he hateth, to commit some evil that may ruine him. If he hath any design upon Religion, he can finde persons to sow seeds of discord between brethren, in matters of Doctrine, Worship, or Discipline, as any, or each of these may conduce best to his purpose: and he stand and look on, and seem to be sorry for the divisions that appear, while they are but the chickens of his own eggs hatch't by another Hen.

Contrariwise, the true Christian is as careful to keep others (what he may) from sin, as himself.

He knows it to be his duty to watch over his brother, and to *save others with fear, pulling them out of the fire (k)*; if casually, or willingly fallen into it. As therefore he is *circumspect in his own walking (l)*, that he give no offence; so he is vigilant over his brethren least any other tempter should tempt them (m). He will warn the unruly, comfort the feeble-minded, and support the weak (n). If he see others soliciting them to any evil, or laying snares for them, he will give them notice; and arme them against it, as *Paul* did, the *Thessalonians*, that they be not shaken in mind (o), nor be as children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftinesse, whereby they lie in wait to deceive (p).

His first care is to give no offence himself; and then, to prevent others from being occasions of offence unto any. If either wife, or child, or friend be apt to give offence; he will do his utmost to prevent their sinning in this kind. He will admonish, instruct, reprove, and (if he have power) correct, as well as warn the unruly. He will not suffer any man (if he can hinder it) to lay a stumbling-block before the blinde (q), whereby he should receive the least hurt in his body; much lesse, such a block whereby he should receive damage in his soul.

Thus, this hypocrite is as a serpent by the way, and an adder in the path that biteth the horse heels, ere he be discerned or discovered, so that the rider falleth backward (r). The true Christian is as he that standeth continually upon the Watch-Tower, and crieth, a Lion (s), when he perceiveth any Seducer, or cunning Factor of Satan, endeavouring to offend others by grieving them, or drawing them into sin: the one not only offendeth himself, but traineth up others to the same trade: the other likes the trade so ill, that he doth what he can to destroy it.

This hypocrite will be a temptation, but not a tempter.

He wil not be so grosslie wicked as to sollicite others to sin in down-right language, like the impudent harlot that lieth in wait at every corner, and finding a young man void of understanding, catcheth, and kisseth him, and with an impudent face, tells him her business, in plain termes (t). But yet he will do that by his action, which shall sufficiently tell his meaning, although his tongue be silent. He can speak by signes, by obscene gestures, (as the woman, by light and whorish apparel, naked back and breasts, &c. that yet saith, she hath no ill intention in it, but hath a chaste heart, and scorns all motions to uncleannesse or to the least wantonnesse) until he or she that beholds it, be ensnared and caught.

I do nothing, saith he, and she too) but what may be done if any be offended, who can help it? Let them thank themselves if they do any thing they should not, by occasion of my doing that which

which I am able to justify. He said nothing to them: he only useth his lawful liberty: if they get evil by his good, it is their own faults, and not his. And so, by his cunning, he hurts others no lesse than if he had openly tempted them to sin; and himself, more. For, by this device, he thinks to catch others in his snare, and himself to be blamelesse; whereby he doubles his sin. For, admit the thing be never so lawful in it self, yet it is evil to him that doth it *with offence* (u): evil in the pattern, for he doth it so as he gives offence; and, evil in him that doth imitate that pattern *with offence*; doing it only upon the ground of example, albeit he be not satisfied in the lawfulness of it. All which evil will be brought to the account of this hypocrite, who cunningly led the way, to make the other fall: and then saith, he meant no such matter.

He thinks it enough to be honest in meaning, although he be not so in his outward garb, behaviour and actions, that in none of these there may be an *appearance of evil* (w), nor any temptation to, or occasion of evil unto others. Herein many women (pretending unto godlinesse) offend very much, by taking over-much liberty of being in the fashion, because they can truly say, they do it not to entice, or provoke others, but merely to avoid being laughed at, for being out of the fashion. They would have you to know, they hate uncleannesse and wantonnesse as much as you, or any others; and if any man shall dare to attempt their chastity, he shall receive such a repulse as shall make him unwilling to a second on-set. And, upon this ground, they go with naked breasts, garish attire, ready to court, and to be courted, to shew (not their wantonnesse, but) their breeding. And, what harm in this?

But, what if others that behold them be wantonly disposed, and take fire by such a spectacle? What if a man truly godly should kindle at such a sight, as David (x), who otherwise might have continued chaste? And, he be so enflamed that he who was first but occasionally tempted by her, now tempts her in plain termes, and never gives over, till she yield, and wickednesse be committed? Now is she become a temptation and a tempter too, in effect, and so makes her self guilty of his wickednesse as well as of her own. The like may be said of married persons, who under colour of extreme love, carry themselves so fondly, and in such an unseemly, (and sometimes wanton) manner before others, that they provoke others to lust; and that so far, as it many times ends in the defiling of the woman that behaved her self so foolishly, as a just punishment of the husbands fondness & folly.

On the contrary, *the true Christian avoideth all occasions of temptation, as much as actual tempting.* Differ.

He is as careful that other men take not hurt by his carelesse using of fire in his own house, as he is, not to set their houses on fire, of purpose. He will not be so regardlesse of others, as to use any part of his liberty before them who are either not so perswaded as he is, or not permitted to do as he doth. He observeth that tinder being brought too near the fire, may kindle, without striking fire into it. He thinks it not enough to say, I tempt no man, nor woman; I use no idle or wanton speech, or behaviour, unlesse he be able to say also, I do not that act in the presence of others, which might occasion sinne in others.

His liberty is governed by charity; and his love, by modesty, and sobriety: and these teach him so to use his liberty as to preserve holinesse and honesty in others as well as in himself; to cast water upon other mens undue fires, not to help them with bellows. Liberty (he findes) is an expatiating thing, and therefore must be bounded: so that he, that hath laid Christ for the corner-stone in his own heart, will be careful by no means to lay a stumbling-stone before others. His office is to *gather with Christ* (y), therefore he will not *scatter: to build up others in their most holy* Luke 11:8, 7 *faith*, therefore he will do nothing, that may in the least, shake, or weaken the building.

He may do all things that Christ hath made lawful unto him; but, *he will not be brought under the power of any thing* (z), so as not to be able to abstain from the use of it, where he findes it inexpedient, or hurtful to others in the least. He hath power to do many things more than he doth; but no power of his shall be used as a *stumbling-block to them that are weak* (a), nor as bellows to the wicked. He knowsa 1 Cor. 8.9

little difference between sinning himself, and being wittingly an occasion of temptation to sin in others; unlesse, to be guilty of the sins of others also. Therefore, as he denieth to himself all liberty of doing unlawful things, so he abridgeth himself in the use of lawful things, holding none to be lawful for him to use, which are not *expedient*, and which do not *edifie*.

Thus, this hypocrite is as he that cares not how many houles, by his occasion, be in a flame, so it cannot be proved that he neither intended or attempted to set them on fire: the true Christian is as he that will rather rake up his own fire, or cast water upon it, than any spark of his should catch in his neighbours house. The one doth as truly tempt in effect, as he that is a formal tempter, and then thinks to salve all with a distinction; the other will not tempt either way, because both are sinful, and so no distinction between them will be admitted at the Tribunal of Christ; *temptation*, being but as laying the bait, and *tempting*, but as setting the net, and hurrying into it.

Charact. 4.

This hypocrite layeth the stumbling-block in his own way, and giveth offence to himself.

If his heart be set upon any thing that is doubtful, he imagineth and useth a liberty therein, before he have scanned over all the reasons against it, or be fully satisfied in the reasons for it. He doth it *hesitante conscientia*, with a staggering conscience, if not against conscience: and so sinneth, though the thing in it self may possibly be lawful, and good. It is lawful to eat all sorts of meats, saith one: not so, saith another, who thinks he hath strong reasons to abstain: yet, upon some reasons (which he accounteth weak) he eateth, and therein sinneth, as to his own conscience, though not as to the meat it self. For he *eateth doubtingly*; and therefore is damned if he eat; not eternally damned by the sentence of God, yet damned as a sinner by his own conscience, because he *eateth not in faith*, as believing that to be lawful which he doth: for, *whatsoever is not of faith is sinne* (b).

b Rom. 14. 23

If he love the meat, he will adventure to eat it, although he sin by it: if he love it not, he will dispute against it, although he be out in it. Yea, sometimes he hoodwinks himself, that he may sin blindfold. He will not be perswaded of, nor so much as enquire far into the unlawfulness of that which he hath a minde unto: and so he can swallow those great Camels of breach of the Sabbath, Usury, deceitful mysteries in trades, &c. as so many gnats that will never (as he thinks) choak his conscience, nor in the least offend it. What need I, saith he, trouble my conscience about that breach of the Sabbath, which is not punishable by Law? And the like Queries he makes touching any disputable thing to which his heart is inclined: and, love to sin will make any thing disputable to such an heart.

If but the title of a book propound a lawful use of lots, recreations, interest, &c. he will not trouble himself to enquire, in what cases, nor turne over the leaves to see the cautions: but runs away with the Title many times even against the sense of the Author. Thus, this hypocrite hath many wayes to put the *stumbling-block of iniquity before his own face*, which he *setteth up as an idol in his own heart* (c), until he suffer himself to be so farre engaged in doubtful liberties, that now, though offensive, he cannot forbear them: and, how sinful soever, he must defend them.

c Ezek. 14. 4

Differ.

Contrarily, the true Christian labourmeth chiefly to make all sure on his own side.

d 1 Cor. 10. 29

He holdeth it not equal that his liberty should be condemned of another mans conscience (d), no more than that his conscience should be a rule to another mans liberty. But he is specially careful that his own conscience be not scandalized at his own practice. His first care is, to be fully perswaded in his own minde (e), that he may not be so unhappy as to condemn himself in the thing that he alloweth (f). He may be mistaken in his judgment: but, his conscience will not suffer him to act, till his judgement at present be satisfied: that so, if after it appear that he was in an

e Rom. 14. 5
f Ver. 22

error, conscience might not be guilty of acting against judgement; nor conscience lie upon him for acting against her; but, that all may be resolved into a sin of ignorance.

If he doubt in the least, he refraineth the use of his liberty, because therein he man is a loser, unless himself. He may suffer somewhat in going without some liberty which might gratifie his affections or pleasure: but, there will be no losse in the peace of his conscience, no civil warre in his bosome, no blot to his name. Wherefore he holdeth hard on Gods side against his own inclination: and, is partial for the Law, rather than for his own liberty: fearing lest God and he should not be of a minde. He cannot easily resolve that to be lawful, at least expedient; to which his corrupt heart so willingly and strongly enclineth. He knoweth it to be a sin to make bold with even an erroneous conscience. Wherefore he studieth the point of liberty, holding the doctrine deare; but, makes use of it according to occasion, so as he may be sure not to abuse it. He is jealous of any thing that presseth too much upon him, and is afraid of that liberty that may end in his own captivity.

Thus this hypocrite is like him that being much addicted to play, will, for want of company, play with himself, although he lose by the hand: the true Christian is like him, that will be no loser by his own play. The one will rather break his own shins, than not cause some to stumble; the other will rather remove blocks out of other mens way, than lay any in his own.

This hypocrite chooseth to give the greater offence, under colour to avoid the Charact. 5: less.

Under colour of being scandalized at some petty business of a vesture, gesture, or the like, he cares not what scandal he giveth by separating himself from the publick Worship, or behaving himself unseemly in it. He is very careful that himself be not offended, but altogether careless of grieving others by giving offence. He seems to be very tender of conscience in point of taking offence, but little better than feared, when admonished not to give offence.

He makes a necessity where there is none; but, obeyeth not necessity where God hath imposed it. Of *Contradictories*, one must needs be admitted: eat, or not eat; play, or not play; but, of *contraries*, in things more widely opposite, there is no necessity to choose one to avoid the other, when both are evil. Much lesse to choose the greater to avoid the lesse; yet, as Papists allow publick Stewes, to avoid secter adulteries: or, as some go to Masse to please their Popish Masters, or as others mispend the Sabbath that they may not offend their prophane bemers; so this hypocrite chooseth rather to give offence which is alwayes a sin, to avoid the taking offence, which is sometimes an affliction, not a sin, than to be careful of avoiding both.

That I take offence at other mens sin, is my affliction to meet with such an occasion: but the sin is theirs, who gave the occasion. Howbeit this hypocrite thinks it better to run on the rock of giving offence not only to particular persons, but even to whole Churches and States, to avoid the offence of some private persons, offended for the most part without a cause: whereas if there were a little of those sweet ingredients, discretion and charity in either party, mingled with their zeale, it were easie to perswade those weak brethren not to take offence, and him not to give it.

Contrariwise, the true Christian will (as farre as in him lieth) give offence in nothing. Differ.

Of two evils he will choose the lesse, if neither of them be a sin: otherwise, he will choose neither for avoiding of sin against God, whatever he suffer at the hands of men. If he must needs offend men by refusing that which is a sin against God, he will choose rather to offend men, because such offence (however it may cost him dear) is no sin. Indifferent actions he will omit, even *while the world standeth* (g). rather than offend his brother; but not necessary actions, which God requireth, whoever be offended at them (h). As charity ordereth liberty, so faith ordereth

ordereth charity. For, faith in God, and credit to his Word, is the rule of charity towards men.

He considereth that, of persons apt to take offence, there are sundry sorts. First, some are *weak*, and some are wilful: willingly he offendeth neither, but doth his utmost to please all men in all things (i) that tend to their profit that they may be saved. But, if one must be offended, then he spareth the weak, and neglecteth the wilful and contentious (k), after the example of his Saviour who sleighted the Pharisees, taking offence at his sayings, as blinde leaders of the blinde, and as plants that were to be plucked up (l); and, after the example of Paul, who did two contrary things; He circumcised Timothy (m), who by the mothers side was a Jew, to avoid offence: but, he would not circumcise Titus, that was a Gentile, that he might not give place to them who would bring in upon the Gentiles also a necessity of circumcision.

1 Cor. 10. 33

1 Cor. 11. 16

Mat. 15. 12, 13

14
1st A&S 16. 3

Secondly, some are publick persons, and some are private; here also the Christian is careful, if he cannot please both, to offend a private friend, than a Magistrate; a brother, rather than the Father of his Country.

Lastly, because of weak ones, some are in the right, some in the wrong, he will herein follow Paul, rather than Peter. For Paul (being better advised in that point) would rather have the Jewes offended, who took offence without cause, than the Gentiles scandalized by Peters causlesse dissimulation. Peter might say, both are brethren, both are weak; whom should I rather respect, but mine own Country-men? But the Apostle of the Gentiles thought they were to be favoured, as being in the right. For, these were to be confirmed in the point of Christian-liberty, whereas the Jewes were to be drawn by little and little from the dissolved yoke of Mosaical ceremonies.

Hos. 7. 8

1st A&S. 5. 42

Thus, this hypocrite is as Ephraim, a cake not turned (n), neither raw nor roasted: very hot on the one side, in taking offence where none is given, but cold enough on the other, in avoiding to give offence: the true Christian is as the Apostles, in chusing rather to disobey and offend man, than God (o), when man will be offended for obeying God: the one is more tender of himself, than of God, or his neighbour; the other is more tender of God, than of his neighbour; and, of both, than of himself.

Charact. 6.

This hypocrite seemeth sometimes to take offence at nothing, but at those who take offence at any thing.

We have seen the scandalousnesse of this hypocrite in giving offence; we will now take a further view of him, as he taketh offence, in which respect we may fitly terme him the captious hypocrite, taking offence at every thing, but what he should, and little or nothing moved at what he ought.

2nd Psal. 10. 3

And first, in the extremity of defect, he is offended at no thing, with no body. No mans conversation offendeth him. He thanks God, he findes no fault with the world, nor sees reason why any man should take offence. He never saw worse than himself (and herein you may take him at his word.) He blesseth those whom the Lord abhorreth (p); at least he excuseth them. God forbid, saith he, they should be so bad as you make them. They may be in some things a little too blame, but not half so much as you deem them.

John 8. 48

But you will say, If he take no offence, what have we to do with him here? Surely, because both extremes belong to the same kinde: and yet much more, because he that takes offence at none, cannot but be offended at those that take offence at any. He wonders that any should finde fault with the times, manners, company; and, while he commends his own charity, he must needs condemne their severity, and seem to be much scandalized at it, as the Jewes, at Christ, when for telling them their own, that they were of their father the devil; they said, he had a devil*.

It were well, saith he, that all men could live without faults: but yet, a little drinking, dicing, revelling, swearing more than ordinary, is but honest mirth, the fruits of youthful spirits. For his part he saw nothing to be disliked, and marvelleth

vell:th that any should be so harsh as to condemn it. If he hear Christ him'selfe threaten damnation to the Priests and Scribes, those unfaithful husbandmen that first slew the *servants*, then the *Son of the Lord of the Vineyard*; he is of the peoples minde, that said, *God forbid (q)*. It is his charity, his modesty, that he is no Censurer, no Judge, no Medler with other mens matters. He leaves that to other men. A fit man for a bad world, and therein much made of: for the world hath need of him, and he of it. He hath every ones good word, for a quiet man, a kind neighbour, you shall never heare him finde fault, say his neighbours: it were well your rigid Ministers and Precisians would learn of him, &c.

To such a generation it was that Christ sometimes said, *the world cannot hate you, but me it hateth, because I testifie of it, that the works thereof are evil (r)*. But, as he denounced a *Wo unto them of whom all men speak well (s)*; so there is a *woe to them* that speak well of all men, and of all things, *calling evil good (t)*. For, therefore do all men speak well of this hypocrite, because he speaketh so favourably of them. By such charity he falls into Gods *Præmunire*, who saith, *Have no fellowship with the unfruitful works of darknesse, but rather reprove them (u)*. This man findes no fault with the world, (notwithstanding this charge,) nor the world with him: but God, with both; but chiefly with the hypocrite, by whose means, vices are cherished, wicked men hardened, repentance obstructed, and others more easily drawn into the same course of wickednesse, when they see him that is a great Professor of Religion, defend and countenance it.

He wanteth grace, that is not sensible of sin: but, he that makes such senselesnesse his commendation, doth (as the wise man in another case speaketh) *exalt folly (w)*. He that is not offended at the old man in himself, hath no part of the New: and he that is not offended with vice in the world, hath no stock of true vertue in himself. As a woman not offended with filthy talk and behaviour, cannot be presumed chaste; so he that is not scandalized at the wickednesse of the world, must needs be presumed a friend unto it, and an enemy to God (x). And so much the rather, because he will quickly be sensible of, and highly offended with any thing that crosseth his own particular. No man more punctilious in things that concern his own honour, profit, or delight, in his greatest insensiblenesse of the honour of God.

On the contrary, *the true Christian is offended, wheresoever God is dishonoured.* Differ.

An unjust man is an abomination to the righteous; as, he that is upright in the way, is an abomination to the wicked (y). A Christian hath so much of the *godly nature* in him, as makes him not only to avoid, but to hate the *corruptions which are in the world through lust (z)*: and, not only corrupt lusts, but corrupt men. Do not I hate them that hate thee, O Lord? saith he, and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies (a). The more like he is unto God, the more perfectly he abhorreth every false way. As the Spirit of God did continually strive with the old world till it was destroyed (b). And the soule of righteous Lot, was vexed with the filthy conversation of the wicked (c); so, his soul mourneth and crieth within him for all the abominations that are done in the world (d). He cannot bear the wickednesse of the world, although all the world should rise up against him for it.

But, saith the world, is it a weaknesse to be so apt to take offence? Indeed, so to be offended as to fall and offend, is a great weaknesse, yea, a sin; as he confessed, who said, *my feet were almost gone, my steps had well nigh slipped (e)*: or, to be offended unnecessarily at that which is no sin, is a weaknesse, as he who in weaknesse of conscience, eateth not, and judgeth him that eateth. But, so to be offended as to condemn evil in others, and to avoid it in himself, is a point of Christian strength. Christ himself was thus offended at Peter (f); and God with the old world, whose wickednesse grieved him as the heart so farre, that he resolved to destroy man and beast from the face of the earth (g). The Christian therefore accounts it no weaknesse in him, no dishonour to him, to be offended at sin whereever he findes it; but,

rather prayeth for such weaknesse (as the world calls tenderneſſe of Gods honour) which may make him more conformable to his Maker.

Thus, this hypocrite had rather offend God, by not taking offence at men for that wherein they offend God, than not gain applauſe from men, even with the diſhonour of God: the true Chriſtian had rather offend all the world by taking offence at the wickedneſſe of it, than be unſenſible of the diſhonour thereby done unto God. The one will be a gainer from men, even by that which makes God a loſer; the other will loſe all, and himſelf too, (as to the world) rather than raiſe himſelf a name by ſuch *unjuſt gain*.

Charact. 7. This hypocrite ſeemeth to be offended at evil, and yet is not.

He joyneth in word and in ſhew with them that reprove the evil of the times. None more loud and clamorous than he (if he light among zealous Miniſters or Chriſtians) to cry out, *O Tempora! O Mores!* Oh what times! Oh what manners! But, in action, and affection, he is with them, and of them, that maintain and encrease thoſe evils, as the harlot that carrieth her ſelf demurely in ſome company, that ſhe may elſewhere *encrease transgreſſors among men* (b). His Profeſſion ties him to ſay ſomething againſt evil, that he may not loſe himſelf and his reputation with ſuch as are good: but his ſecret luſtings after evil muſt not be wholly diſappointed, but more cunningly gratified: and therefore, whatever he ſaith, in time and place where he dares not ſay other, he muſt have his time and place too, where he may do other.

i Rom. 1. 32

He judgeth others that do evil as *worthy of death*; and yet he not only doth the ſame, but takes pleaſure in thoſe that do them (i). He never ſo exclaimeth againſt the evil of the times. but he is ready to make thereof, when time ſervech, as much as any other, ſo far as he durſt adventure the hazard of his credit with men. He could not want that evil in regard of his luſt, which yet he muſt declaim againſt, in regard of his reputation. He crieth out againſt tipling and gaming, when he hath loſt his money; but will frequent the ſame places and go on in the ſame courſes, when he hath recruited his purſe, or his pocket, and cannot refrain. O ſlack hand of Juſtice! cries he: and how zealous, *Abſalom-like* (k), would he be, if he were in Commiſſion! yet he would be loth Juſtice ſhould be more quick and ſtrict, leſt it ſhould reach him; or lay hold upon his ſon, or companion.

k 2 Sam. 15. 4

Differ.

Contrarily, the true Chriſtian hateth evil in his heart, more than he can declaim againſt it with his tongue.

Although his tongue be the faithful Interpreter of his heart: yet his tongue cannot expreſſe all the hatred of his heart againſt evil: becauſe, as the apprehenſions of the minde, ſo the affections of the heart, are of larger extent, than can be comprehended in words. Therefore is his ſoul vexed more than he can expreſſe; ſo that he is fain to ſpeak by his eyes, as well as by his tongue. *Rivers of waters run down his eyes, becauſe men keep not the Law* (l). And all too little, to expreſſe how much he hateth the evil that he is offended at. Nor is there any evil at which he is not really offended. For he *hateth every falſe way* (m): yea, every *vaine thought* (n).

l Pl. 119. 136

m Ver. 104

n Ver. 113

When he appeareth before God in prayer, and humiliation for his own ſin, he diggeth as deep into his own heart as he can, to finde out all the *deceitfulneſſe* that he is able to diſcover, and prayeth to be *cleanſed from all*, even from thoſe ſins which are moſt *ſecretly* hid within him, or committed by him (o). And not only ſo, but he beareth the reproach of the common ſins of others. He confeſſeth the pollutions, not only of his own lips, but of the peoples alſo. *I am a man of polluted lips, and I dwell among a people of polluted lips* (p). The evil of the times and people among whom he lives, are not only eye-ſores but heart-ſores unto him: and the more common the ſin, the more he abhorreth to be guilty of it, or to continue in it.

o Pl. 19. 12

p Iſa. 6. 5

And even, when he cannot help it, but is even conſtrained to be amongſt the wicked, as *David*, when *Saul* ſought his life, and forced him out of the Conſine of *Iſrael*, or at leaſt to ſhelter himſelf among ſuch as were as bad as the worſt

in

in the worst parts of the world, he cries out, out of the anguish of his soule, *Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar* (q). q Psal. 120. 4

And that this is not a copy of his countenance only, or words of course, he putteth his heart upon the trial of God himself, who alone is able to search and try that to the bottom: *Search me, O God, saith he, and know my heart; try me, and know my thoughts, and see if there be any way of wickednesse in me* (r): that is, in not hating others in their wicked wayes, according to what he had before professed (s). r Psal. 139. 23, 24
s Ver. 21, 22

Thus, this hypocrite runs with the hare, and holds with the hound: cries out upon sin, to prevent suspicion of his closer iniquities; but likes it well enough where sin and he can meet in private: the true Christian is a faithful souldier of Jesus Christ that will hold no secret correspondence with the enemy against whom he hath taken armes in behalf of his Lord, but resolves to fight him wherever he meets him: the one cries out against sin, not as hating it, but as the discharge of a peece of Ordinance to give secret warning to the enemy, to shift out of the way; the other cries out against it, as Paul against the body of sin, as resolving never to let Christ be quiet, till he rid him of it (t). t Rom. 7. 24

This hypocrite is offended with every thing, save the evil of sinne in him- selfe. Char. li. 8.

He seems to be much affected with a mote in his brothers eye; but we hear no complaint of the beame, in his own (u). He never calls to his brother to help him to get out the beame, nor doth it himself: but, is very busie with his brothers mote (w); not because he hates it as a sin, but because he loves to see something amisse in another, and to be accounted an enemy to sinne, where he meets with it abroad: for which he is branded for an hypocrite, and taught that lesson which he never means to take out. *Thou hypocrite, first cast out the beam that is in thine own eye: and then shalt thou see clearly, to cast out the mote that is in thy brothers eye* (x). u Mat. 7. 3
w Ver. 4

Now, there is not an *atome*, or moat in the Sun-beam that shines upon his neighbour, but offendeth him. He hath some exception against every word, gesture, habit, attire, that suits not with his fancie; that a man knoweth not how to speak, look, dresse himself, or walk, but he must be subject to the scourge of this mans tongue. He is so sick of the humour of exception, that his tongue grows too big for his mouth, and needs that one cut away a peece of it, as Paul cut off occasion from them which seek occasion (y). He is as a child wantonly brought up, so wayward and peevish, that it is a trouble to devise how to please him: and the more he perceiveth men willing to give him content, the further he is from being pleased. Now, that he findes himself to be some body, and to be look't upon as *Censor morum*, a Master-Corrector of manners, he sets no bounds to his tyrannie in this kinde. x Ver. 5
y 2 Cor. 11. 12

Sometimes ignorance breeds this humour: for he that walks in the dark stumbleth at every straw, as he that walketh in the night, stumbleth, because there is no light in him (z). But, most commonly pride lies at the root of this distemper, and appears in every branch of it, as ivy about, and above the tree which it hath encompassed. For it seemeth to him to be a kinde of command and lordship, when he, though never so mean, (and commonly the meaner, the prouder) may take upon him to judge and condemn all that come in his way, as trespassers against him. It pleaseth him well to think that the world begins to veile to his censure, as bound to follow his judgement, discretion, and fashion; or, he will whip them, as beggars, about the Town, and lash them double at every Great Mans door, as appears in the intemperancy which he sheweth in making capital offences of indifferent things. z John 11. 12

Contrariwise, the advised Christian is offended with nothing but what is truly evil.

Differ.

If

If he take offence, it is necessary that puts him upon it. It is not humour, but conscience; and that not ignorant, and blinded; but, duly informed, which enforceth him to take offence. His charity is such, that he had rather not take offence, if he could reasonably excuse, or remove what is offensive. He is so much offended with his own corruption, that he hardly and rarely taketh offence at others. He hath not so much time and leisure from his work within doors, to look curiously abroad after his neighbours faults. He encountreth first his nearest enemy, and laboureth to drive the infection from his own heart, before he look after other men.

He first casteth out the beam out of his own eye, that he may see more clearly to cast out the mote of his brothers eye. He cannot but be offended at sin wherever he findes it: but no sin receives such hard measure, so sharp a doom from him as that which he finds in his own bosome, or to have proceeded thence. He holds it to be in vain to make war abroad, till the civil and intestine quarrels be (not composed and quieted by treaty, but) decided by the sword at home. Therefore he rather taketh truce with the world, that he may the better prosecute and finish his warre at home. Have not I a right eye, or, a right hand (a), or a foot that offendeth me (b)? Can I safely undertake any war abroad, before I have cut off these I raitors (how near and dear soever) at home? The hottest service is at home in his own Territories, or with borderers upon the Confines. And he had need of peace abroad, who hath such a sharp warre at his own doors, yea, within his own Castle? He remembreth that every one shall give account of himself to God (c). And the use to be made of it, which is, therefore not to judge one another any more (d).

a Mar. 5. 29, 30
b Mat. 18. 8

c Rom. 14. 12

d Ver. 13

Thus, this hypocrite, like *Diotrephes*, out of love to have the prebeminence, taketh offence at others for every thing, *prating against his betters with malicious words* (e), is not offended at himself for any thing: the true Christian is much offended with himself for many things, that he hath little minde to busie himselfe with the offences of others, unlesse they fall so directly in his way that he cannot balk them: the one saith, O! what an evil world is this! the other, O wretched man that I am (f)! The one, while he fights abroad, is undone at home: the other secureth himselfe at home, whether he hath peace or warre abroad.

e 3 John 9. 10

f Rom. 7. 14

Charact. 9.

This Hypocrite is sometimes offended at good things.

He must have somewhat to spend his captious humour upon, or it will overflow, as a river, the neighbour-meadowes, when it should not. He will not perhaps call that evil, which he, or rather others whom he would observe, do own for good: but he will pretend that to be evil, which he will not be known to be good. *Why have ye not brought him?* say the cursed Priests and Pharisees to their officers, sent to apprehend Christ (g). And, *did not we straitly command you that you should not teach in this Name?* say the High Priest and his Council, to the Apostles, continuing, contrary to their command to preach Christ (h).

g John 7. 45

h Acts 5. 28

Nothing troubles the Politick Hypocrite so much, as the preaching of that which will diminish his greatnesse, authority, and profit; as the preaching of Christ did, the power and office of the High Priest and of all that depended upon him: and derogated from the worth of their own righteousness, who sought justification by it. Otherwise Jesus might have been quiet enough, especially after he was laid in his grave: but this was the great businesse that made this precious corner-stone (i), a stumbling stone, and a rock of offence (k), to so many in Israel: as it doth still to the Romane Antichrist, and his Adherents: to him, because the preaching of Christ in the simplicity of the Gospel, suits not with, but bids battel to his Antichristian usurpation, and revenues: and to his Adherents, for now, as the Pope and his factors have used the matter, if they be not justified or saved by their own works, by whom else shall it be done, seeing by seeking righteousness by the works of the Law, they have let go Christ, and chosen the curse (l).

i Isa. 28. 16

k Rom. 9. 33

l Gal. 3. 10

The *Prophane* hypocrite, and the *Libertine*, they take offence, and are much scandalized, that there should be so much preaching, so much zeal for the strict observation of the Sabbath, against petty oathes, merry jests, &c. two Sermons in a day, and no pastime; private exercises and duties in the family besides: so much purity, temperance, fasting, praying; What need the Preacher be so plain, so particular? to follow the point of hypocrisy so farre, as to finde out me and to lay me open before all my neighbours? Good things must have their place, saith he, but there is reason in all things.

He imagineth every Sermon, and every note to be made, raised, and prosecuted against him. Every Text, Psalm, Phrase, cholen and pick't out to be levelled and shot at him. It is hard to speak or do any thing at which a guilty or capitious conscience will not stumble. And it is no marvel to see him (that was never good) to take offence at good: seeing unto such the very Gospel is an offence, the *Crosse* a scandal, and *Christ* himself a *stumbling block* (m): and he is a rare, and *blessed* m 1 Cor. 1.23
man *that is not offended in him* (n). This is called *scandalum Pharisaeicum*: for, n Luke 7.23
thus, the Pharisees were ordinarily offended: wilde plants, that were to be rooted up: weeds that say to the Gardiner, why tread you so hard upon me?

But haply, this hypocrite bewrayeth not at all times the offence he taketh. It is enough for a proud peevish *Michal* (e), not to be able to hold her tongue. He is e 2 Sam. 6.20
of a more dissembling temper: so as sometimes he will smoothly commend that at which he is offended, in hope he may take off suspicion of guilt of that which is re-
proved; and say, You do well, Sir, to reprove us; It is your office: and, never
more need Gods blessing on your heart, &c. Thus he saith, when he holds it not
for his ease, credit or interest, to break out: yet, inwardly he fretteth, and
snuffeth at it. I was never so told mine owne, never so taken up. I like
not this rough and course language under the name of plaine deal-
ing.

On the contrary, the *Christian* buildeth on that, at which others *Differ*
stumble.

He buildeth not upon the sand of imaginary good (p); but, upon the *Rock* p Mat. 7.26
which is a *sure foundation* (q). When others fall at that *precious corner-stone*, he ri- q 1 Th. 1. 16
seth (r). That which is cast aside of others, is to him the *head of the corner* (s). He r Luke 2.34
findeth life and strength in that which weakeneth the old man in him: and is of- s 1 Pet. 2.7
fended at nothing but what offendeth God. He is so farre from quarrelling, that
he blesteth God for the plenty of his Word (t). And that preaching that cometh t Ps. 147. 19, 20
most home and close to the special corruptions of his heart, is so far from exaspe-
rating, that it makes him to fall down, and worship God, and report that God is in such
a Ministry *inward* (u). Yea, he will pray for such handling, as for a *kindnesse*; u 1 Cor. 14.25
and for such *reproof*, as for a *precious oyle* that shall not break his head (w), but heal w Psal. 141.5
his heart.

As for the strictest sanctification of the Sabbath, care of his conversation, consci-
ence in recreations, all is little enough, and cometh short of that watchfulnesse
which the expectation of Christs second coming hath fixed upon his spirit as neces-
sary unto him that truly (and as he ought) *looketh for and hasteneth to the coming of*
the day of God (x). The company of such as feare God is his greatest joy (y); for x 2 Pet. 3.12
such he prayeth (z): so such he extendeth all the fruits of his dearest love, as to z 1 Th. 1. 3
the excellent upon earth (a). He looketh on those that are more than ordinarily a Ver. 79
careful of their carriage, diligent in prayer, and in their affaires, swift to heare, &c. a Psal. 16.3
as those that are a degree nearer to heaven and to God, than himself; and, as spe-
cial encouragements to quicken him to *run the way of Gods Commandments*, with more
speed and care.

Thus, this hypocrite takes offence at that which should be his Crown: the true
Christian is offended at nothing but what ought to be his shame: the one is angry at
goodnesse, because himself is evil; the other abhorreth evil, because himself is made
good.

Charact. 10. This hypocrite is most offended with the falls and imperfections of Professors.

b Gal. 6. 1 If other men, openly profane and wicked, fall never so foully and frequently, he can passe by that with half the noise and clamour which he makes against the godly overtaken with a fault (*b*). He can bear evil well enough in him that makes it his trade. but he can by no means brook it in him in whom it is but a slip: not because it is a dishonour to Religion, but because he is secretly glad of the occasion to speak evil of others that professe it, that so he may seem the better Christian who is not so defiled, and appeareth so zealous against such defilements. He aggravateth their eclipse, that he may shine the more.

And, if he do not impute the fault to their Profession, as profane wretches do; yet he chargeth it upon their hypocrisie: as they who being adulteresses themselves, are most apt to charge the same fault upon others who deserve not so to be charged. The truth is, he seeth perhaps that the other hath out-shone him, and is in better esteem among the godly, than himself. Therefore he is now glad at heart to see him down, that he may trample upon him, and point at him so, that all may take notice of himself as being the better of the two. And the greater the fall of the other is, the more advantage he makes of it to himself; not to be more watchful over himself as he is commanded (*c*): but only to trample on the other, which is forbidden (*d*).

e 1 Cor. 10. 12
d 1 Cor. 5. 2 Yea, he so exclaimeth against the least slips of Professors, that he sticks not to tell it in Gath, and to publish it in the streets of Askelon, causing the very boyes and girles of the Philistines to rejoyce, and the uncircumcised to triumph (*e*); that so he may call in the enemies of the Lord to blaspheme his Name and Gospel: whereas true love would cover all sins (*f*), so as not to blaze them before such as will rather rejoyce in the disgrace of Religion, than mourn for the occasion of that dishonour. In a word, he so insulteth, and stirreth up so many others as he can to do the like, as if he aimed, not to restore him that is fallen, but to order the matter so, that he that is down, shall rise no more.

Nor doth he content himself thus to take offence at real offences of the godly, but he is as clamorous and bitter against them for imagined aberrations that suite not with his humour and fancie; forsaking the Assemblings and fellowship of the Saints, and excommunicating himself, because he cannot cast out whom he will, and what he will. And, in the mean time none so partial to himself not only in doubtful things, but in things notoriously wicked and loathsome, nourishing grosse sins in himself from the examples of the falls of the Saints departed. Was not, saith he, Noah, drunken? Lot, incestuous? David, adulterous? Peter, guilty of lying, and swearing to confirm his lie? I hope I do no worse than those that have been accounted holy and good men. This he can plead for himself: but, no sacrifice is, in his opinion, sufficient to expiate far lesse sins and infirmities in other Professors that live in the same age with him: no shame is too much to be cast upon them. A plain argument of great partiality, and of much Pharisaical hypocrisie.

Differ. Contrarily, the true Christian is more careful to cover, than to carp at the imperfections of brethren.

g Gal. 6. 1 He will not palliate or patronize the least sin in any, but, faithfully, and in the spirit of meeknesse, endeavour to bring them to a due sight and sense thereof, and then to restore them (*g*): Otherwise, he is neither willing to make them known to others, nor (if it be possible, without making himself blinde) to see them himself. He will rather cast a garment upon their nakednesse, going backward (*h*). He turneth his face from the infirmities of his brother, that he may keep his heart still towards him. What love may do in covering sin, shall not be wanting; provided he be not wanting to his brother, in rebuking him plainly, and not so suffering sin upon him, as thereby to bear the guilt of his brothers sinne upon his own shoulders (*i*).

i Lev. 19. 17 He knoweth the Law is not chargeable with the Malefactors sin; nor he, excusable

excusable by the examples of better men than himself. He looks upon their virtues, not their vices, for his imitation: and, if they have fallen, he eyes their repentance, not their falls: that he may be encouraged to imitate, not their stumblings, but their risings again. Their falls shall be his warnings, not his patterns; his humbling, not his insulting; his grief, not his warrant; his shame, not his triumph. He looks upon their fall, as lessening him that thinketh he standeth, so take heed lest he fall (k). k 1 Cor. 10. 12

If there be some *rare*s in the Lords field; he doth not presently forsake it as being the devils field: if some scandals be in the Congregation, he doth not conclude, that, the Church, but *the envious man hath done this* (l): therefore he doth not presently forsake the assembly, as the manner of some is (m): but rather bears with patience, and bewailes with grief, what he is not able to reform. He knoweth it to be both impossible, to pull up all *rare*s, without doing more wrong than good to the wheat; and therefore looks upon that as a thing forbidden (n). He looks upon that as a work reserved for the Angels, at the end of the world. Then, and not till then, by them, and not by us, shall the Lord gather out of his Kingdom all things that offend (or, are scandals) and them that work iniquity (o). l Mar. 13. 28
m Heb. 10. 25
n Mat. 13. 29
o Ver. 41

Thus, this hypocrite quarrelleth at others, not to humble them; but, by treading on their backs, to exalt himself: the true Christian is so scandalized at the falls of others, that he rather desires to lay himself lower than he would lay them: the one is content to build a castle for sin, in himself, upon the rubbish of other mens failings; the other seeing the falls of other mens buildings, labours to build upon a more firme foundation.

This hypocrite is offended, upon his own imagination of the offensiveness of others. o Charact. II.

He that is pur-blind, is apt to be jealous; and, the more blinde, and base-minded himself, the more jealous of others. An hypocrite is ever *jealous of one that cannot see as far off*, if not *too* far, stark blinde (p). Therefore he is very suspicious of every thing, and will fight with his own shadow, rather than waste time what to fight withal. Even he that would be taken to be a very good Christian, cannot endure any that go beyond him in zeal or duty. These *pure ones*, saith he, are the veryest hypocrites; the most covetous, and most uncharitable people in the world. They talk religiously, but they live deceitfully: they seem to out-strip others in zeal, but come behinde them in common honesty. p 1 Pet. 1. 9

But ask him, whom he meaneth by those *pure ones*, or why so called, or what grounds he hath to make good his charge of such imputations? there he sticketh: and the best he hath to say for himself to them to whom he accuseth the godly, and that demand a reason of the accusation, is but this; *if he were not a malefactor, we would not have delivered him up unto thee* (q). He is a monster by hear-say; and that's enough for him that hath a minde to receive an evil report against his neighbour (r), to blast him; and, to be as afraid of him, as the Israelites were afraid of the sons of Anak, upon the bare report of a company of cowardly Spies (s). q John 18. 30
r Plal. 15. 3
s Num. 14. 1, &c.

He will not let God himself alone; but, as Papists usually do, he conceiveth false and impious opinions of God, of his Decrees, Works, and Wayes; and then chargeth them upon his brethren; as Papists charge Calvin, to make God the Author of sin, and guilty of Stoicism, and fatality that imposeth a necessity of damnation upon millions of men doing what they can to be saved, that good works are not to be done, that there is no liberty left to mans will in any thing, and such like, which are only figments of his own, and conclusions, or rather absurdities falsely drawn from true doctrines that will not down with him. For, what godly and Orthodox Christian ever taught, or did not both abhor, and refuse such impieties?

If he can pick out any blasphemy of a frantick Familist, or fury of a bloody Anabaptist, or impiety of a wilde Libertine, he chargeth all these upon those who

first discovered such monsters, and raised the hue and cry against the Parents of them. If he do but conceit those who excel him in true Piety, to be guilty of these, or of any of these, he will as confidently charge them, as if he could prove the Indictment by a thousand witnesses. He is sure they teach such things, or are of that opinion. So he looketh upon a faithful Minister, a conscionable Professor (that differ from him in opinion) as a bug-bear, or monster, gives him out to be a dangerous man to converse withal: although he cannot prove the things whereof he doth accuse them (r).

r Acts 24.13
Differ.

Contrariwise, the true Christian dares not to wrong any man, by taking offence at him upon presumption.

The devil shall have his due: and, report must bring forth her proofes, if she will have credit with him. He is not suspicious; and therefore will not receive an evil report (while it is but a report) against his neighbour (u). He knoweth the devil is malicious, and infuseth a thousand lies into the heads of not only evil, but good men, (if weak) against the godly; that it is his trade to be the accuser of the brethren (w), not only unto men, but even unto God himself (who knoweth his lies) day and night (w). He will not therefore be light of belief to hold, much lesse to proclaim them guilty of all that either evil, or good men lay to their charge. He will not say, as those wicked men that desired to blast Jeremiah for his faithfulness, to any Calumniator, Report, and I will report it (x): do thou but say to me, he did, or said such a thing, and let me alone to ring it up and down the countrey: but he hath learned another lesson, Against an Elder to receive no accusation, but under two or three witnesses (y). nor against any man professing godliness, to hearken to a tale-bearer (z). He that will beleve the lying world, shall be sure to condemn the generation of the righteous.

u Psal. 15.3

w Rev. 12.10

x Jer. 20.10

y 1 Tim. 5.19
z Exod. 23.1

If he be to deal with Papists, he will not do as they do by us, bringing their own hirelings to bear false witness against Luther, Calvin, and others, and object a fame of their own raising; but, he will urge against them their own mouths, and writings only against them: not wire-drawn deductions from them; but their own termes, and positions positively expressed in their own writings; or that, which experience (not report only) hath made notoriously known. There is nothing that he is more afraid of than want of charity: and, nothing whereof he is more jealous, than that his charity should be abused by evil reports against his brethren.

Thus, this hypocrite cares not how weak his proofs be, so his imagination be strong: the true Christian cares not how strong his imagination be, if the proofs be weak; the one is resolved to take offence without cause, rather than not quarrel; the other resolveth against taking offence, that he may not quarrel without cause.

Charact. 12. This hypocrite, offended at Providence, casteth the fault upon virtue.

Had not I been so strict and zealous, saith he, I had never raised so many enemies against my self. If the godly suffer affliction, he concludeth, it had been better for them they had complied more with the world. Their zeal, is by him accounted their indiscretion. Had they been content to have done as their neighbours do, they might have lived as quietly as other men, and as free from trouble. Is not this thy feare, thy confidence (a), saith he, in an upbraiding way, to him whom he ought to comfort in his affliction? He saith that proud men are more happy than the humble; that they that work wickedness are set up, when such as work righteousness are kept low enough; yea, that they who tempt God, are delivered (b), when such as feare God still lie under oppression and misery. Hereupon he is scandalized at all duties of Religion, all exercises of Piety; concluding, that it is in vain to serve God, that there is no profit in keeping his Ordinances, nor any thing to be gotten by walking mournfully before him (c): and, that Providence hath decided the cause against those that are over-strict in a religious course, as being too blame for so doing.

a Job 4.6

b Mal. 3.15

c Jer. 14

Differ.

On the contrary, the true Christian, keeping his grounds, is both a friend to virtue, and a subject to Providence.

He

He measureth not duty by the present successe. He makes not Providence in rewarding, but the Word directing, to be the rule of his actions. He is satisfied in this, *that the righteous, and the wise, and their works are in the hand of God*: that no man knoweth either love or hatred by all that is before him. That all things come alike to all, in this world: in which respect, *there is one event to the righteous and to the wicked, to the good and to the clean, and to the unclean, to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner: and he that sweareth, as he that feareth an oath (d).* The difference is, for the most part, to be made hereafter. The sheep and the goats do here feed together: and the goats for the most part, are too hard for the sheep. The separation is reserved till the Judge of all divideth his sheep from the goats (e). d Eccl. 9. 1, 2

If the present face of things offer difficulty, too hard for him to master, he goeth further; and, by the light of the Sanctuary, understandeth the different ends of both of things, and men (f). By this means he cleareth, and reconcileth that which otherwise would be *too painful for him*. He cleaveth to vertue for the present, and looketh for successe hereafter. For so he is instructed, *to say to the righteous, it shall be well with him: for there is a time coming wherein he shall eat of the fruit of his doings (g).* And, that though a sinner do evil an hundred times, and that his days be prolonged: yet surely he knoweth that it shall be well with them that feare God, which feare before him; but, it shall not be well with the wicked, neither shall he prolong his days which are as a shadow; because he feareth not before God (h). e Mat. 25. 32
f P. 73. 16, 17
g Isa. 3. 10
h Eccl. 8. 12, 13

If iniquity prevail he leaveth Gods hidden judgements to himself, if it concern others, who truly feare God; yet, go to the wall. As for him, he is not ashamed to cleave to the losing side, having evidence of their sincerity. For (as he said) *villæ Catoni*; much more it may be said, *villæ Davidi*. His faith looks to the Word of God, rather than to his hand: and, he interpreteth the Work by the Word, not the Word by the Work. He findeth that Gods dealing with his children hath many reservations; and that he entertaineth them here not only with the waters of consolation, but with the rod of correction: and, that a beating is sometimes better for them than a breakfast. Not that he *delights in chiding*, much lesse in fighting: but, that they compel him to that wherein he takes no pleasure, that he may not keep his anger for ever (i).

Thus, this hypocrite will take any occasion to quarrel that grace which he loveth not, that he may more freely live in that sin which his heart is set upon: the true Christian that dares not to *sell a lie for God (k)*, will stick fast to that grace which meets with hardest measure in the world: the one seeks to fasten that upon piety, which it hath not deserved: the other gives God the glory, although piety be not at present rewarded according to his expectation: the one is for no *pater noster*, if no penny: the other is for duty, whether rewarded or not. i Psal. 103. 9
k Job

CHAP. XXXVII.

The Conclusion.



o Job 8.13

b Prov. 11.18

c Job 15.31

d Job 8.14

e Isa. 59.6

f Jam. 1.17

g Zeph. 1.3.2

h Num. 32.23

i Psal. 50.21

k Deut. 29.19

l Psal. 68.21

I have spoken of several sorts of hypocrites, and marks of hypocrisie. What remaineth, but to make an end? And what fitter end, than to see their end? The Holy Ghost gathereth all into a short summe, *the hypocrites hope shall perish* (a): importing, that even the hypocrite hath some hope; but such, as shall perish, and himself with it. *The wicked, saith Solomon, worketh a deceitful work* (b). He is not altogether idle; but, his work deceiveth him. He relieth on *deceitful grounds* and is carried by *deceitful hopes*. He beleeveeth not that he erreth by vanity. He that is most deceived, is most apt to trust that most which will deceive him more. Therefore *vanity shall be his recompence* (c). The vanity of *miserie* shall overtake all those who have deceived themselves with the vanity of sin.

The hypocrites hope is compared to the *Spiders web* (d): which is very curious, but slender: fitter to deceive others, than to benefit himself. The thread is very fine, but weak. *His web shall not become garments, neither shall he cover himself* (so, as to secure himself) *with his works*: because his work, at best, is but a *work of ingenuity*. It is all wov'n out of his own bowels: that is, out of his own conceit and imagination. The Workman and his Workmanship are all of one: for the hypocrites hope is not *from above*, as every good and perfect gift is (f); but, of his own making. Take notice of but some part of his Workmanship, where by it is easie to judge of the rest. I shall not accurately observe the former method in ranging of hypocrites, but touch upon some few of those which I next meet with in my way.

He *hopeth* that, whatever men talk, *the Lord will neither do good, neither will he do evil* (g); that there is neither heaven nor hell; perhaps neither God nor devil: no such matter as a day of judgment: that Preachers take a pride to scare men, (for it is impossible he should do as he doth, if he otherwise believed). This is the hope of the *Profane Hypocrite*, profane in the highest degree, and frozen in the dregs of sin. But, he shall finde that, *verily there is a reward for the righteous*: verily he is a God that judgeth in the earth; that so strangely findeth out, and punisheth the most secret finnes of hypocrites, *making their own sinne to finde them out* (h).

He *hopeth*, if there be a judgment, yet that the God of mercy will be more merciful, than to cast a man, yea, a world of men, away everlastingly, for small matters. God is a friend to mankind, and therefore will not be an implacable enemy to good-fellowes that mean God no harme, although they be a little merry; but will rather bear with every man in his humour: with the young man in his intemperance, with the old man in his gripleness, with the rich man in his idleness, with the poor man in his thievishnesse, &c. Every sinner is willing to imagine that God is like him (i); though he be an enemy to the sins of others. This is the hope of the *Presumptuous Hypocrite*, (as indeed every hypocrite is presumptuous) that saith in his heart, *I shall have peace, though I walk in the imagination of mine heart, to adde drunkennesse to this* (k). But, he shall finde that God will wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses (l): that the Lord will not be merciful unto him, that thus abuseth mercy; but that the anger of the Lord, and his jealousy shall smoke against such a man, and that all the curses

that

that are written in his book shall lie upon him (m); and, he shall know whose words ^{m Deut. 19. 20} shall stand, Gods, or his (n). ^{n Jer. 44. 18}

He hopeth that God will not (for shame) condemn one that all men speak well of. And, as for men, let him alone, as in life, so in death, to be known of nothing that may tend to his discredit. He will bite all in, when he comes to die, save only in the general he will confesse he is a very great sinner (but you shall never heare him to confesse wherewithin); and so he will steal a death; yea, and a damnation too, (that his neighbours at present shall not know of:) because he will not give glory to God by confessing his sins as God requireth: he professeth repentance without repenting; and confession without confessing. This is the hope of the plausible or popish hypocrite. But he shall finde that there is a *Woe* denounced by the Lord of life against all those, of whom all men speak well (o); because that which is highly esteemed amongst men (as namely his sinful compliance with them in all things) is abomination in the sight of God (p): that, his own evil words may condemn him (q); but, the good words of others shall never save him. ^{o Luke 16. 16} ^{p Luke 16. 15} ^{q Mat. 12. 37}

He hopeth he hath done God no wrong. Haply he hath neglected some works of mercy, or justice towards men: but, what is Christ the worie for that? Had Christ been on earth, and wanted any thing, he should not have been unsupplied: he would have stript himself to his shirt rather than Christ should have wanted. Therefore he cannot believe that ever he shall be called to account for neglecting Christ, because he hath perhaps not done so much for a company of poor beggarly peevish men, that let him do what he will for them, are never thank'ul, never contented. But, as for Christ, he dares (it least he thinks he dares) to appeal to himself, *Lord, when saw I thee an hungred, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee (r)?* This is the hope of the religious hypocrite, that pretending some care of the first Table, neglecteth the second. But he shall finde that what is omitted towards man, especially towards Christs own sheep, is detracted from Christ, who will give him this answer, *Versly in as much as thou didst it not to one of the least of these, thou didst it not to me (s).* Christ will, before all the world, declare, and adjudge himself to be neglected, where the meanest member of his body is not supplied: and that he is of a murderous mind who thinks much to be his brothers Keeper (t). If he forbear to deliver them (when it is in his power) that are (without cause) drawn unto death, and those that are ready to be slain, and then, think it enough, to say, *behold, I knew it not: doth not he that pondereth the heart, consider it? and he that keepeth thy soule, doth not he know it? and shall not he render to every man according to his works (u)?* He that keepeth him, looketh he should not only not kill, but preserve others within his power. ^{r Mar. 25. 44} ^{s Ver. 45} ^{t Gen. 49} ^{u Pro. 24. 12, 13}

He hopeth to be saved for his good meaning: for though he hath not been so careful as he should to know and serve God so exactly as he ought; yet he means as well, and loves God as well as the best of them all; and though he know not so much as others, yet he hath as good an heart to God, as they that make more shew of learning and knowledge: therefore hopeth God will not punish him for his ignorance, and for want of that knowledge which he never gave him. He was never book-learning; nor did his friends ever bring him up unto it. This is the hope of the ignorant hypocrite.

But he shall finde that ignorance is no small sin. For, when the Lord Jesus Christ shall be revealed from heaven, with his mighty Angels in flaming fire, he shall take vengeance on them that know not God (w), and that where he meets with a people of no understanding, he that made them will not have mercy on them, and he that formed them, will shew them no favour (x). And he shall be made to know, that even invincible ignorance is a branch, (or fruit at least) of original sin. For God made man righteous (y), therefore every way perfect in body and minde, that he might do righteous things to God and himself, as well as to others. How much more then shall ignorance affected, with contempt of the meanes; yea, contracted and forced as it were upon himself, by causing the light of nature that is in him, even after the fall, to become ^{w 2 Thes. 1. 7, 8} ^{x Isa. 37. 11} ^{y Eccl. 7. 29}

come darknesse; *winking with his eye, that he may not see the light* that shineth round about him (z), be laid to his charge, and be condemned for it!

He *hopeth* to be saved for his just dealing. He wrongeth no man, doth as he would be done by; payeth every man his own; rendreth to every man his due; taketh no forfeitures; extorts not from any man; but resteth contented with what the Law alloweth, or awardeth. This is the hope of the *Moral*, and *Civil* Hypocrites, who think they have a better title to Heaven by their fair and just carriage, than the rest of their neighbours that cannot shew so much honest dealing, although perhaps they may make a greater shew in outward Profession.

But he shall finde that the Law of God is not divided; and that God will not be served by halves, nor come to a composition with the hypocrite, so as to dispense with his piety and duty to God, on condition he be just to men: and that justice, without piety hath no reward: for as much as the Lord requireth of him not only to *dajustly*, and to love mercy, but to *walk humbly with his God* (a): that there is not only no high place in heaven, but not so much as any entrance thither for such as refuse, sleight, or wilfully neglect any part of obedience to any part of Gods revealed Will (b); yea, though it were such a personal injunction as that to the young man, that made shew of a desire to do more than all, *Go sell that thou hast, and give it to the poor* (c); if God call him to it. The Pharisee paid not only debts, but *gave even of the smallest commodities* (d); yet, he that *will enter into the Kingdom of Heaven, must exceed the righteousness of the Scribes and Pharisees* (e). For, *whoever shall keep the whole Law, and yet offend in one point, he is guilty of all* (f): because, had he made conscience of any, he would have kept all with like care that he kept some.

He *hopeth* that every man may be saved in that Religion which he professeth, be it what it will, (not excluding an honest heathen): And, that God will not stand much upon the forme of Worship, so his Deity and Power be acknowledged. This is the hope of the *Superstitious* Hypocrite, who *maketh falsehood his refuge, and is hid under vanity* (g). But he shall finde, that they that are *without Christ*, are *without God in the world*: and therefore *without hope* (h) of the world to come. That as there is but one Mediatour between God and man, the man Christ Jesus (i); neither is there salvation in any other: for there is no other name under Heaven, given among men, whereby they must be saved (k).

He *hopeth* that Christ will take acquaintance of them who have prophesied, and done him good service in his Church, and perhaps have wrought miracles in his Name (l), that he will not refuse to own such as have been bearers of his Word, and Communicants (m), especially if they have received the Sacrament fasting, and upon a good-friday, or the like, in such or such an habit, with such and such gestures of devotion (perhaps of superstition): or have received it monethly, weekly, with rudenesse enough under pretence of keeping close to Christs Institution (albeit they never truly knew, nor care to be informed what that was): if they be Professors, who have said Lord, Lord, not Lady, Lady, as Papists do. Such are the Hopes of the *Preaching*, the *Hearing*, the *Praying* Hypocrites. But such shall find the door shut upon them, and receive one common answer, *I tell you, I know not whence ye are. Depart from me all ye Workers of iniquity* (n). They that pretend to know and serve Christ; but, only in their own way, are not unknown to him; but, he will never owne them, but *lead them out with the Workers of iniquity* (o).

He *hopeth* he hath somewhat to say, and to shew for himself, at least a Talent in a Napkin (p), or hidden in the earth (q), where he would be sure not to lose it, but to finde it whenever it shall be called for. Although he preach not so often, and so profitably as some others that are (in his account) *homines trium literarum*, not worthy to carry his books, yet he hath more learning than twenty of them, by his own telling. And if he be found fault withal, for doing little or nothing. He pleads

gllsa.28.15

b Eph. 2.12

i 1 Tim. 2.5

k Act. 4.12

l Mat. 7.12

m Luke 13.26

n Ver. 27

o Psal. 125.5

p Luke 19.10

q Mat. 25.18

pleads for himself, let me alone with my little, as I do you with your much. I am none of the worst: I should know what I have to do better than you: and hope to have a place in heaven, as well as you. At least that which I do not now, may be done hereafter, and that which I have not now, may come hereafter: repentance, or what else I need. Such are the hopes of the *Sainted*, and *Repenting*, or rather *Intending Hypocrite*.

But such shall finde that the Lord looketh not only for his *Principal*, but for *increase* and advantage (r): that he that letteth his stock lie still, maketh his Lord a loser, because he hath not improved that, by which he might have been a gainer: that as many barren Christians go to hell, as others that abound in wickedness; that Christ will reckon not only with those that have done evil, but with those that have done no good, and that it will not suffice them to plead, we have lived harmlesly, done no man wrong, never *exorted*, never *committed adultery* (s). And that others, who have done all these wickednesses, and repented, shall fare better, and that *Publicans* and *Harlots* shall go into the Kingdom before them (t): that he that groweth not, that bettereth not in grace, that beareth not much fruit, glorifieth not God, neither can be Christs disciple (u): and that he that promiseth himself repentance without Gods warrant, must be his own pay-Master, and with *Evan*, shall find himself *rejected* and no place for repentance will be found in him that hath been delayed and sleighted by the hypocrite, to give him repentance afterwards, or the blessing desired, though he seek it with tears (w).

These, and many other such like are the *Cob-webs* which these *Spiders* frame for themselves. But when the *besome of destruction* cometh, it will easily sweep down all at once (x). The hypocrite is a *rush* growing in the mire (y): for the time he standeth up like a spear; But when the mire is dried up, and gone, it turneth into a straw. He shall not come before God (z). Not that he shall not appear at his Judgment-seat (a); but that he shall not stand in the judgment (b), as one acquitted, as he sleep on the right hand; but, as the goats, on the left. God will not bid him welcome, but reprove him and set his sins in order before his eyes, and then tear him in pieces, and there shall be none to deliver (c).

His branch shall not be green (d), but shall be cut off before his day. His eyes shall fail, his refuge shall perish, and his hope shall be sorrow of minde, even as the giving up of the Ghost (e). As the whirlwind passeth away, so is the wicked no more (f). When he dieth his hope perisheth (g). For what is the hope of the hypocrite though he haik gain d, and made as good a mercate, and as much advantage of his hypocrisy in the things of the world as his heart could wish when God shall take away his soul? Will God hear his cry, when trouble cometh upon him (h)? He judeth away in his ways, as the grasse, or flower; So soon as the Sun is risen upon it with a burning heat (i). He is as the chaffe (k), not in a calme, but before the winde in a Storme. His light shall not only be put out, but it shall go out, like the snuffe of a candle (l), which leaves not only darknesse, but a stink behinde it.

There is no hypocrite, never to wicked, but hath one vain hope or other, to keep him from judging truly, and redressing seasonably his dangerous estate. While there is hope, he seeth no danger in his course. When once he is sensible of the danger, the remedy comes too late: His hope turnes into desperation; his confidence, into confusion. The snow at first makes a faire shew, but when it is melted it maketh dangerous floods: so the Profession of hypocrites for awhile is very pleasing to behold, (till the hypocrisie be discovered) but it ends in shame to him, and in grief to others.

It is a foolish resolution to say; *I hope well*: and, as foolish a ground for any man to lay, *I hope well, and have well*. There are more hopes, and *hoppers* in hell, than in heaven. None but an hypocrite will be offended at the taking away these false hopes and comforts. Better the hope perish, and the man safe, than both be swept away together into perdition. It is but an exchange of hopes whereto he is exhorted: and all this labour is spent to perswade him to be content to take true and certain hopes for these *flavours of reed*, that will both break, and pierce him that leaneth

on them. It is not the strength of the man, but the weaknesse of the building, and the weight of sin that maketh the hypocrite like *Sampson*: for, leaning upon the house of his own building, he bringeth it down upon his owne head. It is an house to destroy him, not to save him: a Shambles, not a Sanctuary.

When we say, *hope well, and have well*, the first *well*, must not be a *Noun*, but an *Adverb*; for, as one saith well, *there is much divinity in Adverbs*. To hope for good is common to all that wish well to themselves. But, to hope in a good manner, distinguisheth a childe of God from an Hypocrite. *I will trust in God*, saith *Job*, *though he slay me: but, I will reprove mine own wayes before him: so shall he be my salvation*: for the hypocrite shall not come before him [w]. He only can boldly say, *I have hoped for thy salvation, O Lord*, that can truly say, *I have done thy Commandments* [n]. He alone that unfeignedly denieth ungodlinesse and worldly lusts, and liveth soberly, righteously, and godly in this present world, may indeed look for (and not be disappointed of) that blessed hope and glorious appearance of the Great God, and our Saviour *Jesus Christ* [o].

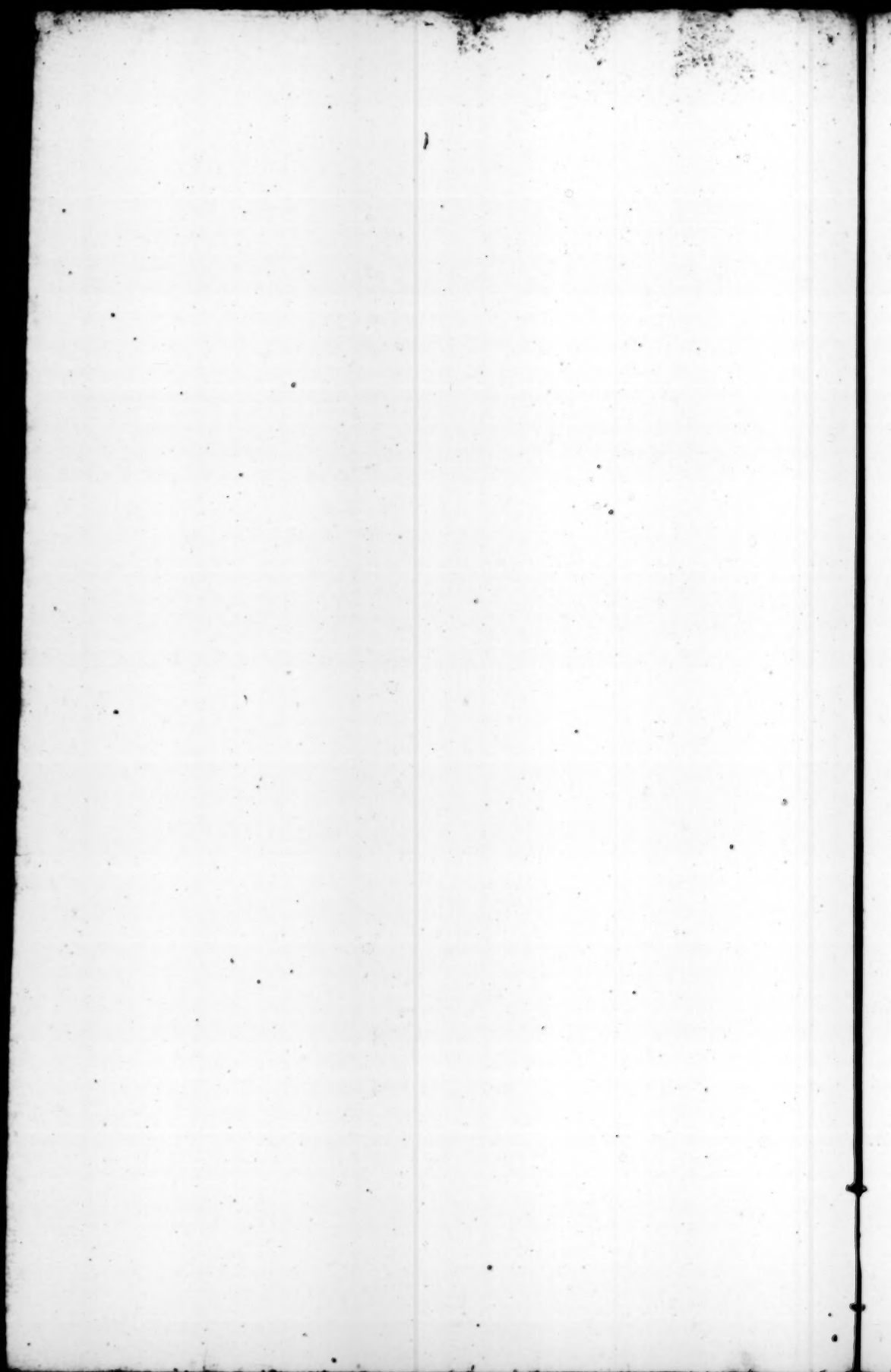
As for those that will needs comfort themselves (whether God will or not) with vain hopes, let every one of them know that though in his conceit, he mount up to heaven, and his head reacheth unto the clouds, yet he shall perish for ever like his owne dung [p]. He is as one that travelleth with childe: for he travelleth with pain all his dayes, after he is once detected. A dreadful sound is in his eares; in his prosperity the destroyer shall come upon him: and he knoweth that the day of darknesse is ready at his hand. Early or late, he shall acknowledge himself to be of all men most miserable. For as his sin is double, so is his portion of wrath increased. He shovels up wrath upon himself by heaps [r]. He is the chief Tenant in hell: and all other sinners in comparison of him, are but Underlings and Inmates. Hell is the hypocrites portion, and other sinners shall have theirs with him [s].

Wherefore let all carefully purge this *Colloquintida* out of the pot. Let true fear expel false hopes, that there may be place for sound comfort. Take heed thine own heart deceive thee not [t]: there is no Impostor or Jugler like to that [u]. Nothing is so dangerous as groundlesse hope; no, not despaire. For, that serves to awaken men, whereas false hope lulls them asleep. He that is blinde, is sooner in the pit, than he that is at the brink, and sees. *Blessed is the man that feareth always* [w]: for, true feare, ends in saving hope. But wo be unto him that vainly hopeth, for such hope endeth in feare. The evil which is not feared shall fall on the wicked; and when they begin to feare it, it shall be unavoidable. But he that is not deceived with such hopes shall not be surprized with such fears.

He whose spirit is free from guile, his hope shall never make him ashamed. It is an hope full of immortality, and shall make him an everlasting foundation [x]. One and the same day shall verifie both the one and the other. That which being yet not seen, yet beleaved and hoped for, makes him to rejoyce with joy unspeakable and full of glory [y]: what then shall be the joy of the fruition of the hope laid up for him in heaven [z].

Even so, do well, O Lord, unto those that be good, and to them that be upright in their hearts. But, as for such as turne aside to their crooked wayes, them, Lord, lead forth with the workers of iniquity; *Absin* let peace be upon *Israel*. Amen.

M^r Crook on the Hypocrite.



THE SECOND PART.

Differencing

The truly *Godly* at his worst, in the blackest weeds
of daily infirmities Eclipsing saving Grace,

From

The *Reigning Sinnes* of the Unregenerate that pre-
tend unto that Godlineſſe they never had.

By that late *burning and ſhining Lamp*, Maſter Samuel Crook,
B. D. late Paſtor of Wrington in Somerſet.

Who being dead, yet ſpeaketh.

CANT. I. 5.

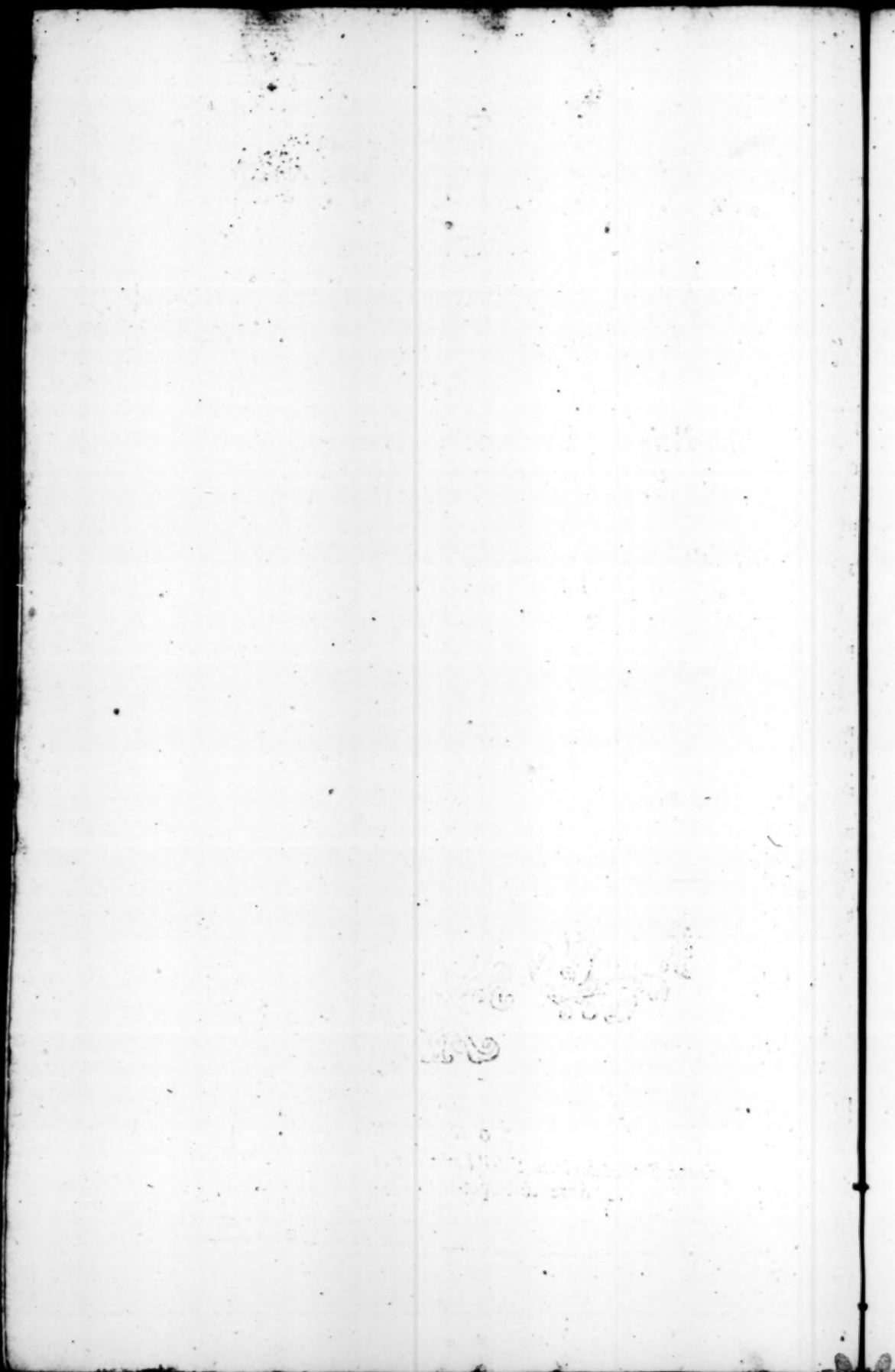
I am black, but comely.

By C. B. and W. G.



L O N D O N,

Printed for *Adoniram Byfield* at the three Bibles in *Corn-hill*, next
dore to Popes-head-ally. 1658.





THE Second Part

CHAP. I.

The PREFACE.



E have seen the *Hypocrite* in *white*. Now we are to behold the *Christian* in *black*. The *Hypocrite* in *white* is yet deformed. The *Christian* in *black* is yet *comely* and well-favoured. The *Hypocrite* at his best, is worse than any *Christian*: The *Christian* at his worst, is better than any *Hypocrite*.

The deare Spouse of Christ (of which every sincere Christian makes a member) while she lives in this world is subject to many spots and blemishes; yea, to be be-smutted and becollied all over, that she appears outwardly *black*. This, the daughters of Jerusalem, her friends, and companions, Professors not yet thoroughly resolved, (and, some of them hypocrites) gaze upon, and take scandal at. To them therefore, she is compelled to apologize for her self, and so must every Christian for himself, *I am black, but comely* (a).

It any object her *blacknesse* in her outward hue, she ingenuously confesseth it. But withal, she avoucheth Gods *workmanship* in her (b), in a better and more essential part of beauty than colour, which is, *comeliness*, *favour*, and *feature*, that makes Christ himself to delight in her, and to desire after her as much as she doth or can desire after him. *I am comely*, saith she, that is *amiable* and *desirable**. There is somewhat in me, for all this *blacknesse*, that Christ discerneth and loveth in me, which makes him to desire me. Therefore *look not upon me because I am black* (c). If you *look upon me* only for my *blacknesse*, you may look off, and spare that labour. But if you will *look upon me because I am black*, then look with Christs eyes: so shall you finde somewhat else beside *blacknesse* in me, namely a lovely *comeliness* which hath ravished the heart of Christ my husband (d), *through his comeliness which he hath put upon me* (e). We must therefore look upon the one, as well as the other, if we will do right to her, or to our selves.

The Church, and so every Christian, is *black*, partly through the *remainders of sin*, mortified in part, but not thoroughly abolished: partly through the blasting of *Satans temptations*; as winde, or *buffeting* (f) setteth the blood in the face, and maketh it *black*: partly through *afflictions* (for, *black* is the colour of mourners, and the embleme of *sadnesse* (g)). These do *denigrate* and turne the clear fountain into

Eccc 2

a troubled

a Cant. 1.5

b Eph. 2. 10

c Cant. 1.6
from
Psal.

d Cant. 4.9
e Ezek. 16. 14

f Jer. 8. 21

g Mal. 3. 14

b Pro. 25. 26
 f Jer. 2. 18
 k Zech. 3. 2
 l Cant. 1. 6

a troubled or corrupt Spring (h). Hence Nilus is called *Sihor* (i): that is, *black*, by reason of the troubled waters. Yea, afflictions make a man as a *brand*, or black cole pulled out of the fire (k). Yea, sometimes she is *black* through much prosperity, Sun-burnt, as the Church confesseth; *the Sun had looked upon her* (l). Sun-shine, though it be comfortable, yet too much of it ranneth, and maketh swart: so riches and abundance do sometimes smut a childe of God, and make him look so like a black earth worm, that they can hardly be discerned the one from the other. And, it not seldom happeneth that some Christians more than others, are smutted and rendred more uncomely outwardly through natural defects and infirmities incident to the body, or perturbations and passions of the minde.

n Isa. 1. 18

o Rev. 19. 8
 p Col. 1. 22
 q Num. 23. 21
 r 1 Thes. 5. 3

s 2 Chro. 30. 19

By this it appeareth, that a Christian hath wayes more than enow to make him *black*. Yet being a Christian, he is *comely*. For, he is perfectly beautiful in Christ, by the grace of *justification*, which makes him *white as snow*, and as the *wool* (n). This being the grant to the *Lamb's wife*, to be arrayed in fine *linnen*, καὶ ὡς λευκὸν ὕψος, *white and shining* (o). Whereby she is *unblameable and unproveable in the sight of God* himself (p), who now beholds no iniquity in *Jacob* (q). He is also truly beautiful with perfection of parts (though not of degrees) by the grace of sanctification, whereby the Christian, yea, the whole Church is sanctified throughout (r), although not thoroughly, according to the exact and absolute purification of the *Sanctuary* (s).

t Cant. 1. 5

u Cant. 2. 2

v Psal. 45. 13

Thus then the Church, and all her true children are *black*, as the tents of *Kedar*; that is, as the *Arabians* and *Ethiopians* that live *sub Dio*, under the open Heavens, and under the torrid Zone; yet beautiful as the *Curtaines of Solomon* (t). *Solomon* in all his houses, hangings, and royal furniture, was not comparable to this *lilly among the thornes* (u), in regard of the beauty and comeliness she hath from her heavenly *Solomon*; to wit, Christ her husband, whereby she is made *all glorious within* (v).

w Cant. 6. 10

Or this *beautiful Black-moor* (if we may so call her;) of this *Planet* in her perigee, or lowest approach towards the earth; of this *Moon* in her *interlunio* when she is scarce discernable; yea, of this *Sun* (for so also she is compared n): but, in his eclipse; and, of this *Box of precious ointment*; yet not without a *flie*: that is, of a Christian labouring of infirmities, by which his graces seem to suffer an eclipse, (all which notwithstanding, he still retains a true spiritual beauty and comeliness in the eyes of Christ, which makes him better than the best hypocrite in the world, we are here to treat.

x Gen. 25. 30

y Ecc. 1. 18

z 1 Cor. 3. 19

A subject which, me thinks, cannot be without delight. I am sure it will not be without profit, if we make a right use of it. For, what can be more delightful, than to see vertue daily encountred, pressed, and many times oppressed, and forced, and yet ever victorious? Let some pursue *sensual pleasures*, and follow them, with *Esau*, till they faint again, and become *Edomites*, for their *fainting* [x]. Let others (who would seem wiser) content themselves with *humane wisdom and policie*: but, let them be sure of it, all such pleasures will end in satiety and surfeit; and, humane wisdom, though it have no surfeit, yet hath error, wearinesse, and vanity: and, in much of such wisdom is much grief; and he that increaseth such knowledge, increaseth sorrow (y). It may possibly, at some times, both please and profit a man, but it sets him never the nearer to heaven, but is rather a *remora* and an hindrance to it (z).

But, divine wisdom, and the study of holinesse, consisting in the knowledge of God, and of our selves; shewing us how *black* we are through our own infirmities; and yet, how *comely*, through Gods grace and mercy; hath, to a spiritual minde, neither *satiety*, nor *wearinesse*. Pity it is that, in these daies, such wisdom (as money) is gotten into so few mens hands. Wherefore I would gladly open a *Bank*, or *Trade*, to bring it forth, and to make it more current among the many.

I know there is a generation of profane and proud men that, neither caring to be

be better, nor abiding that others should be thought better, do abhor all Differences, and all Teachers that put difference between the holy and profane; *the prechous and the vile (a)*: being ready to say with mutinous Corah, *all the congregation are holy every one of them, and the Lord is among them (b)*. Teach differences, say they, at Rome, or at Constantinople, not amongst those that professe the same Religion. It is not holiness, but hollownesse and hypocrisy (say the same men) that makes some more nice and precise than their fellows.

These are not like Christ, nor do they like Christ, that fanneth away such chaffe from the wheat; but, like Satan that sifteth out the wheat (c) from the chaffe, that he may have the wheat, and leave the chaffe to Christ. If any be rejected as unholy, they know that they shall be found amongst the dogs, and swine. But, if any man for over-much holiness be too blame, these are safe. It is not their charity therefore, but their prophaneness and self-love that make them to flie differences.

But he that shall dwell in the Holy Hill of God must be one in whose eyes a vile person is contemned, and that honoureth them that fear the Lord (d). But especially this is the duty of Pastors and Ministers, if they will be as Gods mouth (e): not, to make any proud that are within; but, to stir up contrition and humiliation in those that are yet without. And, indeed there is nothing more needful, than to set up these meer-stones or boundaries, between Iacob and Laban (f). For, the Christian, hearing of hypocrites, is ready, out of his feare to pronounce, *Such an one am I*.

The hypocrite, hearing of graces peculiar to the Saints, layeth violent hands (not upon the graces themselves, but) upon the names of those virtues, and arrogateth all unto himself. Therefore have we laboured, in the former Part, with Abraham, to drive those Crows from these sacrifices (g); and, with a cudgel as it were, to keep off this dog.

And, when he heareth of the infirmities of Gods children, he is ready to traduce them, and their Profession, saying, *these be the godly ones; as bad, I warrant you, as any other; as angry, covetous, &c*: and, to palliate his own reigning sins; *I need not be so much ashamed and troubled at my petty oaths; or, for being sometimes a little over-seen with drink; or, for not so strictly observing the Sabbath: the best, we see, are bad; We are all sinners. God forgive us, &c.*

Yea, he groweth proud, and exalteth himself above the generation of Gods children; *I that make (saith he) no such strict Profession, would have been sorry to have given so bad an example*. Thus, if any one professing goodness appear to come short of his Profession, he concludeth himself (who is the hypocrite) to be good, because the other, in some thing, is found to be bad; and, the other (who is the true Christian) to be the hypocrite, because himself, in some particular commands over natural infirmities and passions, doth out-strip him.

For these, and the like causes, many are glad to see the weaknesses, and to look upon the nakednesses of Gods dear children, that they may trample upon them, and glory over them, as being themselves the better of the two; when their own hearts cannot but tell them, that themselves are wicked. And, for these, and the like causes, have I undertaken this second part, to bestride the godly, being down; that, such as are worse may not too much insult over him in his fall; not himself, despair of rising again, in the right use of the true meanes of recovery.

Divers, perhaps, will gape after this Argument, and, desire to hear all that may be said of a Christian in his infirmities, because they intend to be Christians; yet are laden with divers lusts (h), which they hope to bring under the same head of infirmities, that they mean not to part withal. But such shall finde, that infirmities resolved upon, tolerated, and cherished, are no longer infirmities, but reigning sins: which (however they borrow a Livery from the true Christian, that he who weareth it, may seem to belong unto God;) will, in the issue, be the ruine and damnation of all that flatter themselves in the retaining of them, under the names of infirmities.

Rom. 6. 12

No true Christian favoureth himself in any kinde, or degree of sin; be it but a sin of infirmity, to which the very natural constitution of his body maketh him subject. Nay, he desireth not only to better himself while he is in this world; but, to bury all his infirmities, before himself be buried: and, to passe into a better world, before he leave this, by being every day made more free from sin (i); and as having the very skin of the old man, stript over his eares, and hang'd upon the hedge, that he may stand by, and throw stones at it. He no lesse desireth to be freed from sin, than to be happy with Christ; as knowing, that there is no happinesse with Christ, without freedome from sin.

Herein, the hypocrite sheweth as little sincerity, as in the former differences. For, albeit he seemeth to reade, with great delight and admiration, the stories of noble and glorious *Martyrs*, and zealous *Confessors* deceased, whom, as *Transcendents*, he may admire: yet, it pleaseth him not, to hear of any, better than himself that are yet alive, whom he hath no minde to imitate; rather would he look upon those that are worse, that he may appear better; as, the *Pharisee* beheld the *Publicane*. For men going out of the world, not to be worldly, is but that which becomes them: But, for him that lives in the world, it misbecometh him not to favour a little of the world, because he seeth that the best, while they continue here, are worldly, although not worldlings.

He cannot endure that *virtue* (which he hath not) should be commended in his equal that truly hath it: for, this is a check to him. See as much *infirmity* in his neighbour, and talk as loudly of it, as you will: *this liketh him well*, because hereby, he that is but a slimy slough, shineth. But, if you talk of the Christians better part, this makes the hypocrite appear like a candle lighted, while the Sun shineth upon it. That which should be in the hypocrite, and yet is not, must not be named as being in the Christian, who truly hath it. He liketh well the Christians clog, but not his wings; his *blacknesse*, to be the hypocrites foile; but, not his *comeliness*, which is the hypocrites shame. Or, if he look upon some *Beauties* of the present time, he puts it off, as they that, beholding faire pictures, being themselves foule or deformed, *these pictures* (say they) *were drawn as it pleased the Painter*: a beautiful face is the envie of deformity. And envie never rest, till it hath (by casting dirt) made beauty more deformed and odious than deformity it self.

Gal. 6. 1

But, with the true Christian it is far otherwise, whether he look upon the *Infirmities*, or *Virtues* of such as feare God. He looketh upon their *infirmities*, with compassion and pity, labouring to *restore them with the spirit of meeknesse* (k). Alas! saith he, He was more strongly tempted, more pressed with poverty, more bespattered with disgrace, &c. than I. I should have done as bad, yea, worse my self, under such strong temptations. I will rather try all gentle meanes to reduce him, than go about to make him slide off further, by shaming him, or dealing harshly with him. I am subject to the same (yea, stronger) passions my self, with which I am unwillingly unburdened, saith he; and it is some comfort to me to see that I have some yoke-fellows; although it would be more, to see both well rid of that unhappy yoke.

1 Num. 12. 3

Num. 20. 12

PL 106. 32. 33

Deut. 3. 26, 27

Jam. 5. 17

To behold *Moses*, the meekest of all men upon the face of the earth (l), so transported with passion, as to forfeit his life by it (m); no entreaties prevailing with God to alter the sentence of death gone out against him for that one offence (n): To see *Elijah*, who was fed by Angels, taken up into heaven, Gods only Champion against the whole world, subject to like passions and infirmities as he is (o), is not matter of content unto him, because thereby God was offended; nor matter of encouragement or warrant to him to continue in the like: yet it is so far a comfort to him that, when he looketh upon his own infirmities, he may conceive that *there is some hope in Israel touching this thing*. For other of Gods dearest children and choicest servants have been subject to the same cloggs; and yet, through mercy upon repentance, have been pardoned, and freed.

But,

B^{ut}, saith he, if such Cedars fall, what shall not befall such shrubs as my selfe, if I take not better heed? if I take not more hold of him *that is able to keep me that I fall not* (p), how shall I prevent falling? He saith not (with the hypocrite) *they fell, therefore so may I*; but, therefore will I look better to my *standing* (q). Grace neglected sustaineth not; therefore must I be careful *to hold fast that I have* (r); and watchful, *to strengthen the things that remain* (s). He looketh on the falls of Saints as on *sea-marks*, to give him and other men warning for keeping off from those rocks and shallows, to avoid shipwrack. *David* miscarried by idleness; *Peter*, through presumption, therefore, saith he, have so poor, so weak a creature as I am, the more need to be more diligent in my calling: more humble in the opinion of my selfe; and more careful not to thrust my self into the mouth of temptation.

p Jude 24.

q 1 Cor. 10. 12

r Rev. 3. 11

s Verse 2.

And, as he thus looketh upon the *infirmities* and falls of the Saints, to better himself by the worst that was in them; so, he beholdeth their *vertues* and perfections, not as things transcendent, and out of his Predicaments, but as Copies for his imitation, and spurres to provoke in him an holy emulation; that, wherein he cannot keep pace with them, he may yet presse the harder *toward the same mark*, and follow them so close as he can: for as much as he knoweth that the same spirit of grace that was, or is in them, is in him, and can work as effectually in him (if he stir up the grace that is in him) as he hath wrought in them.

For their sakes therefore who will make good use thereof, I enter upon this Argument: but so, as to lock and bolt out the hypocrite from taking shelter for his reigning wickedness under the wing of the failings of Saints: or, at least, if he will needs presse in, to give him that which shall cool him. For them who need *healing* (t), I shall endeavour to use the Ladies hand: but, for the other, the *Eagles* eye, and the *Lions* heart. For both, I hope it shall be profitable, if it shall please God to give strength and life to finish it, and that I be not forced to leave it, as *Plato*, his *Atlantides*, with more sorrow that it is unfinished, than with benefit that it was begun.

t Heb. 12. 13

Wherefore, as we have seen much craft and malice in Satan, in framing those *dead Stales*, which had nothing but feathers without, and straw within, I mean, *hypocrites*: So I hope I shall discover, and arme our selves against his *living Stales*, to wit, the *falls of Gods Saints*, whereby that Arch-enemy to man causeth many not only to fall, but to continue, and flatter themselves in thier lying still, and wallowing (like swine) in the mire.

There are divers *differences* to be seen in a Christian. He differeth from *Christ*, who as the *Sun of righteousness* (u) hath no *Epicycle* of approach to the earth, and is never out of the *Ecliptick* line of perfect holiness; whereas the Christian erreth or wandreth as the *Planets*, yet within the latitude of the *Zodiack*, the way of life, bounded with the *Tropicks* of faith and repentance.

u Mal. 4. 2

He differeth from *Saints Triumphant* in heaven, who are elevated higher than to be subject to any *Eccentric* motions. Some have strained their wits to imagine the Sun to be the *Center* of the world, and the earth and elements to move round about it. Sure, in spiritual things, it is no Paradox. *Christ, the Sun of righteousness* is the *Center* of the *New Heavens* and the *New Earth* (v); and of the world to come. About which even the Christians earth, that is, the Christian clogged with earthliness in this world, moveth; although not with that agility, wherewith those blessed spirits move in heaven. For there, are the *spirits of just men made perfect* (x); but here, the Christians *spirit* is *vexed* and troubled every day (y). They are as *David*, who having perfectly overcome *Goliath*, have *slaine* their *ten thousands*: it is well with him, if he can attain to his *thousand* (z). And, turne him which way he can, this *Hercules* will still finde fresh enemies, giants and monsters, even within himself, to encounter with, while he lives in this world, notwithstanding all his former labours and victories that might induce him to pitch down his staffe, as concluding, *there is no more work to be done*.

v Eay 65. 17

x Heb. 12. 23

y 1 Pet. 2. 7, 8

z 1 Sam. 18. 7.

He differeth from hypocrites, *totò celo*, as far as the East is from the West, even when they are at the best, and himself cumbred with the greatest multitude of infirmities. He differeth as *wheat* from the chaffe, even when there is most chaffe of corruption encompassing and covering him. A dark day is a day, though the *light* be not *clear*, but *dark* (a). And the darkest day is better, (because more lightsome) than the brightest night. When he is worst, and weakest, most clouded, and over-cast, he is a *childe of the day*, and of the *light* (b). All sins in him are *infirmities*, whereas in the hypocrite and unregenerate, every sinne *is reigning*.

a Zech. 14. 6

b 1 Thel. 5. 5

c Act. 27. 20

Yea, the Christian differeth from himself too. His *Zodiack* of goodnesse hath a latitude of degrees, wherein his graces, like Planets do variously wander. It is alwayes day with him, but not alwayes Summer, or Sun-shine. It is sometimes, as stormy with him in his voyage to heaven, as it was with *Paul* when he sailed to *Rome*, when neither *Sun*, nor *starres*, in many dayes appeared, and no small tempest lay on them, so that all hope that he and his company should be saved, was taken away (c).

And herein, the Christian as well as they that saile in such stormes, must endeavour to know day by supputation, not by sense. Once the Sun was up, and the morning light did truly arise, and shine upon his heart: therefore he concludeth that, after the storme, there will come a calme; and, where the Sun is once risen, it never setteth so, as never to return into the same *Horizon*. Therefore it is day still, be it never so dark with him that sitteth in darknesse, and hath no light.

And as Planets have *eccentricall* motions and *Epicycles*, whereby they are sometimes farther, sometimes nearer to the earth (sometimes they move about the Center of the world, and sometimes about their own severall Centers, yet all maketh up a regular motion, because they alwayes move within their own Orbes;) so the Christian is sometimes in his *Perigee*, or nearer approach towards the earth, sometimes in his *Apogee* more removed from it; sometimes more heavenly-minded, and sometimes more earthly addicted; yet all, by Gods mercy, tendeth to good, and to order.

d 2 Cor. 12. 5

e Rom. 8. 31

f 2 Cor. 12. 9

Very gladly therefore will he, with the Apostle, make mention of his infirmities (a); not as delighted in them, for he abhors them; but as beholding Gods wonderful goodnesse and wisdom in ordering them so, that even these, as Saint *Austin* speaketh, are made to work together for good unto him (e). Upon this account, he glorish in his infirmities, that the power of Christ so ordering of them, may rest upon him (f).

g Psal. 77. 6

For, as the Sun is more noted, and better viewed in the Eclipse, or under a cloud, or thorough some grosser aire or vapour, (as at evening,) than in his full strength: so grace is best seen in tentation and interpositions; at least by others, when the Christian himself is faine, in the withdrawing of the light of his graces, to lift up his eye, and to say, where is it become? because then, he is forced to call to remembrance his song in the night, which he sang in the day-light of Gods countenance formerly shining upon him; to commune with his own heart, about the cause of the withdrawing of it, wherein, his spirit maketh such diligent search (g); that all (able truly to judge) cannot but conclude his restless enquiry after grace eclipsed, and uncomfortable restlesnesse till he get a new sight of it, to be an infallible Argument of the truth of grace in his heart.

h Psal. 126. 5

Yea, this is such a sowing in teares, as shall produce unto him an harvest of joy (h). And he that now is forced so to cast about for comfort, as one beyond all reason cast down; even at that very time, when he is come a little better to himself, he chides his own soul, saying; *Why art thou cast down O my soul? and why art thou disquieted within me?* And thereupon, he gives it better counsel, even against present sense, *Hope thou in God: for, I shall yet praise him who is the health of my countenance, and my God* (i).

i Psal. 42. 11

Again, as some men make use of Eclipses, for *Chronology*, *Navigation*, &c. and some-

sometimes, for predictions of what is likely to befall others of greatest mark and note in the world; concluding, from natural causes, extraordinary events; so may such as are truly *wise unto salvation*, be able to make use of the Eclipses of grace, and the breakings out of corruption in Gods dearest children; and, farre more infallibly to conclude what is likely to befall *him that thinketh he standeth*, if he be not more careful to take warning from such sad presidents, so as to take better heed lest befall (k).

k 1 Cor. 10. 14

And this comfort the true Christian hath from his infirmities; that, as he who is pur-blind, never comes to be stark blinde: so the Christian even by infirmities is secured (through watchfulnesse) from a total defection from God, or his grace. Corruption discerned maketh him vigilant; whereas, perfection presumed, destroyeth the sinner.

The Christian is ever the same, yet sometimes not the same. The *same* ever, to God, in regard of the *seed* and *substance* of spiritual life; the *new creature*, which is *immortal*, answerable to the *seed* of which he is borne again (l). For, where the *seed* of which he is begotten, is *incorruptible*, himself must needs be, in his proportion, made (like his High Priest) *not after the law of a carnal commandment, but after the power of an endlesse life* (m). But he is sometimes *not the same*, in appearance to the world, and to himself, notwithstanding all his striving not to vary, when he cannot *do what he would, but doth what he hates* (n). Yet even then, he never differeth so far from himself, as the hypocrite at his best, differeth from him, in his greatest *heterogeneity* or difference, from himself: nor so, as that the hypocrite may say of him, with reason, *Behold he is become as one of us*.

l 1 Pet. 1. 23

m Heb. 7. 16

n Rom. 7. 15

My businessse therefore, in the prosecuting of this *Second Part*, is, so to carry it on, as to shew how the Christian varieth from his Rule, and from himself, as regenerate; (for, even Saints sin, but not as Saints :) yet still retaineth the *seed of God in him* (o). Next, how, even then, he is not as the unregenerate, even when, haply, he doth the same things, or worse, (but not with the same minde,) because, *with the minde he still serveth the Law of God* (p). And, how he may comfort, advise, and relieve both himself and others, in such infirmities and falls, when *with the flesh*, he serveth the law of sin (q). That so it may appear, that all his *blacknesse* is from without, by *Sun-burning*; not from complexion within: or, if from within, not from his constitution, as a new creature; but, by accident, and through disease; as of the *black Jaundise*, &c. which may alter the colour of the best complexion, until it be healed; of which *healing*, the Christian is sure not to fail (r): but, with *Naaman*, to be, not only restored, but advanced to a better condition (s).

o 1 John 3. 9

p Rom. 7. 25

q Ibid.

r Hos. 14. 4

s 2 King. 5. 14

That he is *black*, himself will not deny: but, how he becometh so, is a work of difficulty, so as to distinguish him from the hypocrite in *white*. For the performance whereof, we shall, first, take a view of him in his *common* infirmities which do adhere to, or may befall every Christian alike; and then, descend to such *particular* infirmities wherewith some Christians more than others, are clogged and burdened: and, in every of these, whether *common*, or *special*, to shew the *comeliness* and beauty that he still retaineth, beyond the best dresse, and paint of the hypocrite that is most apt to censure him for his *blacknesse*.

CHAP. II.

A Christian clogged with Original Corruption.

Defin. Is he with whom sin is borne, but it dies before him.



In is an hereditary disease that is *epidemicall*; a *plague of leprosie*, that spreads as it frets, and frets as it spreads, until it hath over-spread the whole house, and infected every stone, rafter, and pin belonging to it. It is an infection diffused to all mankind from the root thereof, the first *Adam*; yea, to every son of his, descending from his loines by natural propagation, although the immediate Parents be never so holy. Sin is hereditary to all, because a just punishment of the first *transgression*, by which it entred into the world (a). But grace is a personal Priviledge, because a free gift of God (b) only to those, on whom he will have mercy (c).

It is said of *Adam*, when he begat *Seth*, that he begat a son in his own likeness (d): but not so, when he begat *Cain*, or *Abel*, albeit both of these were begotten in the same image; because the Holy Ghost knew that *Abel* was to die without issue: and, *Caines* issue were all swept away by the *Flood*. Therefore, he noteth this in the procreation of *Seth*, in whom mankind, as well good as bad, were (after the drowning of the old world e) to be propagated to the end of the world.

That all the sons of *Adam* might therefore behold their first corrupt original, God more especially noteth this in the generation of *Seth*, that *Adam* begat him, in his own image; not, after the image of him that created him, innocent, and perfect (f); nor, as he was renewed by grace, imperfectly: but, as he was corrupted by his own personal defection from God, without any corrupt proclivity in his nature enclining him thereunto; which likeness is rightly termed his own, because it is that whereto he had mis-formed himself, and whereby he begat a son as sinful as himself, to whom the Father communicated not only the substance of his body, but the depravation of his nature, which ever since was, and shall be derived from father to son, until time shall be no more.

Not the holiest of all the sons of *Adam*, were ever borne holy by propagation from their Parents. *David*, a man after Gods own heart (g), brought sin with him into the world from his first home and place of being, even the mould of his mothers womb, as himself ingenuously confesseth upon woful experience; Behold, I was shapen in iniquity, and in sin did my mother conceive me (h). Nor did e the holiest father beget an holy son, but a sinful issue (as kernels of sweet apples bring fourth crab-trees;) witnesse *Manasseh*, the sonne of *Hezekiah* (i); *Jeboahaz*, the sonne of *Josiah* (k); and many moe. St. *Austin* gives the reason, because holy men beget children as men, not as Saints: and so, as the purest wheat that is most carefully winnowed from the chaffe, being sowed, yieldeth wheat with as much chaffe, as if the first seed had never been winnowed. So doth the children of the most sanctified Parents, until Christ come with his fan in his hand, and thoroughly purge his floor (l) from the power of corruption here, and from all being of it hereafter.

Thus nature, and corruption, in every birth are twins, as *Jacob* and *Esau* in the wombe of *Rebecca*. But, as twins that are borne together, do seldom die together, so it is in this case. A Christian borne with corruption our liveth it. For, while he liveth the natural life in this world, corruption beginneth to die, being mortified by the Spirit (m); and, when he dieth out of this world, to live in another

a Rom. 5. 12

b Eph. 2. 8

c Rom. 9. 18

d Gen. 5. 3

e 1 Pet. 2. 5

f Eccl. 7. 29

g 1 Sam. 13. 14

h Psal. 51. 5

i 2 Chro. 33. 1, 2

k 2 Chro. 36. 5,

l &c.

l Mat. 3. 12

m Rom. 8. 13

ther, his corruption and he are for ever parted. And so, he out-groweth it here, and out-liveth it hereafter.

On the contrary, *corruption in the hypocrite, being borne with him, becometh his death.* Differ.

He finds that Proverb, (*Save a thief from the Gallows, and he will cut your throat*) verified upon himself. He lets sin live, and sin makes him die, not only a natural death, to which all are subject; but even an *eternal death*, which is *the wages of sin* (n), suffered to live. While the Christian starveth corruption by *abstaining from all appearance of evil* (o), *making no provision for the flesh, to fulfil the lusts thereof* (p); the hypocrite feedeth and pampereth it, *fulfilling the desires of the flesh, and of the minde* (q); and so *sin liveth, and he dieth* (r). He feedeth sin, as the Pellican doth her young, till she have destroyed her self by feeding them.

Sin is to the unregenerate, as strong waters to him that is over-gone with the dropie: he will have them, and cannot be without them, although he know sufficiently that they will be his death. If there be no hope of cure (saith he, when he never goes about it,) let me have content while I live; whereas such content hasteneth his death. Sin is to him as water in its proper place and element; not heavy, but pleasing: because he lives in it, and it in him. He can no more live out of it, than a fish without water; or, himself, without aire. But this will prove to him, as *Alare mortuum*, or the dead sea to the fishes playing in the streams of Jordan, they play so long in Jordan, till that river and they with it, be carried into that lake of Sodom where presently they die; for, *he that liveth after the flesh, is sure to die* (s); and for more assurance, *he is dead while he liveth* (t); yea, *twice dead, plucked up by the roots* (u); dead-borne, and dead-living ends in a double death-dying; for that not only the soul is separated from the body, but both from God, and that for ever (w).

Thus, the Christian is as Paul, *dying daily* (x), and thereby out-liveth death: the hypocrite is as the woman living in pleasure, (as rats that lick up their own bane) *dead while he liveth* (y). In the one, corruption is as a man dead in law, condemned, and nailed to the Crosse of Christ (z); in the other, it is as Barabbas released, while Christ is crucified, which will certainly end in the dreadful destruction of all those that make such a choice.

The Christian hath sin dwelling in him, but not reigning over him.

It is an Inmate (a), which he cannot turne out of doors (b): yet, an Underling, which he will not suffer to reign as a lord in his mortal body, that he should obey it in the lusts thereof (c). The motions of sin and concupiscence are sometimes violent, and too strong for him, like the sons of Zeruiah, too hard for David, who is weak, though anointed King (d), yet they could never get the Crown; or as those Con-vulsion fits in the young man possessed by Satan with a dumb spirit, that *wheresoever it took him, it tare him, causing him to fume, and gnash with his teeth, and pine away* (e): yea, *oft-times it casteth him into the fire of lust; and then into the waters of despaire to destroy him* (f). But yet, his comfort is, that at length, Christ comes in to the rescue, and dispossesseth him, although sometimes with so much reluctance and torture, as *leaves him for dead* (g): that in the issue, the poor man breaks forth into this *exultation*, or Song of deliverance, *I thank God through Jesus Christ our Lord* (h).

Sin remaineth in him, sometimes through his own fault, in great part. For, as the Israelites under the conduct of Joshua, having subdued the Canaanites, did not expel them when they had mastered them, and afterwards could not do it, when they would: and were therefore reprov'd of the Angel (i); so the regenerate, subduing their corruptions, do not make that haste, nor use that care in driving out this Canaanitish brood as they ought; and therefore are justly not only cumbered and vexed with them as with *thornes in their sides* (k), but taxed for the harbouring of them [l]. For had man continued such as God made him, sin had never entred; or, had he improved his new Creation as he ought, sinne could not continue

in him, at least not in that strength, in which now it doth.

Sometimes God permitteth the abode of corruption in the best, in this life; as of the *Canaanites*, in *Israel*; refusing to drive them out himself, when he seeth the Christian remisse, and carelesse to do full execution upon the flesh so soon as he hath gotten the victory through *Jesus Christ*. This brings him, as sometimes it did *Israel*, to *Babim*, making his whole life a valley of teares, acknowledging his own folly and sin therein, and sighing under the just punishment of God. This makes original corruption within, to root it self much the faster, even when we pluck up the weeds springing out of it as fast as they appear above-ground; as the moars of nettles spread the farther and faster in the ground, by how much oftner they are mowed: yet mowed they must be, or they would over-spread, and choak all. This appeareth plainly by this, that nothing in it self, though never so lovely and lawful, is naturally so pleasing, as when it is in some degree or measure mingled with something that favours of the flesh.

Howbeit He that causeth light to shine out of darknesse, bringeth much good out of this evil: making it an *Antidote* against presumption and self-love, bringing the Christian, notwithstanding all his graces, upon his knees in a humble acknowledgement of his own continued vilenesse, for which he *abhorreth himself in dust and ashes* [m]. A provocation to prayer, when so inclosed and environed with these *Aramites* (n) of corruption, from which none can rescue him, but God himself: An exercise of faith, and probation of grace received, corruption being a foile to grace, to make it more resplendent; and, a whetstone to courage against such an enemy, as the *Canaanites* that forced the *Israelites* to learne the Art of warre, who being before but brick-burners and potters, had little skill of the sword: An evidence of Gods own power in keeping of him (o), and of his necessity to be kept thereby; that, as when the *Philistines* set upon *Sampson*, the Spirit of God came upon him, so when the Christian feeleth and bewaileth the power of corruption, he may more perfectly finde the strength of the Spirit supporting him [p]; and, may look upon this as a pledge of final victory and triumph in Christ, that having such enemies, he is not swallowed up of them: but that, as *Joshuah* shut up the five Kings in the Cave at *Makkedah* till the battel was ended, and then slew them altogether, after he had caused his Captaines to put their feet upon the necks of those captives [q]; so the Lord shutteth up corruption in the cave of this body, until the warfare be finished, at which time, this and all other enemies of the Christian, shall be as dust under the soles of his feet [r]; and he, more than a Conquerour through him that loved him [s].

Contrarily, the hypocrite and unregenerate hath sin not only abiding, but reigning in him.

It not only dwelleth as a guest, or sojourner; but is the Master of the house, that taketh to himself seven other spirits (all manner of actual lusts and transgressions) and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation of hypocrites [t]. To this Lord all the household, that is all the members and faculties of the man, are subject; and, as subjects obey him (u). All other petty lusts and actual finnes are as Locusts, under this *Abaddon* or *Apollyon* of original corruption, their King [v].

For, albeit every wicked man setteth up in his heart a son of *Tabel*, or King in the midst of it [x], several from others: one, pride; another, worldlineffe; another, wantonneffe, &c: yet in every unregenerate man, all sins are reigning: But yet, one, as the King; the rest as his Court, his Counsel, his Guard or Associates. All the rest are as Provinces under the dominion of this King of *Babylon*. All sins make up but one body politick, of which there is but one Soule or Head, and that is original corruption. This the hypocrite obeyeth in all the lusts thereof [y].

Nothing shoots up higher than what springs out of the dunghil: nothing more imperious and tyrannical, than original corruption (where the power of it is not broken)

m Job 41. 6
n2 Chro. 18. 31

o 1 Pet. 1. 5

p 2 Cor. 12. 10

q Josh. 10. 24,
15

r Rom. 16. 20

s Rom. 8. 37
Differ.

t Mat. 12. 45

u Rom. 6. 16

v Rev. 9. 11

x Isa. 7. 6. a Syrian Name, the same with Rimmon. Jun. in loc

y Rom. 6. 12

broken) because it is the proper off-spring of the devil (z). And this, in the hypocrite is both Lord and King, whose manner of reign over the unregenerate is this, *He taketh their sons*, even the best and choicest of all their affections, and appointeth them for himself, for his charrets, and to be his horsemen, he will ride in them as in charrets, whithersoever he please (a), he maketh them his horsemen, to run in his errands, and to fight his battels even against God himself (b); and some shall run before his charrets, to be his Lacques and slaves (c). And, albeit they know this, yet nothing will serve their turne, but they will have a King, yea, this King, over them (d). John. 8. 44
2 Tim. 2. 19
1 Sam. 8. 11
d Ver. 18

Thus, the Christian may be troubled with ill neighbours, and have a Meslech, and a Kedar (e), even within him, making him to cry out bitterly, with Paul, *O wretched man that I am! who shall deliver me from the body of this death* (f)! But, only Christ, is his King (g). The hypocrite is not only under the power of sin and Satan, but voluntarily gives up himself to obey them as his Lord and Sovereign: and saith even unto this bramble, *Come thou and reign over me* (h). To the one sin is a burr that sticks hard to him: to the other it is a devil that wholly possesseth him. The one is haunted with it, as the Israelites with the Egyptians, even after he is delivered from the power of it; but, while he marcheth he may see corruption (as the Egyptians) drown in the red sea of Christs blood (i). The other gives it free quarter, and becomes tributary to it, and puts his trust in the shadow of it, until fire come out of this bramble, and devour this hypocrite, who in his own conceit, is a Cedar of Lebanon. e Psal. 120. 7
f Rom. 7. 24
g Psal. 2. 6
h Judg. 9. 14
i Ex. 14. 27, 28

In a Christian Original sin is Intruder.

Charact. 2.

It will presse in upon him, and hath too much impudence to take a repulse, if driven back. It is an unwelcome guest, an odious Inmate, a lothsom Lurdane. It may easily perceive by the countenance and entertainment which the Christian affords it, how unwelcome it is. He makes no provision at all for it (k), although the flesh would make use of what he provideth for better guests; nay, he wisheth, he could starve, or cudgel, or fire it out (l). k Rom. 13. 14

Yea, he maketh war upon it, and entertineth the Spirit against it (m), to mortifie and kill it (n). He calleth in aide by prayer (o): yea, he putteth on the whole Armour of God (p) to fight against it and all that partake with it. And when he doth least, he never gives it a good look, will never be reconciled to it, sigheth to be disburdened of it, as of a body of death (q): and not to entertain it, as companion, or fit to live. He is as Sampson, who seeing he cannot otherwise make an end of this Intruder, will pull down the house of sin, and bury it in the rubbish of his mortality, rather than it should not die with him, that will not die before him. l 1 Cor. 9. 27
m Gal. 5. 13
n Rom. 8. 13
o Eph. 6. 18
p Ver. 11
q Rom. 7. 24

Contrariwise, to the unregenerate and hypocrite, corruption is a welcome guest. Differ.

It is cherished, feasted, flattered, served, and observed, as one that is ab intimo, a bosom friend. The house of his soule is empty, swept, and garnished for the entertainment of this unclean spirit (r). He yeeldeth his body as a Temple, and his soul as a shrine, to this Diana, with acclamations touching the greatnesse of it (s). And as all Asa contributed to the honour of that Image; so he, with all his might and wit, serveth and adoreth this idol because he thinketh that it is farre more true of this, than of that, that this all the world worship-eth (t). r Luke 11. 21
s AG. 19. 28
t Ver. 27

There is not a servant in his house, not a member in his body, not a faculty of his soule, but shall all attend and wait upon this friend, with as much diligence as Solomons servants waited on the Queen of Sheba; and as Hezekiah did on the Ambassadors of the King of Babylon, being glad of them, and shewing them the house of his precious things, the silver and the gold, the spices, and the precious ointment, and all the house of his Armour, and all that was found in his treasures, or in his dominions (u). And is afterwards rewarded accordingly, when all those things shall be carried to Babylon [v], and made a prey to him that now courteth him so much. u Isa. 39. 2
v Ver. 6

Thus, the Christian deals with corruption as the men of Gibeah with the Levite
 x Judges 19. 15 and his Concubine, where, there was no man that took them into his house to lodging (x);
 the hypocrite and unregenerate is like *Jobs* sonnes that every day feasted each other,
 till a winde from the wilderness, smote the foure corners of the house, that it fell upon
 y Job 1. 19. them, and killed all (y); the one refuseth to have any fellowship with it (z). The other
 z Ephel. 5. 11 is served by it, as Amnon by Absolom that made his feast a train to the murdering of
 a 2 Sam 13. 28 his brother (a).

Charact. 3. To the Christian, the flesh is a ravisher.

It is a Tarquine forcing Lucretia*; an Amnon, violating his sister Tamar(b); a She-
 b 2 Sam. 13. 14 chem ravishing Dinah (c); alwayes attempting the Christian, although not alwayes
 c Gen. 34. 2 prevailing. Howbeit sometimes it soliciteth so vehemently, that it obtaines more con-
 sent than is meet; and so there ensueth a conception, a bastard brat, *filius naturalis*,
 a natural childe, of which the Christian cannot but be ashamed, as is too palpably seen
 in David, Peter, and even in Abraham may have an Ishmael by Hagar, a child borne af-
 ter the flesh (which ravished him, to beget it) to persecute him that is borne after the
 Spirit (d).

By this meanes, the dearest Saints of God have brought forth their own trouble,
 that is their sinnes, which (when themselves) they hate, by listening too long, and
 hearkening too much to the Syrens songs of concupiscence, unto which they may
 well say, as *Jezebe* to his daughter, making him unreasonable musick, *Alas, my*
 daughter! thou hast brought me very low, and thou art one of them that trouble
 e Judges 11. 35 me (e).

But this is the Christians comfort (upon his repentance) that though sin in him
 f James 1. 15 be born, yet it cannot be so finished that it should bring forth death (f): but, either
 by grace in him, it proves an abortion; or, by grace in God, it dies without issue, as
 g 2 Sam. 12. 14 Davids child by Bathshebah (g), even when he begged the life of it with much impor-
 b ver. 16, 17 tunity (h). The true husband of a Christian soul is Christ, to whom that soul is or-
 dinary true and faithful; and extremely humbled, when, by violent tentation, she
 happens to be in the least disloyal. By him therefore she is ordinarily both
 i Rom. 7. 4 preserved from such ravishment, and made pregnant, to bring forth fruit unto
 God (i).

Differ. On the contrary, To the hypocrite and unregenerate the flesh is an husband still
 living.

In him, original corruption is still alive without deaths-wound, consumption, or
 divorce, therefore lives with him as his head, and his husband; it enjoys him as
 much, and as often he pleaseth, to which he willingly consenteth, as not having
 k 1 Cor 7. 4 power over his own body, or soul, but this husband (k), and the hypocrite is bound by
 l Rom. 7. 2 the Law to this husband, so long as he liveth (l); not by any Law of God, but by the
 Law of sinne, which hath its Law, that is more punctually obeyed by the hypocrite than
 m Mic. 6. 16 the Law of God (m).

Here only it is lawful for the wife to kill the husband, by the Law of nature,
 because this husband is a murderer, and will murder this wife, if he be not kill'd, or
 divorc'd. If the hypocrite shall go from this husband to be married to another; to
 wit, to profession of Religion; (for Christ will none of him) this husband the
 flesh, remands him back again, as the Levite did, his Concubine that ran from him,
 and plaid the whore (n); and as David did, Michal, Sauls daughter, recovering her
 n Judges 19. 2 from Phaltiel, to whom Saul had given her, after she had been married to David (p).
 o 2 Sam. 3. 14, 15 Yea, corruption may sue such a wife at the Law, and fetch her home againe
 p 1 Sam. 25. 44 from her own fathers house. Nothing but death, that is, mortification, can
 dissolve that marriage, or free the hypocrite from the Law of this hus-
 band.

Thus, the Christian may be forced by sinne, but will never give consent to be mar-
 ried to it, or to live in adultery with it: the hypocrite is like *Messaling* that loves
 change of husbands, but chiefly to be married to that husband that will most ful-
 ly satisfie her prodigious lust: the one is enticed and drawn away to evil ere he
 be aware, but alloweth it not, nor himself in it; the other loveth the wicked-
 nesse

Charact. 5. In the Christian, corruption cannot so lurk, but that it is espied, and found out.

g Rom. 7. 21 If there be a Law made by corruption, that when he would do good, evil is commanded to be present with him to hinder that good, he findeth it out presently (g). If there be a Law in his members warring against the Law of his minde, and bringing him into captivity to the Law of sinne (h), He hath eyes to see it, whereby he may timely poure out his complaint to him that is able to succor him, O wretched man that I am (i)! Other men see the good that is in him; but his eye seeth so much evil in himselfe (which others cannot) that he is more troubled to be rid of evil, than composed to rejoyce in the good. For, in the fruit he seeth so much evil of the root, that he shall never be quiet, to enjoy himself, till both root, branch, and fruit be all destroyed.

To be sensitive of sinne, and of the burthen of it, is so his property, that he cannot conclude himself to be alive, longer than he feels it. He is weary of his burthen (k), or else in vaine doth he feel it. To him, as to the old man, a grasshopper is a burthen (l), because new life makes him sensible of the least weight. He feelth the burden of original sinne, because in him it is out of its element, and therefore heavy. David complaines, of it (m), when none accuseth him for that, though they condemn in him the effects. Paul cries out of it, being a Christian (n), which he never took notice of, while he was a Pharisee (o).

k Mat. 11. 29
l Eccles. 12. 5

m Psal. 51. 5
n Rom. 7. 24
o Phil. 2. 6.

Indeed there can be no cure of actual sinne till the bottome of that sore, and the core that feeds it, be discovered. Medicines may be applied to skin up the orifice; but, till the proud flesh be all taken away; and the humour that feeds it, be thoroughly purged out, there can be no perfect cure. No man can be after Gods heart, till his own heart be cleansed, and made like unto God: Therefore the Christian takes more care to espy out the evil that is in him, that God may purge it out, than to rejoyce in the good, lest himself should be exalted, when he hath most cause to be abased. He had rather not see a friend, which he knoweth will do him no hurt: than not espy an enemy, which (unespied) will be sure to destroy him.

Differ.

Contrariwise, the hypocrite so overlooks his corruption, that when it aboundeth most, it is least taken notice of.

Actual and grosse finnes every one espieth. But, if there be no such breaking forth, the unregenerate man takes no notice of what is in the heart. If the toads hop about, and make a noise by croaking, every one observeth them, but while they lie close at the roots of the best herbs, no man looks after them. If rednesse appeare in the face, every one can see that in the glasse, and say, I must go to the Apothecary for a water. Only the wise man, in that rednesse, can say, I see an hot liver, for which I must go to the Physician for a remedy. Every civil man can finde fault with a roaring Hackster, but none but a Christian discerneth the Meanders within that produce that noise.

When he sweareth, he can espie the rancor of his lips, but sees not so farre into the root of that disease, as to take notice of the profanenesse and Atheisme that lies at the heart. The wiseth heathens with the eye of reason, helped with the moonshine of Phylosophy, could never discern the caves and cavernes of corruption within, even while that may be said of them, *Insonnere cava, gemitumque dedere cavernae**, when they give the greatest sound without. Much lesse can profane, secure, idle, and ignorant sinners penetrate so deep as to know the plague of their own hearts (p). Solomon indeed saw it (q); but, it was the help of the Sun-shine of the light of grace and spiritual illumination. Paul, who was naturally (without grace) as sharp sighted as ever any sinner, except Solomon; yet, nothing but the Law (and thar, not Phylosophically, Pharisaically, Popishly, or carnally, but Christianly, and spiritually understood) could teach him that lust, or original corruption secretly lying hid within, was sinne. He had not known lust (either what it meant, or what it could produce) unless the Law had said, thou shalt not lust (r). It was only grace that enabled him to understand the Law, and sinne by the Law. And, by the experience he had of sinne, when he brought lust and the Law together (s), to take view of each

* Virg. Aeneid. 2.

p King. 8. 38
q Eccles. 7. 9.

r Rom. 7. 7
s Verse 9

each other, he found a clearer Commentary upon the Law, than ever he had met withall before. He now discerned the better of the one by the contrariety of the other unto it. He now found (which he knew not before) *the Law, to be spiritual* (reaching much further than ever he dreamt of) and *himself to be carnal, sold under sinne* (&); whereas before he never thought of any such mat-^r Ver. 14
ter.

Thus, corruption in the Christian is as *ruptura in stomacho*, or the passion of the heart, that he no sooner feeleth the least disturbance within, but his whole heart is much affected with it; he cryeth out, at the first taste of the *colloquintida* within, *mors in olla*, there is death in the pot; yea, if he finde himself but untoward, and unweildy to good, though not much tempered to evil, in this he findes a bitter root within: But in the hypocrite and unregenerate sinful corruption is as *Enceladus* at the bottome of *Aetna*, which doth continually (—*ruptis flammam expirare caminus*, u) both break open the way, and send forth his flames, yet himself lie undiscerned: the one benefiteth by his sight of sin and sense of corruption, to give glory to God, and testimony to his Law; the other feeleth it not till it come to some fearful effect, or symptome, being a poison in his bowels, he discerneth it not till it bring forth blisters, and scabs upon his brow.

The Christian opposeth corruption in the root.

He giveth the water no passage, no not a little; as knowing if it hath once found vent, it will hardly be stopped; nay, rather, he draweth the well drie, leaving it without water, as knowing it be least *deceitful* when most empty. All his paine lies within at the heart. His disease hath seized the vital parts. Therefore, however he be able to say with *Paul*, that, *touching outward righteousness which is in the Law*, he is *blamelesse* (π), no man can say there is so much as a *mote in his eye*, nor doth he know any thing by himself, of which man could take advantage; yet he feeleth what others see not in him, and complaineth of the *bellique* that is within, crying out, *Who shall deliver me?*

Ask a worldly man what fault he can spy in the Christian? and he will answer, *I see none, but that he is too precise.* But ask himself, and he will tell you, he seeth a Law in his members contrary to the Law of his minde, leading him into captivity to the Law of sinne (y). He seeth inclinations (and those very strong) unto evil; sluggishnesse in good duties, want of delight in God, and laments and loathes himselfe more for this inward distemper that brings forth nothing but wormwood and gaul, than any man can loath him for his precisenesse.

Therefore, as *Moses cast the tree into the midst of the bitter waters*, and sweet-
ned the springs, that the waters issuing thence might be *made sweet* (z.). And as *E-* Exod. 15. 25
lisha cast salt into the spring of Jericho (not into their pots or dishes who took of it
for their use) and thereby the waters were healed (a), and, afterwards *cast meal into* 2 King. 2. 10,
the pot to cure the pottage, of which men before could not eat (b): so the Christian cha- b 2 King. 4. 42
b *seth in the word of grace into his heart* (c), and lodgeth it there, that there it may Psal. 119. 11
encounter corruption in the very centre and fountaine thereof: as well knowing
that *when wisdom entereth into his heart*, and *knowledge is pleasant un-*
to his soul, then *shall discretion preserve him*, and *understanding shall keep*
him (d). d Prov. 2. 10, 11

On the contrary, the hypocrite and unregenerate, neglecting the fountain, striveth in vain with the streams. Differ.

He laboureth to dam up a river by a Bay, not by drying up, or diverting the fountaine; and so the streame still running the same way, swells higher and higher till it break the Bay down before it, or overflow the banks. Corruption only restrained, and not dried up by mortification, doth but swell higher, and breaks over more strongly when it can no longer be kept in. The stop of it doth but increase it, while the fountaine feeds it. And then it scorneth the banks, and breaketh over into a general inundation of pride, worldlinesse, or some such *superfluity of nung-tinesse*.

If he reſtrain ſome brook of anger, It breaks out by luſt, or ſome ſuch like channel or rivulet. If he ſet a curb to prodigality, corruption ponds in him to feed covetouſneſſe: and ſo, generally, let him begin, or end where he will, ſin only curbed, is but luſt enraged, that will prove a *Serpent*, out of whoſe root, ſhall come forth a cockatrice, and his fruit ſhall be a fiery flying *Serpent* (e).

e Eſay 14. 19

f H. b. 9. 14.

Thus, the Chriſtian applieth the right medicine (which is the death of Chriſt) to the part primarily affected, which is the heart and conſcience: and ſo, purging that from dead works, he ſerveth the living God (f). But the hypocrite and unregenerate wilfully miſtaking both the plaſter and the ſore, ſpendeth his labour in vaine: the one launceth his ſore to the bottome, and ſo healeth it effectually; the other not enduring incision, cauſeth a ſuppuratiſh of putrid matter within, that will in the iſſue make his wound like *Jehorams diſeaſe in his bowels*, altogether incurable (g).

g 2 Chr. 21. 18

Charact. 7.

The Chriſtian, notwithstanding his regeneration, looks upon the remaines of ſinne within him as a compleat body or entire man of ſin.

As he that hath received a deaths wound in any part of his body, is ſtill a body, and called a body; yea, a man (notwithſtanding that wound) while his life is in him: ſo the Chriſtian conſidereth the remainders of corruption not yet quite dead (although nailed to the croſſe) within him. He calls it a *body of death* (h), becauſe though deſtinated to death, yet it is not altogether dead; it is ſtill ſtirring, and ſtruggling, not only for life; but, to do what miſchief more it can, before it yeeld up the gholt. Paul found it ſo, and ſo doth every Chriſtian, who looks upon himſelf every day as in danger to be wounded by this body, that would kill him out-right by way of revenge, if it lay in his power.

h Rom. 7. 24

The old man of ſinne in him is yet ſo ſtrong that it hurrieth him on ſometimes upon the evil that he hateth, and holdeth his hands in deſpight of his heart, from doing the good that he would (i). Yea, it ſets up a *Law in his members* (that is, in his whole man) that warreth againſt the *Law of his mind* (that is, of the regenerate part, throughout his whole ſoul) and leadeth him into captivity to the *Law of ſin which is in his members* (k). He looketh upon ſinne therefore, not as ſome little piece or ſprig of a tree lopt off; or as ſome hand, or foot, or other ſingle member of a body cut off from the reſt, of which there is no danger, nor cauſe of fear: but as that which is apt to do miſchiefe, and watcheth to do it as much as ever. What it wants in ſtrength, it hath ſtill in malice: and will one time or other play the viper with him.

i Rom. 7. 15

k Verſe 23

He therefore conſidereth that when he hath to do with corruption, he hath to do with a *man*, that if he look not better to himſelf will give him a foile: with an *old man*, who is ſubtile, and cunning to watch him a miſchief ere he be aware. He knoweth that a ſlighted enemy hath ſo much advantage, that 'tis ten thouſand to one, but he foiles him that ſlights him. He will therefore watch in the watch-tower, he will arm the ſhield, and declare what he ſeeth (l): and, be ready to receive a new encounter from it, even when it lies ſprawling, and gasping for life.

l Eſay 21. 5, 6

He beholdeth in it the ſeed-plot of all ſins (the ſinnes of murder, treaſon, and the ſinne of the holy Gholt not excepted) and an enmity to all good: and therefore, a *body of ſin*, for the largeneſſe and univerſality of it in it ſelf. He findes that it hath overflowed and filled all the powers and faculties of the ſoule, making the mind carnal, the wiſdom fleſhly, the will corrupt; all, full of ſinne: inſomuch that as *Noahs flood* prevailed over the loſtiest mountaines, ſo this flood and inundation of original ſinne hath overflowed the higheſt faculties of the humane nature. Well therefore may he look on it as a *body*, that overſpreaded body and foul.

Nay, he findes and feeles this univerſal contagion (though in part mortified, and not imputed) in great part remaining in himſelf; ſo that he confeſſeth it of the whole man (in part at leaſt) *I am carnal, ſold under ſinne* (m): not as having nothing ſpiritual, but as having too much *ſleſh* mingled with the ſpirit in every part

m Rom. 7. 14

Part of him. So that there are in him, as in *Rebecca's* womb, twins, an *old man*, and a *new man* struggling together; sometimes the one, sometimes the other prevailing. So farre as the new man prevaileth, he is *spiritual*; so farre as the flesh overmastereth him he is *carnal*. The one therefore is a whole man (diffusing it self like leaven into the whole heap) as well as the other.

Hence it is, that he is as it were divided in himself, that he cannot tell what to make of himself. One while he saith, *not I, but sin that dwelleth in me* (n), giving the name of himself to the part regenerate. Another while, *In me, that is, in my flesh, dwelleth no good thing* [o], giving the name of himself to the part unregenerate. And in regard of both, he compareth himself to a living man tyed to a dead *carcase* (p), being like him that striveth with the *night-mare*, or *hagg*, which affecting the braine the fountaine of the nerves, bindeth the whole body, yet is resisted in every part, and at length dispelled.

Contrarily, *The hypocrite and unregenerate, imagineth himself to be, in some parts, free from this infection; and not to have to do with the whole old man; but, with some peeces onely.* Differ.

He confesseth the several parts and faculties are out of order; but it is because they obey not *reason*: for, no man regardeth reason in the point of *anger*, or of *lust*. But the *inward powers* (the commanding powers, or powers which should command) the *understanding* and the *will* are free from that tyranny and usurpation of the old man, even in natural men. Herein he takes up the *Peripatetick* faith of the Papists. But it is no marvel, if he that is not only throughout, but thoroughly carnal and fleshly; discern not that flesh within him (which makes him blinde) and in his greatest blindness, to ask the question in much scorn and indignation, *Are we blinde also* (q)? and that he finde nothing amisse in him, unlesse it be some enormous sinne which the common light of nature cannot but abhor. For, corruption is not discerned by corruption, but by grace.

Some finnes are vulgarly imputed to the heat of youth: and (say some) we must give youth her swinge. But he that is of that minde will finde himself deceived, and see cause to say, with that father in the *Comædy*, *sperabam deferbuisse adolescentiam*, I hoped youth would have at length cooled of it self. He that waiteth till corruption be wasted and spent of it self, maketh good that Embleme

*Rusticus expectat dum defluat amnis; at ille
Labitur & Labetur, &c.*

The ignorant Rustick stands by the water side expecting all the water will ere long be run out, and then he may go over dry-shod. But, while he tarries for that, himself runs out his life, before he see an end of the River. So fares it with him that thinks the old man will at length wither, and die away of himself. This will destroy him that thinks so, but never rid him of what he thinks will be destroyed. Grace seeth youth more able to some finnes; to which it findes age as *willing*; yea, and to be ready to complaine with *Milo*, of the want of that abilitie, *Hi bi jam mortui sunt, deserimur a vitiis, &c.* These limbs alas! are dead; we are now left in the plaine field of our own vices, &c. So that, lust is not seated onely in the body and inferiour faculties, which failing, lust also will fall off. Sin is seated in the *will* and *minde* principally, which the unregenerate would excuse; and the same poison that yeeldeth the *seed* in youth, continues the *desire* in age.

The unregenerate is so foolish that he thinks there is no feare of corruption in old age, when nature is spent. He is as the *Philistines* who never dreamt that *Sampson*, after they had taken him prisoner, put out his eyes, and bound him in chaines of brasse) could ever do them further hurt. Now, they call him to make them sport, whom before they feared; but, his sport ended in their ruine, and in *slaying more at his death*, than ever he *slew in his life* before. So it is here.

Thus, the Christian, although he be not so happy as to have no enemy, yet he hath

hath this happineſſe, as with *Marini*, to ſee the whole body and ſtrength of the enemy that ſtill lyes in wait for an advantage, how often ſoever worſted: the hypocrite and unregenerate thinks there is no fear of an enemy, till their drums beate, and his Towns be all on fire. The one prepares all the ſtrength he can as being to encounter the main body of the enemy; the other, dreames of nothing but ſome light ſkirmiſh with a ſmall party unworthy of regard, till himſelfe be deſtroyed.

Charact. 8. The true Chriſtian beboldeth ſinne as a grievous Law too heavy to be borne.

3 Rom. 8. 2.

He ſtill complaineth of the Law in his members, albeit the Law of the Spirit of life which is in Chriſt Jeſus hath freed him from the Law of ſinne and of death (s). He is freed from the reigning power, but not from the tyranny of that Law; from the death of it, but not from the buffetings of it. It is a Law in him, but not unto him. It would ſway with him, but it cannot have dominion over him. Rebels, up in arms, make and proclaim many Lawes of their own framing, by which they would bind the whole Country: but it is in the power of the ſubjects not to admit them. The Pope makes many Lawes, Canons, &c. (little better many of them than the former) which are urged upon all, but not received by all; (for, the *Venetians* reſuſe them: ſo his Bulls were many of them ſent higher, but not admitted;) being Lawleſſe Lawes againſt the Lawes both of God, and of Ceſar.

Yet are all theſe Lawes, in the intent of him that urgeth them, and in the underſtanding of thoſe Traytors that receive them. And, haply, ſuch Lawes prevaile by the ſtrong hand of tyranny, ſo that even they that are good ſubjects are forced ſometimes to bear the burden of them, though they do not allow, but abhorre them. In like manner it is with this Law of corruption; A Law it may be for Out-Lawes, not for Chriſts ſubjects: becauſe it is a Law againſt the Law of God, and of Chriſt, whereto the regenerate man is a ſworn ſubject, and wherein only he delighteth, ſo far forth as he is regenerate,

He wiſheth there were no Law, but that of grace, and of God, which was *Adams* condition in innocency: but now, when he is converted, grace findeth in him a Law of ſin formerly eſtabliſhed, which is to be abrogated as it may, not all at once, but by little and little. In Mount *Sinai* the Law was firſt given in Tables which were of Gods making; and the Law, of his own writing. But, thoſe Tables being broken, there were other Tables wherein God wrote his Law a freſh; But, the Tables were made by *Mofes*, not by God. So now, the Chriſtian feeleth the ſpiger of God in the writing of the Law in his heart: but the heart is ſuch as God findeth it, and as man hath made it: that is, in great part, corrupt and ſinful. This corruption hath ſet up in him in another Law, which (to his grief) the Law of grace, can hardly maſter.

Differ.

Contrariwiſe, the hypocrite and unregenerate, having the ſame Law of ſin upon him, feels not the burden.

1 Ephes. 4. 19.

He can fulfill the will of the fleſh; not, with grief, but with greedineſſe (t). And no marvail; he hath entertained no other Law to make him unwilling to that of ſin. So that what is ſaid of the regenerate, the Commandments of God to him are not grievous (u), is true of the hypocrite, that the love of ſin in him makes the law of ſin not grievous unto him. Here, he can offer a ſacrifice of thanksgiving (as they to their *Idols*, at *Bethel*, and *Gilgal*) with leaven, and proclaim and publiſh the free-offerings (which himſelfe more eſpecially takes pleaſure in) for this liketh him well; for, ſo he loveth (w).

11 Amos 4. 1.

The Law of ſin, in it ſelf (and to him that knowes the baſeneſſe, and the miſchief of ſin) is an heavy burden. Nothing can be more grievous then to receive a Law from ſin, to obey ſin as a man would obey a Law of his Sovereign. For, a Law of ſin cannot but be unjuſt, a Law of oppreſſion; yea, a Law, of death: a Law whereby ſin is committed as it were with warrant againſt God; a Law, which muſt be obeyed upon pain of death; and being obeyed, gives no other wages or reward, but death, yea eternal death. Yet this is the law by which alone the unregenerate deſires to be governed.

But

But there is more in a *Law of sinne*, than bare obedience to it. It hath a bewitching and inchanting nature to make the sinner *willing* to obey, to engage in a corrupt course, so as not easily, or suddenly to be taken off: and this *liketh him*, he *loveth it*: there is hardly any reclaiming of him. There is a just judgment of God, *giving him up to his own hearts lusts* (x); so that it is one of the greatest plagues, so to obey x Psal. 81. 12. it; as it is one of the greatest finnes to acknowledge such a Law, and to plead for it; *it is my nature, my custome, my dayly practise*, saith he, and *I cannot help it. You must pardon me, talk no more of it; for, I must, and will do it.* This is, not onely to have a Law imposed, or obeyed; but, to hold a Parliament, and to make that perpetual, which before was taken up onely for a Trial, till the next Session.

Thus, the Christian is under the *Law of sinne*, as a man travelling in his way, is taken by Thieves and Robbers, and, after many wounds received, is compelled to be under their Lawes, to say, and do what they command; but, with purpose to obey no longer, than till he can get from under their power; which he endeavourereth, by all wayes and means he can: The hypocrite, is under that Law, as the Thieves themselves that make it, expecting a benefit from it, and, upon that account yielding ready obedience to it: the one is extremely troubled that he is obnoxious to it: the other is jolly and jocund that he is governed by it. The one receiveth sinne as a blow; the other, as a Law that is welcome.

The true Christian findeth that Law of sin, in his members; not in his mind, or inner Charact. 9. man regenerated.

The whole man, so farre as it is corrupted by sinne, are but *earthly members of the body of sinne* (y). But every part of the man, so farre as it is renewed by grace, is so refined, that all becomes but the *mind*, the *inner-man* of a Christian (z). The *sinne* that tainteth, are his *members*: the *grace* that resisteth, is his *inner-man*. He accounts nothing the *man* but that which comes from God to restore him to himself. Till then, he is *like the beast that perisheth* (a). The beast acteth by the members of his body; not as acted by reason, but sense: so doth a man, till regenerated; not as acted by grace, but by sensuality and corruption.

And even after regeneration, *sinne* gives a *Law*; but not to the soul, as it becomes the purer part by grace; but yet, to the soul, as well as to the body, so farre forth as the soul is in part unpurified. The corruption not yet cleansed out, is now, not the soul come to it self, as the Prodigal after his conversion [b]. But, as a grosse bodily member, not yet enlivened and quickened by the Spirit of grace. To the unregenerate part; that is, to the flesh, not wholly rooted out, sinne is as welcome still, as a Rebel coming to visit a Prisoner cast into Prison for the same rebellion, is welcome to the Prisoner. The Prisoner makes very much of him, and so farre as he durst, joynes with him in drinking, revelling and roaring in the very prison: yet dares not take all the liberty that he would, for feare of his Keeper.

The Christian then, *with his mind*, (that is, with the whole man renewed,) *serveth the Law of God*; but, *with the flesh*, (which, is the corruption yet remaining in the whole man) *the Law of sinne*. He intends not a confession of sinne in the created parts of the body onely, as if sinne had its seat in the body, and *sensitive parts* of the soul, and were attributed to the superiour faculties, by vicinity and sympathy onely, as *Papists* teach *. But, he freely confesseth, *flesh* to have over-spread all, to have corrupted, and commanded all, and still to hold as great a part in him, as the *Philistines* in Canaan; and that this flesh is still to him as the *Canaanites* to *Israel*, *snarers and traps unto him, scourges in his sides, and thornes to his eyes* [c]: yea, so farre sometimes prevailing, that it *sendeth forth spoilers* into every part and coast of him, and makes him beholding to the *Philistines* to *sharpen his spear and his Coulter, his axe and his Mattock* [d], so long as *Saul* reigneth, that is, while he thinks, by *strength of reason and nature, to prevail*; and untill *David*, his King [e], the power of grace, rise up and subdue them.

y Col. 3. 5.

z Rom. 7. 22, & 25.

a Psal. 49. 20.

b Luke 15. 17.

* *Them in Rom. 7. alliq; complures.*

c Job 23. 13.

d 1 Sam. 13. 10.
e Jer. 30. 9.

f Rom. 6. 13.
g Job. 30. 1.

The regenerate part, then, is the *mind* of a Christian; the unregenerate part, his *flesh*: not simply, but by way of similitude. For, as of a man, considered in his natural parts, the *flesh* is the grossest, and the *mind*, the purest: So, by resemblance, a man, considered spiritually and as born again, that which yet remaines of sinne not wholly cast out, is the grosser part, and may therefore well be called *flesh*, although it be in the *mind*; and, that which is renewed, the *mind* and *spirit*, although it be in the inferior faculties and members of the body, now made *Weapons of righteousness* (f), may be termed the *mind*. Thus an *eye*, under covenant (g), is a part of the *mind*, whereas the pollution of the *mind* not wholly renewed, is a *member* of the *flesh*.

There is therefore in every regenerated man, a medly of *flesh* and *spirit*, throughout every part of soul and body. There is *flesh* in the *mind*, simply and naturally understood; so that it is both the best, and the worst Counsellor. There is also in the inferior faculties of the soul and members of the body renewed by grace, a *mind*, or *new man*, acting above nature, and regulating those parts which are most sensual and carnal; so as now, they become *spiritual* in their exercise, although not in their substance.

He findeth that the *mind*, so farre as it is made spiritual, guideth him by the Law of nature or of grace, as it self is guided by God. But farther than thus, it is content to be of his sinful opinion, and to joyne with corruption, as *Ahisophel* with *Ab-solom*: against his lawful Sovereign (h). Sometimes, his *mind* telleth him more than seven *Watchmen* (i); when it watcheth for God: but, at other times it is worse than seven *Ahisophels*; and then he is forced to pray even against this *Ahisophel* of his own mind, O Lord, I pray thee, turne the Counsel of *Ahisophel* into foolishness (k). It is now no longer a Subject, but a Rebel: no longer a part of his *mind*, which he now owneth; but, of his *flesh*, which he loathes.

The *mind*, in him, unregenerated is not owned for his *mind*, but cryed out upon as a Traytor. And when it comes to be renewed, all the *flesh* that was in it is not wholly expelled: therefore, so farre as it is renewed, he restoreth it in blood to the first honour, calling it his *mind*: and so farre as he is therein unrenewed, he calleth the old *mind*, or the *mind* as it was old, by the name of *flesh* still, in relation to the corruption that yet remaineth in it. And so, this *mind*, that is, *flesh* remaining in the *mind* of a regenerate man, when it counselleth without God, is as *Sarab*, to *Abraham*, counselling him to take *Hagar*, upon whom he begets an *Ishmael*, even through *Sarabs* (that is his *fleshy minds*) unghostly counsel. But when once he comes to see the mischief, and to follow better discretion, even the father of this illegitimate brat through the grace that is in him, as an enemy to corruption and sinne, driveth both the *bond-woman*, and her *sonne*, out of doors (l).

l Gal. 4. 30.
Differ.

On the Contrary, the hypocrite and unregenerate hath no *mind* or *inner-man* at all, but only *flesh*.

m Rom. 8. 13.

An humane soul he hath, laden with sin, which is but *flesh* (m): but a *minde*; or *inner-man* renewed, he neither hath, nor desires to have: and so he is but a *Beast* (n), of which, *flesh* is the best thing in him. He is all *flesh*, no *spirit*; all corruption, no grace: therefore, in the account and language of God, all *members*, no *mind*. The things of God he understandeth not (o). His very *mind* and *conscience* is defiled (p). When there is a price in his hand, he hath no heart (q). He is not only without understanding, as the *beast* that perish; but, deprived in his understanding, as the *Devil* that first deceived him. How then, can he be said to have an *inner-man*, that hath nothing within him but that which un-mans him? What *mind* he hath, is *flesh*; a natural *mind* turned *flesh* and making him *fleshy* in all the actions of it.

o 1 Cor. 2. 14.
p Titus 1. 15.
q Prov. 17. 16.

Some have disputed for reason in beasts, asserting that they (at least some of them) have a knowledge and wisdom, more than sensitive. Sure it is that the unregenerate hath not the understanding of a man (r), nor of many *Beast*. For, when the *Oxe* knoweth his owner, and the *Ass* his Masters Crib: Man doth not know his Maker,

r Prov. 30. 1.

ker, yea, they that call themselves his own people; do not consider (s) the works of the Lord, nor the operation of his hands (t). The Stork in the heavens knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming, but this man knoweth not the judgment of the Lord (u). All the unregenerate are a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will shew them no favour (w). Well therefore may we, even in this sense conclude of the hypocrite, that he also is but flesh (x), without any mind, or heart, or soul for God. The Scripture knoweth no inner-man, but grace (y), which is called the hidden man of the heart, even in a gracious woman (z), as well as in a man.

Thus only the Christian hath an inner-man, which is his Cittadel, whereinto the flesh entrencheth not; although even in his natural mind. Flesh hath her strong hold (a), for which it may be called his fleshy mind (b), so farre as flesh hath yet place in his mind. The hypocrite and unregenerate man is all body and members, without a soul; all outer man, no inner-man; a beast, and no man, in the things of God. The one, by help of the inner-man, is able to reflect upon himself, and to behold clearly: in a mirror, not only the new man, but all his earthly members of the Old man in him: the other, for want of an inner-man, cannot know himself as he is, to be only flesh, because the carnal eye cannot see corruption, no not in the glasse of the Law.

The Christian looketh upon, and entertaineth corruption as a Rebel.

Charact. 10.

He hath a new Lord, and a new Law. And while the old Law of sin shewes it self in his members of the body of sin within him, he looks upon that as warring, or rebelling against the Law of his mind (c); setting up not onely sin against grace; but, a Law, against Law, that gives warrant to commit iniquity by a Law. Therefore he disarmeth this Rebel as much as he may; herein imitating the wisdom of the Philistines (though in a more just cause) who, having gotten advantage of the Israelites, disarmed them: For so, grace taketh away the weapons of sinne (which are our members) from corruption, and giveth them unto God [d].

d Rom. 6. 13.

Or herein, he rather dealeth with the Old man, as his Lord hath done by that strong man armed, the Devil, keeping his Palace and his goods in peace: for Christ, a stronger than he, came upon him, and overcame him, and taking from him all his armour wherein he trusted, he divided the spoyle [e]. So the Christian never gives over fighting with the flesh, till he hath put it to the sword; and, as David dealt with Goliath, take off his head, and given his carcasse to the fowls of the ayre, and to the wild beasts of the field [f].

e Luk. 11. 21.

Col. 2. 13.

f 1 Sam. 17. 46

Yet, as, notwithstanding all the policy and vigilancy of the Philistines to disarm Israel, Saul or Jonathan might catch a Spear, so, for all the endeavour and diligence of grace, corruption may haply, catch an eye, and cause it to look after a woman to lust after her [g]; or, some other member, and make it a weapon of unrighteousnesse unto sinne, ere the Christian be aware, (as we see in David b) to the wounding and endangering of the whole man. Therefore he is the more careful to keep his watch, and will never make league, or truce with it, upon any conditions.

g Mat. 5. 28.

b 1 Sam. 11. 3

Contrarily, In the unregenerate and hypocrite this Rebel hath peaceable abode, and Dominion.

Differ.

Corruption in him hath the whole house of nature for his Arsenal, and quarter. He commandeth all; and welcome. He either feareth no Warre, or prepareth to make resistance. Every member is a weapon, and every faculty is an Armourer, to forge and furbush the Artillery of sin. He expects a forraign Warre from the New man and the Law of God, which he extreemely hateth and opposeth, and therefore calls in this Pharaoh Necho, this Egyptian King to his aid, although a Rebel to his Sovereign.

And so farre doth he give up his power to this rebellious In-mate, as he is content to let the very Law it self to make him more wicked than otherwise he would be (i), merely to comply with this tyrannical guest. For, as the lime burneth, by pouring

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on water, which should in reason quench it; so concupiscence is increased by the Law, which should by right destroy and abolish it. And so, the Warre which should be waged with this Rebel is carried on against the Law, and that with such spight, as to do whatsoever may crosse the Law, upon this very reason, only, that he will crosse it.

But the hypocrite in this state feareth no Civil Warre, between him and his companion, or rather Lord, the *Old man* within him. All is quiet within; saving as Thieves sometimes fall out, and wicked men wrangle one with another among themselves: so possibly the hypocrite and corruption, upon some points may jangle and squabble. But whether side soever prevailleth, it matters not: sione and Satan are sure to be no loosers, but gainers by it. For, by this division, the regiment or government of sin becometh more certain, and more dreadful. When the breach is made up, the hypocrite must part with somewhat more than he did before; and the other, who at first seemed to be confined within some certain limits and laws, by degrees comes to exercise an absolute arbitrary tyranny; and the hypocrite dares do no more, but say, *I thank you, Sir.*

Thus, the Christian opposing sin as a Rebel, is at peace with God; the hypocrite entertaining sin, as a friend maketh himself a Rebel. Corruption in the regenerate is like a *Tyrone in Ireland*, affronted by the royal forces, till he be mastered and made prisoner by the forces of Christ, the graces of the Spirit: in the other, it is like the *Great Turk in Constantinople*, ruling all by power, without resistance, yet without right.

Charact. II The regenerate man may be taken prisoner, and led captive by corruption by force, but not by consent.

He is too often a prisoner, but he never goes into prison of himself. He will not buy his liberty to sin, by yielding himself a servant or a prisoner to sin. He is a prisoner that watcheth all opportunities, and useth all his skill and cunning to break prison.

† Gen. 25. 23. It was said of *Jacob* and *Esau*, that the elder should serve the younger (k), yet sometimes *Esau* got the mastery. So it is in this case, *Corruption*, the *Esau*, is the first-born, and to be reckoned among the *Latian Aborigines*, or Athenian *Autochthonas* the first Inhabitants that were the natives of the place; and *Grace*, as *Jacob*, is the puny: and, ordinarily, that is verified, the elder is servant to the younger, corruption is under the command of grace: but, it may, and doth sometimes come to passe, that wicked and cursed *Esau* gets the mastery, and leads *Jacob* captive: and then, woe to *Jacob*.

Then *Paul* himself may justly cry out, *O wretched man that I am!* For, if this *Esau* might have his will, he would make a quick di'patch of *Jacob*, he would smite also the mother with the children [l] And can there be any more added to shew the misery of a regenerate man? Can he desire this day of misery? It is his misery that he hath corruption dwelling in him: but, to let it encroach upon him, to usurp over grace; to rebel against and trample upon his better part, to make lawes to crosse the law of grace, to rend him asunder, to divide himself from himself, and finally to lead him captive after the triumphant chariot of sin and of death, this is intolerable, and such a captivity as the Christian cannot possibly give consent unto; but rather resisteth unto blood striving against sin, till he can hold out no longer: as well knowing that it will be sad with him, when he must be forced to crave quarter of this implacable enemy.

This makes him like *Ennensis*, (that famous Macedonian, so dear to *Philip*, and after to *Alexander*) who after many battels fought and victories achieved, was betrayed by his own souldiers, and delivered into the power of the enemy. Yet for all this, a Christian is free: and only he is free. He may be surprized by fear, and detained for a season, but yet free in mind and in heart, which he demonstrateth by his complaining of his captivity, *O wretched man, &c.* no man is willingly wretched, nor unwillingly happy. He is not quiet in this imprisonment, but seeks out for rescue, and at length obtains it of Christ himself, for which he gives thanks from his heart *.

* Rom. 7. 25.

Contrariwise, the hypocrite and unregenerate is held captive; but, voluntarily.

He croucheth and fawneth, yea, falls at the foot of the old man, as Judah and his brethren, to Joseph, even when they had done him no wrong, but he had put a trick upon them, to scare, and fright them: And, in an insinuating way, unworthily saith, *What shall I say unto my Lord, &c: Behold we are my Lords servants, &c* [n]. He is a willing captive, a voluntary slave, as appears by this, that he never teeleth or complaineth of his captivity as one desirous to be released; yea, so far from complaining, that he is angry and complaineth of any man that takes notice that he is a prisoner. He is of the Pharisees minde, that will not be beholding to Christ to set them free, *we were never in bondage to any man* (o).

He is Satans slave, taken captive not only by Satans will (p); but, by his own. He will not stay till the devil make him blinde, or deaf, but he winketh with his eyes, and stoppeth his eares himself (q). It is the minde and will, that makes the man a captive. Till these give him up, he is a free-man in himself, even when he is a prisoner unto another. Such as are slaves to sin (as all unregenerate men are) *καὶ οὗτοι ἑαυτοὺς ἑδωκεν τοῖς ἰσχυρίσιν ἑαυτῶν, ἵνα ἐργασθῶσιν ἐν αὐτοῖς*, they have given up themselves to wickednesse, to work wickednesse with greedinesse [r]. If corruption dare not, or will not adventure to take them prisoners, they will come and render up themselves.

God indeed giveth such up (s); but, it is first, to their own hearts lusts (t). Then, to Satan (u). And then, they run, they rush into wickednesse, as the horse rusheth into the battel (v): so that they may well say with that elegant Poet *, *rapimus vi-tiū, trahimurque volentes*. We are hurried headlong by vices, and are willing enough thereunto. Every such sinner is holden with the cords of his own sinne (x). Sin is a cord, and the sinner is content, as Sampson to be bound with it, even when he cannot so easily as Sampson, knap it in pieces. He will let sin binde him, and bind him as fast as it can. Yea, he will strain this cord, if too short to make him sure; that so, he may draw iniquity with cords of vanity, and sin as it were with a cart-rope (y), that will not break.

Nesciunt quā valcant trahi catenam *. Sinners prepare the chain by which they may be haled to prison. He need not be driven to the slaughter: he is no sooner tempted, but he goeth straightway as the Oxe (z), that dreameth of a fresh pasture, and so goeth willingly to the slaughter-house. The hypocrite feares nothing, he is happy enough. He distrusteth nothing, he is strong enough: no need of Christ, he is good enough: he desires no rescue, he is free enough: he gives no thanks, he is proud enough.

Thus, the Christian is as Jebozaphat, encompassed with Aramites, but presently crieth out of the danger, and is delivered (a): the other when ensnared, goeth merrily, as a fool to the correction of the stocks (b); or as Agag, that goeth pleasantly to execution (c). The one is as Paul, sold under sin (d), (*ἀρχαῖον ὄν, ἡσθη καὶ πωλίσθη ὑπὸ τῇ ἡμιχέρῃ*); for so was the manner, to sell for slaves such as were taken in the warres: but the other as Abab, sells himself to work wickednesse (e); and so, is worthy to be a villain, that selleth himself for a slave. The one temperech corruption what he may, that it may not prevaile too farre; the other temporizeth with it, till he become an absolute slave.

CHAP. III.

A Christian disadvantaged by Parentage or defects of body.

Defin. Is he, in whom the imperfections and blemishes of Nature, or of the outward man, are a discouragement, and a disparagement to grace.



Nature is many wayes a step-mother to grace; and this way among the rest, that, by means of bodily defects and blemishes by birth, or happening afterwards by Providence, the vigour of the minde is much weakened, especially in the pursuit of heavenly things: And, the Christian, disheartened, until grace so far prevail, as to compensate the defects of nature. And this it doth, by supplying him with a comelinesse of a better kinde than that of nature, or of the body: because it not only covereth the deformities of nature, but advanceth the beauties of grace.

This is a subject wherein not all, but some Christians only, are concerned: namely, such as labour under some particular blemishes, or defects, happening in respect of Nation, wicked and unworthy Parents, illegitimate procreation, bodily deformity, or infirmity by lameness or sickness. Of all which, the Holy Ghost taketh notice; but in different manner. When he looks upon these things in relation to the Law, he marks them with a cole. When he beholds them in a Christian freed from that law, yet subject to these, or any of these infirmities, he speaks comfort and encouragement.

These, or most of them were prejudicial, under the Old Testament, in relation to the Ordinances and Privileges of the Law. A *stranger* or *servant* uncircumcised, might not eat the *Passover* [a]. If he would *worship*, it must be at a distance, not approaching so near as an Israelite, until the middle wall of partition was broken down (b). Nor might Gods own people offer any thing to God, which the hands of a *stranger* had touched; had he been but a *servant*, and, at his Masters command, but brought it to the place where the Master was to deliver it into the hands of the *Priest* [c]. A *bastard* might not enter into the Congregation of the Lord, even to his tenth generation (d), although circumcised. He might not claim the privileges of one of Gods people; although both his Parents were of Abraham according to the flesh.

Deformity of body, made even the sons of Aaron incapable of exercising the Priesthood. None that was *blinde*, *lame*, *flumsted*, *broken footed*, *broken handed*, *broken back*; or, *had any thing superfluous*; or, *was a dwarfe*; or, *had a blemish in his eye*; or, *were scurvy*, *scabbed*, or *had his bones broken* (which argues a rejection of those who had the most secret infirmities of body) might not come nigh, to offer the offerings of the Lord (e).

The bodies of the sacrifices of themselves must then be all perfect also. Whatsoever had any blemish, might not be offered (f). *Blinde*, or *broken*, or *maimed*, or *having a wen*, or *scurvy*, or *scabbed*, or *having any thing superfluous*, or *lacking his parts*; or, *that is bruised*, or *broken*, or *cut*, might not be offered: for, it should not be accepted (g). Neither would God permit any legal uncleanness of body, in those that brought a sacrifice, whether it were by *running in the reines* (h), or *eternal pollution* (i), or by *touching any dead body*, either of *man*, or *beast* (k): or, were smitten with

a Exod. 12. 48

b Eph. 2. 14

c Lev. 22. 25

d Deut. 23. 2

e Lev. 2. 18

f Lev. 22. 20

g Ibid.

h Lev. 15. 2

i Ver. 16

k Lev. 11. 24

with leprosie (*l*); or were any other way *unclean*, according to the rules and repute of the Levitical Law. 1 Lev. 13.3

No man, even of *Aarons* sons, if, a leper; or, had the running of the *reines*; or, if he had but touched any thing that was *unclean by the dead*; or had his seed going from him; or, touched any creeping thing, or any man of whom he might take *uncleanesse*, might eat of the holy things, until he had washed his flesh with water (*m*), m Lev. 12.4,5,6 and were legally clean.

But, under the Gospel; and, in relation to the Covenant of Grace, (even while the first *Täbernacle*, and Levitical Ordinances were yet standing, as well as *flithence*) *Nation*, *Parentage*, *Beauty*, *Strength*, &c. were not, are not either necessary to acceptance, or furtherances unto grace, (although blessings in themselves;) but, for the most part, through abuses, hindrances thereunto. And therefore, the want of those things cannot exclude from grace; albeit it may daunt, and weaken the hands of some, subject to such defects; until, by the help of grace, they be made truly holy, and so (notwithstanding these disadvantages) become *more excellent than their neighbours* (*n*) void of grace; although adorned with all those things which nature can furnish a meer natural man withal, to make a fairer shew to the world. n Prov. 12.16

Yea, it pleaseth the wise and good God, who calleth not many mighty or noble (*o*), o 1 Cor. 1.26 (yet, of them, some; willing that all, to wit, some of all Nations, and degrees, should be saved, *p*) that some, yea that the greater part of those that are effectually called, should want some privileges of nature that might commend them to the eyes of men, which are afforded to others. And yet even such deficient in nature, are made, by grace, farre to excel, yea, to confound those, who have all that nature and birth can bestow upon them, but are empty of holiness.

The best Christians are not woven altogether of the woof of grace: nor, the worst men, with all the imperfections of nature. The best Christian is mixed with the warp of nature, not only as nature is corrupted in qualities by sin, but as deformed in the substance and faculties as a punishment of the first sinne. And this nature hath many knots and knurles in it, that will shew themselves in the wearing, notwithstanding all the endeavours of grace to smooth them. Howbeit, in the eyes of God, such a Christian, so prejudiced by nature, appeareth more beautiful than the best of those, who are warp, all nature.

On the contrary, the natural and bodily imperfections of the hypocrite and unregenerate, are servants to the vices of his soul.

Differ:

Where grace interveneth not, it is a true rule, *crooked bodies, crooked soules*. And it is as true, of all other blemishes of nature, and bodily deformities. God doth not leave those marks of his displeasure and just indignation against sinne in general, to be as bare bunches in a tree, or as scarres that are healed in those particular persons so deformed; but, as *Items* and warnings to all that behold them, to take more special heed of them, as of those that are more than ordinarily wicked and dangerous, where grace changeth not nature, by expelling those more than ordinary fumes and spumes of corrupt nature, out of such stigmatized bodies which naturally hold more of wickednesse than others, as the wens or kernels dispersed into several parts of the natural body, draw and suck up the superfluities of nature that otherwise would distemper and oppresse it.

He hath also a woof added to his warp: not that of the regenerate, which is the woof of grace; but, of custome, and ill manners, conformable to his defects of nature, body, or breeding. And so, being accustomed to do evil (*q*); he cannot q Jer. 13.23 but be exceeding sinful; and, the more meanes he hath to reclaim him, the more sinful he becomes (*r*). For, where deformity of body, or other defects or dispa- r Rom. 7.19 ragements maketh a man to be sleighted, jeered, or unacceptable, corruption of nature (without grace) puts him on to studie revenge for the defects of nature; wherein, the devil exceedingly helpeth to make worse a crooked soul in a despicable body. It was not for nothing that God would not admit such to serve at his Altar, who useth not to take exception at such bodily blemishes, but where he findes something suitable thereunto in the soule, making it averse from his service.

Hh h h a

Thus,

Thus, the Christian labouring under natural or adventitious discouragements, is like a ship well built, that can, by the help of a prudent guide, make use of a crosse winde, to carry on his voyage to heaven: the hypocrite and unregenerate, following only nature, and striving without grace, is as one that sailth to no purpose, as the winde and tide carry him. The one hath a beauty that covers all the deformities of nature; the other hath a loathsomnesse of soul that makes not only his body, but whole man (how perfect soever) the abhorrency of God and man.

Charact. I

A Christian may be disadvantaged in regard of his Nation or Countrey, yet without prejudice to his soul.

s Isa. 56.3

1 Ver. 6,7

a Act. 10. 34, 35

w Gal. 3. 28

x Col. 3. 11

y 1 Sam. 10. 11

* Ephemerides

a Southsayer,

as well as a

Poet.

z Tit. 1. 12, 13

a 1 Pet. 1. 1

b Tit. 1. 5

c Act. 15. 13

d Act. 22. 33

e Phil. 3. 20

f Gal. 4. 26

g Pál. 8. 7, 4, 5

b Zeph. 3. 9

i Isa. 19. 8

k Judg. 12. 6

* Li. 1. 4. 5.

He may be the son of a stranger, yet (having joynd himself to the Lord) he shall have no cause to speak, saying, the Lord hath utterly seperated me from his people (s). For, even him, joyning himself to the Lord, to serve him, and to love the Name of the Lord to be his servant, keeping the Sabbath, and taking hold of his Covenant, will God bring to his holy mountain and make joyful in his house of prayer (t). Such an one shall soon perceive that God is no acceptor of persons: but that, in every Nation, he that feareth him, and worketh righteousness, is accepted with him (u). Not only the Grecian is made equal with the Jew, without difference, or distinction, in the unity of the body of Christ (x): but also the Barbarian and Scythian are made equal with the Greek (x), who accounted all Nations beside themselves, barbarous: but more especially the Scythian; whence it became as great a wonder that Anancharsis should be a Philosopher, as to finde Saul, among the Prophets (y).

The Cretians had a very ill name. Yea, one of their own Prophets, (or Poets *) testifieth of them, that they were alwayes liars, evil beasts, slow bellies, which Witnesse was true. Yet, Titus must not despair of making some good even among them: by rebuking them sharply that they might be sound in the faith (z); who were usually joynd with the worst in that common by-word, Καππαδοκίαι, Κρήται, Κιλικίαι, τείλα καππαδοκίαι. Cappadocians, Cretians, and Cilicians begin their names with the same most unluckie letter, arguing their too much likeness in manners. Howbeit, we reade of Saints even in Cappadocia (a), of Christians in Crete (b), and of brethren in Cilicia (c). Yea, Paul himself was a Cilician, borne in Tarsus, as to the soile wherein he was brought forth (d), although by descent a Jew, to whom all the Alphabet can scarcely afford one comparable.

But a Christian hath not only his conversation in heaven (e), as a stranger sojourning or trafficking there, but he is a Citizen borne, and free of the heavenly Jerusalem, which is above, and free, and the mother of all (f) believers, without difference of Nation or Countrey. For, of every one that is borne of God, whether Babylonian, Philistine, Tyrian, Ethiopian, &c. it shall be said, in relation to Zion, that this and that man was borne there (g), in regard of his acceptance with God, and of his admittance to all her priviledges.

Whatsoever is barbarous in her disciples, Christianity banisheth: so that it is a wonder to see, that notwithstanding all differences of regions and climates, they that feare God are all of the same condition and quality, and may be known to be the same fathers children. God turneth to all his people a pure language (or lip) that they may all call upon the Name of the Lord, to serve him with one consent (h). In the very Cities of Egypt, they speak the language of Canaan (i).

Howbeit, as the Ephraimites were discovered by pronouncing Shibboleth in stead of Shibboleth (k). And as Livy, although an elegant Latinist, as well as a grave Historian, being a Patavian (that is, borne in Padua) could not forbear to use some Patavinity in his stile (as Quintilian termes it *) that is, some expressions and language which argued him to be of that City: so the dear Saints of God may possibly carry some Patronimical mark of their Countrey and Education, in their behaviour, not becoming the graces of God in them, (as we see in some, rudely, and meanly bred;) yet such, as may consist with true sanctification, although tann'd and brought almost into the Black-mores hue by such imperfections.

Con-

Contrarily, the unregenerate bears that native reproach, not only to his grave, but to his damnation. Differ.

He is one of those that not only derive from *Japhet*, and is a Gentile by progeny, which is in every age the worse for the wearing; but he is stigmatized to be a *sin-ner of the Gentiles* (l). By continuance in sin and infidelity making him a perpetual stranger to God and Christ. Such an one was *Doeg*, who being wicked and bloody, is thrice in one chapter (m), and once in the book of *Psalms* (n). called, by way of reproach, *Doeg the Edomite*, for that (at the command of *Saul*) he butchered in one day eighty five persons that wore a linnen Ephod, and destroyed *Nob* the city of the Priests, killing men, women, children and sucklings, and oxen, asses, and sheep with the edge of the sword (o).

Thus also *Haman*, another egg of the same bird, to wit, of the stock of *Eſau*, is branded with his pedigree several times, as a mark of disgrace; *Haman the sonne of Hammedathas the Agagite* (p): who was an Amalekite, and the worst slip of the basest issue of *Eſau*. For, however he were of the race of the Kings of the Amalekites, to which the common name was *Agag*, (as *Pharaoh*, and afterwards *Ptolomie*, to the Kings of *Egypt*) as appears by comparing several Scriptures (q) together; yet *Agag* descended of *Amalech*, the base son of *Eliphaz*, the eldest son of *Eſau* (r). So that though the *Agagites* were gotten highest among the *Amalekites*, yet were they the most mischievous to *Israel*, as appears by the severity used by *Samuel* upon *Agag*, even after *Saul* had spared him (s). Yea, the whole race of *Edom*, (a name of scorn given to *Eſau* (t), and therefore often given as a brand in Scripture to his posterity u) is not only shamed and condemned for their implacable cruelty to *Jacob* their brothers seed (v), but made and called the people of Gods curse (x).

Many of that family have been noted to be extremely wicked, among whom, *Herod the Great* was one of whom it might truly be said — *Ardet vitio gentis / n-ôque* he flamed under all the vices of his Nation, and his own to boot. He it was that got the complete Mastery of *Jacob* (y), when he came, by the favour of *Augustus*, to be made King over the race of *Jacob*, when *Shiloh* came, and the Scepter departed from *Judah* (z). But, we never reade of any one good of that stock, unless *Eliphaz the Temanite*, the friend of *Job* (a), who descended of *Teman* eldest son to *Eliphaz* the first borne of *Eſau*, by *Adah* his wife (b). Therefore are they joyned together with *Iſhmaelites*, *Moabites*, *Hagarens*, *Gebal* and *Ammon* (c), &c. who by an epidemical hatred were perpetual enemies to the Church of God, for which he called them his evil neighbours, whom he plucked out of their land (d), and left their name for a curse unto his people, to all generations.

Thus, the regenerate are as useful plants which being removed, do alter their nature according to the soile whereinto they are transplanted: but the unregenerate are as those Travellers of whom it may be said, *Cælum, non animum mutant*, they change climate, but not their minde and disposition: They are moveable in regard of place, but immutable in regard of their perverseness of heart. The one are strangers, but naturalized in condition and affection; the other are estranged from the wombe (f); and so, continue aliens from the Common-Wealth of *Israel*, and strangers from the Covenant of Promise (g).

A Christian may be the child of mean, yea, of very Wicked Parents, and yet himself may have God for his Father. Charact. 2.

That God who looks not at nature, (so as to have respect of persons) but acteth according to his own free grace, delighteth to act most, where his grace may appear most free. Not that God delighteth to see men poor, much lesse to take any pleasure in their wickednesse: but as ordering the meannesse, and wickednesse of men so, as that neither of them shall be an hindrance to his free grace. For, he chooseth the poor of this world, to make them rich in faith and heires of the Kingdom (h): and that, not without great wisdom, as well as goodness: for God hath chosen the base things of the world, and things which are despised; yea, and things that

that are not, to bring to naught things that are; that no flesh should glory in his presence (i).

Nor is the wickedness of the parent (which may be a grief to the child, and a prejudice among men) any barre to the free grace of God to the child. For, albeit he visit the sinnes of the fathers upon the children, to the third and fourth generation of them that hate him: yet it is only upon such children as live and continue in the same sinnes of their fathers: not upon those that fear and love him. And so it is in the case of mothers, as well as of the fathers. Where sin runs in a line, it proves like a snowball, bigger and bigger; and so, the provocation being not only continued, but augmented, it cannot be expected but that the judgement should be not only lengthned, but very grievous, like the thunder and haile, and fire that ran along upon the ground in the land of Egypt (l).

Exod. 9. 23

But, where the course of sin is cut off, and God honoured and served by the son, that was highly dishonoured by the Father, the sonne shall never need to feare to have his teeth set on edge, by the sowre grapes that were eaten by his father (m); but he shall ever finde that verified by God, *them that honour me, I will honour* (n). Yea, it not seldom happens, that where grace is bestowed upon the son of a wicked father, that sonne out-shines most of his contemporaries that are eminent for Religion.

m Ezek. 18. 2

n 1 Sam. 2. 30

Who, that ever had sate on the throne of Judah, was worse than Abaz? For besides all the wickedness he committed in the business of the Altar of Damascus, and his sacrilege, in the house of the Lord (o); but, in the time of his distress did he trespass yet more against the Lord (so that the Spirit of God points the finger to him as to the monster of his age, this is that King Abaz.) For he sacrificed to the gods of Damascus, which smote him. And he said, because the gods of Syria help them, therefore will I sacrifice to them, that they may help me: but they proved the ruine of him, and of all Israel (p). Yet he was the father of good Hezekiah (q), who was not only an excellent Prince, but an excellent man.

o 2 King. 16.

p 2 Chr. 28. 22,

q verse 27

So, incomparable Josiah (like unto whom there was no King before him, &c. neither after him arose any like him r) was the sonne of wicked, most wicked Amon, that for his wickedness and tyranny, was slaine by his servants in his own house [s]. And even Jeroboam himself that had made so many thousands to commit idolatry, had yet one son, in whom there was found some good thing towards the Lord God of Israel [t]. Yea, the Lord himself puts the case of the good son of a wicked father, who shall not be excluded from mercy for the wickedness of the father [u]. It cannot be but a reproach among men, and a blot to a child of God: yet the power of God overmastereth all.

r 2 King. 23. 25

s 2 King. 21. 23

t 1 King 14. 13

u Ezek. 18. 14,

&c.

Differ.

Contrariwise, In the unregenerate personal and paternal corruptions are hereditary.

w 2 King. 5. 27

Original corruption is hereditary to all. So also, till regeneration, are personal corruptions: they descend to posterity, until God, by his grace, drie up that issue, as the leprosie of Naaman, that fell upon the seed of Gehazi for ever, as well as upon himself (w). It is true, that every one of the race do not perhaps equally give vent to the same wickedness, in the same manner and degree, because some are held in by restraining grace; others, by education; and some, by the minglings of the concurrent substance of the parents, may somewhat vary the constitution, and consequently the disposition inclining him more to some other corruption. But, ordinarily what ever was the predominant corruption in the ancestor, runnes strongest in the veins and inclination of the posterity, until the branches of this wilde Olive tree be planted into the true Olive, to partake of the root and substance of the same (x).

x Rom. 11. 17

Thus Belshazzar (a chip of a proud block) walked in the steps of haughty Nebuchadnezzar his father, imitating his fathers pride, notwithstanding the dreadful example of Gods hand upon his father in so fearful a manner (y). As the fathers heart was lifted up, and his minde hardened in pride, so was the sonnes, though he knew all that which befell his father (z), and therefore not onely was he himself

y Dan. 5. 10, 21

z Verse 23

himselfe slaine, but the Kingdome and Empire of the *Chaldeans* translated to the *Medes* (a). a Verſe 31

Of *Ieroboams* race there lived not one good: yea, all his ſucceſſours trod in the ſame path which he firſt walked in himſelf: ſo that from firſt to laſt, *Iehu* himſelfe not excepted (b), they were all wicked, verifying the proverb, *קטן וזעזעק קטן וזעזעק*, *an ill egge of an ill crow*. And in this caſe the birth often follows the belly, whom many thought they had good fathers followed, as is noted in the holy ſtory, wherein, as a reaſon of the wickedneſſe of Princes, the names of their *Mothers* are inſerted: but eſpecially that one marriage of *Athaliah* the daughter of *Ahab*, unto *Iehoram*, the ſonne of *Iehoſaphas* (c), is noted as the occaſion not onely of much ſinne and miſ- c 2 Chron. 22. 2
chief committed by *Iehoram* in his reigne (d), (who did evil in the fight of the Lord, d 1 Chron. 21. 6
because he had the daughter of *Ahab* to wife) but alſo of a continued ſucceſſion of iniquity and miſery for ſeven generations. Not one good King to ſit upon the Throne of *David* from *Iehoſaphas* to *Hezekiah*.

Thus, the true Chriſtian deſcended of wicked parents, doth as *Pharaohs* daughter was taught, (e) He forgetteth his own people, and his fathers houſe: But of the unregenerate ſo deſcended, it may be ſaid as of ſinful *Jeruſalem*, *Thy father was an Amorite*, and thy mother an *Hittite* (f): and, as is the mother, ſo is the daughter (g): the one is as a Cedar grafted upon a ſhrub, or a Firre-tree inſtead of a Throne (h); e Pl. 45. 10, 11
f Ezek. 16. 3
g verſe 44
h Eiaſ 55. 13
the other is as the Vine which is of the Vine of *Sodom* and of the fields of *Gomorrah* (i). i Deut. 32. 32
Charaſt. 3.

To the Chriſtian, even baſtardy binders not the heavenly birth.

He who is carnally miſ-begotten of man, may, notwithstanding that blemiſh, afterwards be ſpiritually begotten of God. This ſinne of the parents is not imputed to the childe, who was not in fault of ſuch an iſſue. Many have been famous men that have been ſo begotten. Of their valour and prowefſe beyond others there may be given a reaſon in nature: many of them alſo ſtudying to wipe off the blot of their illegitimate conception, with generous and heroick attempts worthy of noble ſpirits. But, of their being born again no reaſon can (nor need) be given but the free grace of God even to ſome ſuch ſpurious ſlips.

Jepthe, although baſe borne, is ennobled by his faith (k), being ranged in the liſt of thoſe glorious Worthies which make up that cloud of witneſſes, propounded for patternes to all beleivers. to runne with patience the race that is ſet before them (l). k Heb. 11. 32
l Heb. 12. 1
Yea, even in Chriſts own pedigree; even *Pharez* is not omitted (m), although begotten in inceſt (n). Which may comfort a Chriſtian apt to be too much dejected, if lying under ſuch a blot. m Mat. 1. 3
n Gen. 38. 19
and 39.

The like may be ſaid againſt the diſcouragement and diſparagement of being deſcended of baſe parents, or being the ſonne or daughter of a ſlave, or of a bond-woman. For that alſo may be incident to an heir of grace: for the body of Chriſt conſiſteth of bond as well as of free (o); or rather, of no diſtinction between bond and free. And ſo that the ſon of the bond-woman becomes the ſon of the free woman; ſo that he no longer a childe of the bond-woman, but of the free (p). o Gal. 3. 28
p Gal. 4. 31

On the contrary, the unregenerate beareth not only the ſhame but the ſin of his birth, with intereſt. Differ.

It becomes his ſhame and ſinne, oft-times by being afterwards more faulty in the ſame kinde himſelf; or, at leaſt it makes him impudent, inſolent, envious, as may be notoriously ſeene in *Abimelech* (q), the baſe ſon of *Gideon* (r): and in that curſed mungrel begotten by an Egyptian, on an *Iſraelitiſh* woman, which ſonne ſtriving with a man of *Iſrael*, blaſphemed (s), and was afterwards ſtoned for it. To whom we may very well adde *Ceſar Borgia* the baſtard of Pope *Alexander* the ſixth, a man ſo extremely wicked beyond all that were before him, that *Machiavel* maketh him the Idea and pattern of his damned policy. All baſeneſſe and incivility is uſually found in every baſe and brutiſh generation, as a profeſſed enemy to Chriſtian ingenuity, as abundantly appears in the wild and untamed *Iriſh*, who abhor all Religion (except the ſlavery of Popery) and government. q Judg. 9. 1, 2 &c
r Judg. 8. 31
s Lev. 24. 10, 11

Yea, ſuch is the fruitfulneſſe of ſinne, in what ſoile ſoever it takes root, that the longer

longer it stayes in a family, the worse it grows: not as trees planted in an orchard, which, by time sucks out the heart of the ground, and so they become sterile, and at length die of themselves; but, as nettles in a dunghil, that every time they seed, do multiply, and send forth more and worse fruit; according to that no lesse elegant than true expression of a vicious Poet *

* Horat. Car. 1.
3 ad 6. of whom
Suetonius thus,
*Ad res vengeras
intemperantior
trahitur.* Nam.
in vit. Hor.

*Ætas parentum pejor avis, talis
Nos nequiores, mox daturos
Progeniem vitiosiorum.*

Our Parents, worse than Grand-fires, bare
Us, who, yet worse than fathers were,
More vicious fruit shall shortly bear.

Thus, the Christian, from the basest dung-hill riseth up as high as heaven; the unregenerate, from a spurious original, grows down-ward as low as hell: the one, if good, none better: the other, if bad, none worse.

Charact. 4. *The Christian is sometimes subject to deformity and ill shape of body.*

Deformity, whether by nature, or accident, is a disparagement to virtue, and a blemish to noble actions: but, it is overcome by grace, which makes even blacknesse to be comely. For Ebed-melech the Ethiopian, or black-more, was yet a man beautiful by grace, shewing more courage for God, and compassion to his Prophet, than all the great men and Jews in Zedekiahs Court (1). The Ethiopian Eunuch, washed by baptism, had a white soul (n).

1 Jer 38. 7. &
n Act. 8. 37. 18

32 Leab, though tender or bleer-eyed, yet was more amiable in the eyes of God than Rachel, who loved idols so well as to rob her own father of his gods (w); and, to cover them with a lie (x). Ehud, though lame of his right hand, yet with his left hand, he was an instrument of killing Eglon the King of Moab (y), and thereby of delivering Israel out of the hands of the Moabites; but, of delivering the Moabites into the hands of Israel (z). Mephibosheth, lame by a fall at nurse (a), yet had a more loyal heart to God, and his servant David than the sycophant Ziba, his guardian, notwithstanding all his glavering (b).

2 verse 28
e 2 Sam. 4. 4
b 2 Sam. 16. 2
2 Sim. 19. 24.

8c. He that lay at the pole of Bethesda (c) many yeers and could not stirre, nor obtain a cure, because others slept in before him (c). He that was borne blinde, and without all hope of cure (d): and the cripple that lay at the beautiful gate of the Temple, to beg almes (e) not to expect cure, proved more valiant champions and stout confessors of Christ, and of the name of Jesus by which they were cured, than many of his professed Disciples, who, upon any offence taken, left him in plaine ground, and would walk no more with him (f). And, these defects, even in those that are not cured, yet sanctified, they are helps to take off their affections from the world, which without just cause, so much contemneth them for those defects. The world is most crucified to him that is most crucified to the world (g).

c John 5. 5
d John 9. 32
e Acts 3. 2

f John 6. 65

g Col. 6. 14
Differ.

Contrarily, to the unregenerate, bodily blemishes breed a greater deformity in the minde.

Men, so marked, grow either impudent, being inured to scorn: or envious against those of better feature, (giving out that they are wanton, or proud;) or, cruel and revengeful upon unkinde nature; or insolent, in resisting the hand of God upon them; resolving rather to hazzard life it self by undergoing desperate cures, than to lie under those deformities by God inflicted upon them: or, too self-loving, to bestow more upon themselves than is meet, to recompence the want of love and respect from others.

Hence that proverb, *caveat ab iis quos Deus signavit.* Beware of them whom God hath marked. The best choice is, a sound minde in a sound body; a lovely minde in a beautiful body. But, if there must needs be a defect in either, better is wisdom which recompenceth the defect of bodily beauty, than folly where bodily feature excellerth (h). *Ingenio forma damna rependo meæ.* My wit (said he) makes amends for the

h Eccles. 2. 13

the lack of beauty. But much more doth grace recompence the want of feature, and, the want of feature doth much add to the loathsomnesse of a graceles soul.

Thus, the Christian is beautiful in the midst of deformity: the unregenerate is deformed, in the midst of beauty: the one is a crooked Saint, the other, a crooked Serpent.

A Christian may be abashed with sickness, and impotency of body.

Charact. 3.

Even bodily health and strength are great helps to spiritual assaults, which work more upon sickness, weakness, age, &c. than upon others in whom nature sanctified can afford more helps to the inner man assaulted by frowardnesse, covetousnesse, timorousnesse and the like. Young men have more strength than others overborne by age: and, if they have the Word of God abiding in them, they are strong indeed to overcome the evil one (i). The want therefore of health, strength, vigour of spirits must needs be a great disadvantage where-ever it lights: yet, where grace is and ruleth, these infirmities are an help to mortification, to patience, and to the neglect of worldly things. i 1 John 2. 14

For, the sick serve God in suffering patiently, as their proper obedience: for, even Christ himself is said to have learned obedience by the things which he suffered (k). The soul many times gets health by the sickness of the body. David never attained to a better temper and measure of spiritual health, than when he was most over-laid with bodily sickness, perhaps procured for the extremity of grief for his sinnes (l). Hence, the Eunuch may take comfort, although he be a drie and barren tree, that, by grace, he hath even in Gods house, and within his walls, a place and name better than of sons and daughters, and that God will give him an everlasting name that shall not be cut off (m). And prayer better becometh age, than armes, and almes. 1 Pet. 6. 6, 7, &c.
Psalm 32. 4, 5
m Ezech 35. 5
i Job 19. 17

Contrariwise. *A wicked man is never the weaker servant of sin, for bodily weakness.*

Differ.

If he be disabled from some sins, he is the more addicted to other. The continued adulterer, when disabled by his own wickednesse as well as by age, to act that sin, is then as much in heart (if not more) a filthy person still, as in his greatest vigour of body; and, a greater teacher, and provoker of others to the same wickednesse. Men turne pandors, and harlots become bauds to others, not onely for lucre, but for love of the sin. Otherwise other trades lesse sinful, and more advantageous would be taken up by them. That course of life which any man voluntarily taketh up, especially if unlawful and dangerous proclaimeth to all, which way the heart is most bent.

So witches, and other envious persons, the more unable to wreak their teen upon such as they hate, malice supplieth the defect of natural abilities, or of want of power, and opportunity: and, rather than faile, the devil himself is called in to assist them in their devilish designs. So others, grow more froward to all about them, in time of sickness, as being more impatient and murmuring against God, because, they have not health, lims, strength, &c. as well as others. These, are not unlike the vassals of Antichrist, justly suffering extraordinary plagues for their voluntary slavery, that gnawed their tongues for pain, and blasphemed the God of heaven, because of their paines and their sores, but repented not of their deeds (n). n Rev. 16. 10, 11

Thus, the Christian is as Job, patiently suffering the hand of God, and blessing his name, even when smitten not only in his goods and relations, but in his own person, so that his flesh is clothed with wormes, and clods of dust, and his skinned broken, and become loathsome (o), and his very breath become strange to his wife (p); the hypocrite and unregenerate is as Jobs wife, that perswadeth him rather than to live longer under such misery, to curse God, and die (q): that is, so to provoke God by cursing and blasphemy, as to draw out his hand against him to smite him with death, and thereby to rid him (as she conceived) out of his paine: the one is as the converted thief upon the Crosse, rebuking his fellow, and praying to Christ: the other is as the unconverted thief, that, for anguish, reviled Christ, and died blaspheming. o Job 7. 5
p Job 19. 17
q Job 2. 9

CHAP. IV.

A Christian labouring under natural defects of the minde,

Defin. Is he in whom the temperature and constitution of the body are an hindrance to the perfections of the soul.



Here are many defects in the mind (which are great disadvantages to nature as well as to grace) arising from the body. Here, that holdeth, *the soule followeth the temperature of the body*. For, otherwise, all men being left unto themselves, should be either foolish or wicked, or wise and honest, alike; because all mens soules are alike by Creation, and all alike partakers of original corruption. But nature is more bountiful to some than to others, even where there is not any discriminating grace from above, to distinguish them.

Great and manifold is the difference in men, in regard of complexion, and constitution. Some more witty, sober, constant, &c. some, more dull, blockish, lascivious, intemperate, fickle, &c. Whence the Philosophers are forced to acknowledge certain natural vertues, although they will not admit them to be *υψηλαιοι*, that is, vertues properly so called. And, among vices, some are acknowledged to be natural, as other ill qualities are contracted by disease, evil company, high feeding, idleness, &c. and some, brutish, incident to none but to such as are of savage disposition, as it is noted of *Agrippa Posthumus*, Grandchilde of *Augustus* *, and sundry others.

* *Tacit.*

a Col. 2. 3

b Luke 16. 8

c 1 Cor. 1. 26

In the *wisdom* therefore, that is *after the flesh*, (I mean not, corrupt wisdom, but that which is natural, and according to reason) there may be difference between one man and another: and, the disadvantage may fall to Gods childe, as is observed by him in *whom are hidden all the treasures of wisdom and knowledge* (a), that *the children of this world are in their generation, wiser than the children of light* (b): not wiser for heaven, but more subtle for themselves in the world. And such are they of whom the Apostle thus; *not many wise men after the flesh*, meaning it, not of sinful corruption, but of the improvement of nature (c), which being renewed and assisted by grace, makes a far greater improvement than the world is capable of.

Differ.

On the contrary, *the unregenerate excuseth the imperfections of his soul, by the constitution of his body*.

The sins of his soule take Sanctuary under the temperature of his body; and he thinks this to be (if not warrant, yet) excuse sufficient for all his exorbitances. If overtaken with lust, drunkenness, choller, &c. his plea is this; It is my nature, I cannot help it, the very constitution of my body carries me violently upon it, I hope God will not impute it, &c. This Apology, although *Nabal* had not the wisdom to make for himself, yet *Abigail* his wife made it for him, to his shame, although to his safety. *Let not my Lord regard this man of Belial, even Nabal: for as his name is, so is he. Nabal is his name, and folly is with him* (d). Even fools have so much wit, as to think all they do must passe without offence, because of their folly, which wise men will rather condemn, than take notice of.

d 1 Sam. 25. 25

But, the unregenerate under colour of fatuity, and defects of nature borne together with him, endeavours to make use of that plea to excuse all that folly which

which he, by the sinfulness and malice of his heart, hath contracted, and as it were engrafted upon the other: yea, which he, without just cause of complaining of the defects of nature, would father upon nature, to excuse the wickedness of his heart, when nature is no way deficient, but liberal to him. Thus, *the fool* (in the Original, it is, *Nabal*) *hath said in his heart there is no God (e)*. It is not the natural fool, but *Nabal* that saith so. And, *Nabal* is no Natural, as appears by the churlish arguments he used against supplying of *David*, *Who is David, and who is the sonne of Jesse?* He knew him well enough; for he knew his Parentage (which *David's* servants did not tell him;) and so his interrogation, is not made as not knowing him; but as scorning him and his request. The observation also that he maketh of servants breaking away from their Masters, was a close and malicious quip to *David*, for his flying from *Saul*. *There be many servants now a dayes that break away every man from his Master (f)*. Shall I then take my bread and my flesh that I have killed for my hearers, and give it unto men whom I know not whence they be? These words have weight in them, and not easily to be answered (if *David* were such as *Nabal* would pretend him to be,) therefore, not the words of a natural. Yet the wicked fool cloathes himself under this Livery of a natural, and so thinks he may speak of God what he list, because forsooth, he knowes no better.

Thus, the Christian laboureth under natural defects of the minde with a desire to be rid of them, as *David* and his men kept on the other side of the mountain, making haste to get away from *Saul* (g): the unregenerate desires to retain those defects; and, to make shew of those that are not in him, to cover that sinfulness with which he aboundeth: not unlike to *David* in another case (h), *who feigned himself mad, and scrabled on the doors, and let his spittle fall upon his beard*; that he might not be found out to be what he was: the one looks upon such defects as a blemish; the other, as a fence.

A Christian may be a dullard in regard of understanding and capacity. Charact. 1. In regard of natural capacity he may be heavy and dull; but yet, in the things of God, he is taught by a Law that maketh wise the simple (i). Such naturally, are most scholars in the School of Christ: *very children in understanding (k)*, *dull of hearing (l)*, and, dull of apprehension as those that are but newly weaned from the milk, and drawn from the breasts, to whom precept must be upon precept, precept upon precept, line upon line, here a little and there a little (m): and yet all little enough to make them to understand doctrine.

Many Christians are troubled with this dullness, in so much that whereas for the time they might have been teachers, they have need that one teach them again which be the first principles of the Oracles of God, and are such as have need of milk, and not of strong meat, being unskilful in the word of righteousness, for they are babes (n). We see this in the very Apostles themselves who understood not many of those things which Christ preached unto them, although to them it were given to understand the mysteries of the Kingdom of Heaven (o), in regard of grace bestowed by God, not of nature, to be of quick understanding in those mysteries.

They are perpetual petties and A. B. C. daries in the things of the Kingdom. And that not only in regard of the common and humane inability for the high mysteries of godliness which every sanctified man best seeth and most bewaileth in himself, saying with *Agur*, *Surely I am more brutish than any man, and have not the understanding of a man (p)*: but also in regard of personal and special dullness, more in some than in others; and, sometimes more in a Christian than in a child of wrath. There are some good men of whom Christ (who used not to upbraid, without great cause, was fain to complain, saying, *O fools, and slow of heart, to believe all that the Prophets have spoken (q)*. Yea, he found cause to upbraid the eleven Apostles, with their unbelief, and hardness of heart (r).

It is true that God requireth not of every man alike measure, nor alike clearness, of knowledge. He requireth not so much knowledge in a Disciple, as in a Teacher: nor so much of one private Christian as of another: because he knoweth our frames (s),

the very constitution of our bodies which furthereth, or hindreth the understanding of the mind. Some are able to wade through all, or most controversies; others are not to be admitted to be so much as *present at doubtful disputations* [a].

1 Rom. 14. 1

Is enough for such to hold the Head; and that also so farre as it hath been taught them, and as they are able to receive teaching: beyond which, no prejudice lyeth unlesse negligence intervene: it so falling out some times that some Christians may be ignorant of some material points; as they who said, *we have not so much as heard whether there be an Holy Ghost* (u); yet without danger. For these were *believers*, as there appears; and, it was the Holy Ghost, *the Spirit of faith* (w), that enabled them to believe: forasmuch as *no man can say* (believing what he saith) *that Jesus is the Lord, but by the Holy Ghost* (x).

u Acts 19. 2

w 1 Cor. 4. 3

x 1 Cor. 12. 3

A Christian therefore that *holdeth the foundation*, may not come to the knowledge of some things, which yet are in him. And it fareth with him in point of quicknesse of apprehension, as with many in the point of evidence and assurance of Gods love in Christ, to their soules. Assurance cannot be discerned in a fog, or mist of tentation, spiritual desertion, or grievous falls. These for the present casteth them into a swoon that seems to lay them for dead; so that they lie sprawling for life upon the ground, having no sense in themselves that they are alive. So doth dulnesse of capacity disable a man to apprehend and know the things which the Holy Ghost hath undoubtedly wrought in him: which defect is, in many, very hard (if not impossible) to be cured: because although qualities be alterable and altered by grace, yet not the natural constitution: in the room whereof, faith comes and enables to believe whatever God speaketh, though the believer cannot apprehend the reason or depth of what is spoken; and, makes him when he cannot hold argument or disputes about the truth, to be able and willing to die for the truth. A great help hereunto, and to the sufficient knowledge of what a Christian yet apprehendeth not, is his sincere obedience to the truth known. For, *if any man be a doer of his will, he shall know of the doctrine whether it be of God* (y), and thats enough, till God illighten him further to look into the bowels of the doctrine it self to know what it is, as well as to know whose it is. Hence it cometh to passe that such Christians, who are later, and more weakly instructed, are yet sooner, and more perswaded of the truth of the Gospel, according to that prayer of *Noah*, *God perswade Japhet to dwell in the tents of Shem* (z). For which prayer we all his posterity to this day fare the better; so that, it is a wonder to see how such as understand little in worldly things, do (beyond expectation profit in the knowledge of heavenly; as hath been observed in some that were counted but Naturals, or little better.

y John 7. 17

z Gen. 9. 17

Differ.

Contrarily, *the unregenerate, if he be dull in earthly things, he is a very block in heavenly*.

Better beat any thing into his head than Religion, because this is spiritual, and he is not so much as rational in his carnal condition. If *no natural man can understand the things of God* (a); much lesse he, that hath *obesum* (though not *laesum*) *principium*, a grosse and heavy brain or understanding. To him, main articles of faith, as to others, *the great things of the Law, are counted strange things* [b]. He is *ever learning, never learned* (c). Nay haply, he is quick enough in other things, especially in evil things (d): only this way, his wit serveth him not.

a 1 Cor. 2. 14

b 1 Hof. 8. 12

c 2 Tim 3. 7

d Jer. 4. 24

e Mat. 11. 25

Babes and Sucklings go before him (e), and understand more of these matters, than he either doth, or desires to do. He loves not to beat his braines about such matters. It is out of his element, as well as out of his learning. And the more he is advanced in the world, the lesse he is versed in the things of God, and the less capable he is of them. If he be thought fit to be a Judge; yet, if any thing of Religion come before him, he neither doth, nor will understand it, nor thinks it worthy of his cognisance.

If any man be (as *Paul* was) accused of *perswading men to worship God contrary to the*

the Law, what cares he for God, or his Law either? He hath another Law to walk by, and therefore saith in such a case, as *Gallio* to the Jewes, *If it were a matter of wrong, or wicked lawdnesse, reason would that I should hear you: But, if it be a question of words, and names, of your Law, look ye to it: for I will be no Judge of such matters* (f). He looks upon all debates and discourtes touching Religion to be but some idle questions of their own superstition who set those questions on foot, and of one Jesus which was dead, whom some affirme to be alive (g). So that such an one, unto his natural ignorance addeth this bolt of wilfulnesse and hardnesse of heart. Nor doth he account his dulnesse in this kinde, the least disparagement: but thanketh God that he never troubled his head, or his heart about these things.

Thus, the Christian if he be weak in spirituals, he is weak in other things also; yea, when weak in other things, he is of best understanding in these: the unregenerate the more natural understanding he hath, the lesse he understandeth of the things of God. And his wit serves him better for any other thing. The one though a fool, shall not erre in the high-way of God (h). The other is as a mad-man that understandeth well enough, in other matters; but, the things of God are the special subject of his phrensie and dotage.

In a Christian, prudence and discretion may be apparently wanting.

What *Elihu* the *Buzite* (descended of *Buz* the second son of *Nabor*, *Abrahams* brother i) said of Greatnesse and Age, *Great men are not alwayes wise, neither do the Aged understand judgement* (k): is as true of many good and holy men, that they are not alwayes so prudent and discreet in their walking, as the honour of Religion and grace would require. Not that they affect folly; but, because they are not able to reach wisdom in the managing of their affaires with discretion and judgement (l). For, as wisdom is too high for a fool (m), so is it sometimes too much out of the reach of some whom God hath made wise in the main, to bring them to heaven: although, in regard of circumspect walking (n), not so prudent as others, through the defect of nature.

Every head is not alike fit for deliberation: which defect makes many a good mans actions to favour of indiscretion. Great pity (were not God wiser than man) it should be so: and, that the fools of the world should see any cause to condemn a man Christianly wise: but, this being from a natural defect; and, in the principles of natural constitution and temper, cannot (without a miracle) be prevented, or removed, God is pleased by his own wisdom, to lead his own out of that Labarinth into which their own indiscretion hath brought them; while he taketh the wise in their own craftinesse (o), making their wisdom to appear to be foolishnesse, altogether inconsistent with true wisdom, while the follies of his own, will stand well enough with wisdom, enough to save them.

Discretion is not common to all men; no, nor to all good men. Even these are subject to too many indiscretions, not only in the sight of God (before whom, the best do acknowledge their folly and brutishnesse p) but even before men also, who can quickly espie (for they look after nothing else) the sillinesse and simplicity of many Christian babes, whom God hath called to divine wisdom for the saving of their soules; but, not freed from natural incapacities in the sight of men, which makes them sometimes so weak in their carriage, as to deserve to be pronounced very babes and children; yea, carnal, and such as walk as men that have no true knowledge of God, nor interest in him: as the *Corinthians* who hotly contended about their teachers, which was the more excellent; which none but children and carnal men would have done (q).

Howbeit, even here, grace leaveth not the Christian without aid to bear him up in, and to carry him through this weaknesse of nature; but, bringeth him first into the Sanctuary (r), that is, sets him continually under the Word, the means of prudence, which giveth the true estimate of men and things. Nor, if humane histo-

ries give, or be a means to give prudence, by recording what is past; much more doth Gods story, which foretelleth things to come, and what will be the end not only of things, but of persons that walk on in their trespasses (1).

Unto which outward means God addeth his own Spirit of wisdom to instruct and teach him in the way that he should go; and to guide him with his eye (1). And so, the inspiration of the Almighty giveth understanding (u), even to him that is a child in understanding, so to train him up in the way he should go, that when he is old, he will not depart from it. (w). To which God yet addes, his own fear wrought by his own spirit, making a Christian to be of quick understanding in the fear of the Lord (x) and to be wiser than his enemies; as David, to be wiser than Ahitophel, whom he over-matched, in prayer (y); and thereby God out-reacht him in policy by a poor Archite whom Ahitophel scorned (z).

Yea, such a weakling by nature is taught to see so much of his own weaknesse, as to mistrust his own wisdom, and not to lean to his own understanding (a): but, to trust in the Lord only to direct his steps (b). Therefore, he puts himself under the wardship of the Word and Spirit: and, stands upon their guard against the wilely wits of the world. So that (as by the German policy against the Italians; and the Netherlanders, against the Spaniard) Satan hath more toiles from the Christian, though he seem to be but simple and silly; than from all the worldly wise: because, though the Christian cannot answer his arguments, yet he hath the wit to bolt the door against him; when the worldly wise do set up both doors and gates unto him (c). Contrariwise, the unregenerate, how wise soever in other things, is most sleepeish and simple in the matters of salvation.

He is wise to do evil: but, to do good, he hath no knowledge, although he, by external profession, be ranged among Gods people (d). He is, in his own conceit, as Tyre and Zidon, very wise (e): but, in the estimate of God, very brutish and foolish (f). So also are his children who glory to walk in the steps of their fathers, as if none in the world had trodden so good a path as they. Therefore, God not only pronounceth the fathers, fooles; but saith also, they have foolish children (g), that resolve to be no wiser than their fathers; let God, and all the world do what they can to demonstrate their fathers to be fooles; and, that there is no fool to the old fool.

Nor is this the condition of the meaner sort onely, and such as have been but rudely bred, who can be no other but foolish, because poor: but, it is the disease even of the great ones too; who, one would think, should better know the way of the Lord, and the judgment of their God: but these are worse than the other (as having more wit, but no more wisdom) and are therefore poorer, because foolish. They are not so ignorant as not to know the yoke, and bond of God: but yet so desperately wicked, as altogether to break the yoke, and to burst the bonds (h), which is much worse than not to know them.

Wherefore he that is naturally simple, is an easie prey to Satan, and to evil Counsel, yet is not so great a sinner as they that prey upon him; or, as they that seem to have more wit. For these make themselves simple, and so become dangerous fooles, that though they know not how to honour God, and to do good, yet they can learn to swear, to lie, to steal, to commit adultery, &c. wherein they need no Tutors or Instructors, but the Devil and their own hearts.

Thus, the Christian is the wiser and stronger even for his natural simplicity and weaknesse (i), because grace teacheth him to clap all tentations under hatches. The unregenerate is the weaker, even for his natural wit and strength, because he thinks thereby to out-wit not only man, but even God himself. In the one, simplicity is a defence against Satan: in the other, a breach to let him in. If the one be foolish and simple; the other is frantick and mad.

A Christian may be weak and fraile in memory through some defect in nature.

Memory is the Treasurer of the soul: or, that ability or faculty in man which receiving strong impression of an Object, firmly retaineth it and layeth it up, that it

it may bring it forth again upon all occasions, when called for. That which is most what looked upon as memory, is *sensitive*, which depends most upon the *animal spirits*, and the temperature of the *brain*, wherein, (that is, in the hinder part of the head, towards the spinal marrow, as in a place most retired, and least disturbed) sensitive memory is seated. If the *animal spirits* be not quick and active, *common sense* which apprehendeth, and the *phantasy* which frameth an image or impression of the object in the brain, will be dull in their offices to lay in anything, which memory should retain. And, if the temperature of the *brain*, be not as it ought, the memory cannot hold what is laid up in it.

Some tempers do dispose the brain to forgetfulness; or at least do indispose it to remembrance, making it futile, and fickle. If the brain be too moist and waterish, it is as wax boyling, which soon receives an impression, but retaineth it not, because it is too thin and fluid; as we see in children, who quickly learn a thing, and as soon forget it (unless it have something of wickedness in it, which sinful corruption helps to retain in the heart:) if the brain be too hot and dry, it receives no impression, as hard wax before it be melted; so, the dry brain of age. There must be a proportionable degree of moisture and heat, to receive an impression, and alike proportion of dryness and heat tempered with moisture and cold, to enable the brain to retain what is imprinted in. Hence *Plato* concludeth, that it is hard to find a prompt wit and a strong memory in the same man: because the one requires a brain more *hot and dry* (yet not in extremes, for that causeth madness;) the other requires the brain more cold and moist: yet not too much of either, for that would breed dullness, and blockish stupidity: which is the natural reason, why some are so dull of apprehension. This natural defect, wherever it happeneth, is a great affliction to divers of Gods dear children who would fain remember what they hear, but their five-like memory will not retain it. Yet God leaves them not without so much remedy and comfort, as puts them into a better condition in point of memory, than the strongest memory in the world that is merely natural.

His memory, how weak so ever, is sanctified, as well as his heart. So that, as Gods grace appeareth in making him careful and diligent in the use of means, whereby what he cannot remember at once, by often hearing may be imprinted in his heart: So his heart being set on heavenly things, hardly forgetteth them, though other things pass away. For the edge of affection is apt to carve and make impression in the memory, of the things wherein a man delighteth. Thus, as the old man that loves money, hardly forgetteth his purse; or the young man, his mirth and pastime; so the children of God profess the desire of their soul to be to his name, and to the remembrance of him (k).

† 1st. 26. 8.

Yes, he maketh advantage of a weak memory, to forget and pack away follies, vanities, and injuries, and such like as are not worth the keeping: as he that hath a running water by his door keepeth his house the cleaner, by conveying away of what otherwise would annoy him. By this means he that in cases of this nature should study the Art of forgetfulness, (as once *Themistocles* desired to do when one offered to teach him the *Art of memory*,) hath the odds of others, in an easie forgetting of those evils which he ought not to remember.

Add hereunto, the assistance of Gods holy Spirit that is graciously afforded to be his Remembrancer, who not only performeth the office of a Teacher to teach him all things; but, of a Prompter also, to bring all things to his remembrance whatsoever hath been spoken to him by Christ (l). So that, if his memory be weak; yet, by these additional and supernatural supplies it becomes best for the best things. Inasmuch as he that cannot perhaps relate the order and frame of a Sermon, yet he catcheth somewhat of the substance of it that may best stand him in stead, and hideth it in his heart. Or, if let it slip at present, yet he never gives over plodding and meditating upon it, till he recall and recover it. Or, if he be not able to bring it to remembrance by meditation at present; yet, when occasion is of practising it to resist temptation, to support him in trouble, sickness, and to prepare him for death, it is

† Joh. 14. 26.

a wonder to see how memory at such times will serve and help him. He remembers best at his greatest need : and he remembers to purpose, because he is ever better for what he remembreth. His memory leaves him a better Christian than it found him.

Differ. On the contrary, *the unregenerate remembereth what is evil, and forgetteth all good things, without trouble.*

If he forget any newes, tales, summes of money, prizes of things, &c. He is ready to complain of his memory : but in the matters of God, he can see this defect long enough (if others let him alone) without complaining. If he be called upon to remember, or to conferre about somewhat of the Sermon heard : then he will excuse himself by crying out of his memory. I have, saith he, a very bad memory, God help me. I would gladly remember somewhat, but indeed I cannot : yea, he accuseth his memory without cause, that all his willing forgetting of God (m), and of the words of his mouth, and *the workes of his hands* (n) may be unjustly charged upon his memory which is nothing else but the wickednesse of his own heart that hath no delight in God, or his Word.

m Psal. 50. 22.
n Isa. 5. 12.

o Psal. 10. 4.

p Job. 21. 14

He is not onely unmindful of God (o), but laboureth to put God out of his mind, and to thrust him from him, *saying to God, depart from us, for we desire not the knowledge of thy wayes* (p). Heart saith so, though his tongue be silent. He is sorry his memory serveth him no better for worldly businesses ; but he is glad of so good an excuse for not learning the things of God. I can remember nothing, saith he, why then should I go to Church ?

But ask this man of any merry, (and perhaps obscene) jest, or discourse ; a play, a tale, any matter of profit that he hath heard a long time sithence, haply but once, this he can remember well enough many yeares after : and if he happen to have forgotten any of it, he ruminates upon it, and scratcheth his head, useth all means to rub up his memory to call it to mind : and will not give over till he hath recovered it, and then he cries *Evangelii*, I have found it, I have found it : which shewes plainly that his want of memory in heavenly and spiritual things, is not from defect of nature, but from excesse of sin.

Thus, the Christians memory is as a pure glasse that will hold wine, but will burst with poyson : but the memory of the unregenerate is like the Asses hoof, good only to hold poyson. The memory of the one will one way or other retain what the soul needeth ; the memory of the other, in reference to the things of God, is like the old vessel filled with new Wine, which breaketh the vessel.

Charact. 4.

A Christian may be naturally faint-hearted and cowardly.

Want of natural boldnesse arising from bodily distemper layeth a ground of faint-heartednes and infidelity even in the best Faith helpeth courage, and courage helpeth faith : so want of courage impairerth faith, and want of faith weakeneth natural courage which must in a Christian take rise and wing from faith. Witnesse *Gideon, Barak, Sampson, Jephthah, Samuel, David, &c.* who through faith subdued Kingdoms, — *stopped the mouths of Lyons, — out of weaknesse were made strong, waxed valiant in fight, turned to flight the armies of the aliens* (q). Much faith, much courage : little faith, little spirit, *ὀλιγόπιστοι & μαρτυροί*, men of little faith ever shake hands with the *Pusillanimous*. And weak minds have divers needlesse troubles, as too commonly is seen in good and holy persons.

q Heb. 11. 33,
34.

r Mat. 6. 30, 8
26, 16, 8.

s John 36. 5.

Christ often checked his Disciples for weaknesse of faith and pusillanimity (r), as a thing unworthy of rational men, who by strength of reason might master divers doubts and racking thoughts which want of faith brings upon them. Courage is a goodly grace, wherein God himself delighteth (s) : and it becometh none so well as a Believer, who hath more reason and better ground to be valiant than the greatest Spirit in the world that is void of faith. God stands by courage, and makes such instruments as he sets on work to act more than men. He casteth away none that is mighty in courage, till his work be done, yet he beareth with those that are weak and faint-hearted. Yea, *he giveth power to the faint ; and to them that have no might, he encreaseth strength* (t).

t Isa. 40. 39.

In.

Indeed, if the heart be false, and so become cowardly upon that account, God sheweth not such favour. *He doth good to such as be good, and to them that are upright in their hearts* (u). *He bindeth, and stitcheth up the riven hearts, which otherwise* u Pſal. 125. 4. *would not hold the liquor of consolation* (w). And, as *David*, so he provideth w Pſal. 147. 3. *for his fainting soldiers*, that even they also shall divide the spoyle with the mighty. Yea, as *Socrates* fighting by *Alcibiades*, defended his Scholar; so the Lord standing at the right hand of his weak favourites, suffereth none to be too strong for them, but causeth all that oppose them to fall under them. For the Lord himself defendeth the Inhabitants of *Hierusalem*, and he that is feeble among them (shall be as *David*; and, the house of *David*, as God (x). Hence it comes to passe that the Christian x Zech. 12. 8. may well say, *When I am weak, then am I strong* (y): yea, so strong, y 2 Cor. 12. 10. that the gates of hell are not strong enough to prevail against him (z). z Mat. 16. 18.

Contrarily, the unregenerate is most cowardly in the best cause.

Differ.

So those false-hearted Spies, and saint-hearted Israelites, at the sight, or newes of Gyants in *Canaan*; Of whom they were so much afraid, notwithstanding Gods promise and preſence, that those Spies counted themselves but *Grasshoppers* in comparison of the *Anakims* (a); and all the congregation fell a howling, as if *Moses* and a Num. 13. 33. *Aaron*, yea, and God himself had betrayed them. Whereas *Joshuah* and *Caleb* lookt on those Gyants but as bread for one breakfast (b) for the people b Num. 14. 9. of God. So great is the oddes between faith and infidelity in cases of difficulty.

The unregenerate is not so much valiant, as fool-hardy in the pursuit of evil: wherein the fool rageth, and is confident, even while the wise man is afraid and departeth from that evil (c). He can bend his tongue like a bowe for lyes: but he is not valiant for the truth upon the earth (d). Here he is a very craven, and coward: and d Jer. 9. 3. therefore justly doth that befall him; the fear of man bringeth a snare (e). It casteth e Prov. 29. 25. him into such a perplexity, that he knowes not which way to turn him, nor how to extricate himself. The very Heathen Satyrists hath well observed, and whipt this base cowardise in evil men.

Si ratio est, & honesta, timens, pavidusq; gelantur
Pectore.

Fortem animum praestant rebus quas turpiter audent.

In just and honest things, they fear, and quake.
In leud attempted pranks, they courage take.

Thus, the Christian is as the wise man in whom fear overcome by discretion, turns into valour: the hypocrite and wicked is as the horse that laughs at the sword and speare, but starts at a bird: for, he runneth desperately on the pikes of Gods displeasure, but starteth at some great mans beck. The one, of a coward becomes valiant for God: the other is never so cowardly, as where there is most cause of courage.

The Christian, notwithstanding grace, is subject to evil inclinations.

Charact. 3.

He is inclined unto evil, not onely because the seedes of original corruption are in him, not wholly destroyed; but because in some men the soyle, being more apt, maketh some of those seeds to grow more rank. Philosophers have observed some natures are more apt for vertue, as *Brutus*: others, more averſe, as *Cassius*; of whom any wickednesse may be presumed. As therefore there are some natural vertues; so, some vices are to some men natural, bred as we say, with the bone, and for that cause will hardly out of the flesh.

In like manner of some that are regenerate it may be said, that to some vices, they are more prone than others to the same; or than themselves to other evils: some are more given to deceit and stealing; some to uncleannesse, some to envy and malice, some to covetousnesse, &c. So that were it not for grace opposing those corruptions, they would be dangerous members. And well is it for them that there is

K k k k

any

f Gal. 5.17
g Rom 7.23

any thing of *the Spirit lusting against the flesh* (f), which still endeavours to hold up a Law in the members warning against grace (g).

But, however the Christian be washed from that filthinesse, in regard of the guilt and stain, by justification; and in respect of the filth and power of it by sanctification; yet some tincture of that bad nature will remaine. He is in this case as people borne under the *Tropicks*, which may change their habit, diet, behaviour, but not their colour and complexion: (and yet healthful black, is better than puling white:) He is black by his complexion and temper as having some special corruption that finds him more work, and gives him more trouble than any other member of the old man within him: yet, the truth of grace remaining still in him, doth so keep down and master that corruption, that his spiritual comelinesse is not taken away; but, at his worst, makes him fairer in Gods eyes, than others that are not so much sullied and spotted with that particular infirmity.

b Plal. 51. 10
i Prov 8. 9
k Rev. 3. 2

Nature indeed is a great help, where it is rightly tempered. There reason giveth direction, inclination, facility: and diligence brings forth what perfection nature can afford. But grace is above all, which giveth what it findeth not, and useth whatsoever it either findeth or giveth. It ordereth even reason it selfe, or rather giveth new reason where the old is defective. It transformeth nature so far as to *cleanse the heart* (b), and to make easie and familiar the way of obedience (i). It giveth industry and watchfulness to the sluggish (k); and, unto all these, it addeth a blessing.

Differ.

Contrariwise, *In the unregenerate, whatever evil was once bred in him, is still acted by him without redresse, or remorse.*

l Rom. 13. 14

The inclinations that are in him to particular evils, are cherished and abetted: so as he gives them no check, upon the account of God or of grace. And therefore his thoughts are rather to *make provision for the flesh* (l), than any against it. And he not onely nourisheth the inclinations, but pursueth the acts too, so far as may stand with his safety in the world: as we see in *Cain, Esau, Ishmael, Pharaoh*, and many more, that being sick of the dropie of sinne, rather make use of strong water to feed and encrease it, than of physick to abate and cure it.

And whereas the impulse of natural constitution and temper of body, should be the matter of his sorrow, he makes it the matter of his defence; thinking, if he have but skill enough to demonstrate that the very temperative of his body naturally inclineth him to such a vice, he hath said enough to excuse all the wickednesse that a corrupt heart can possibly put such a natural temper upon. And albeit some vices may be in him in some part, and at some time corrected or stopped for a season, yet that very nature will retorne again for want of the *fork* of grace to expel, and keep it off. And so that sea of wickednesse which is in his heart, hath alwayes the same myre and dirt within it, although it doth not alwayes cast it up.

m John 2. 10

Thus, as the miraculous wine which our Saviour made of water, was better than the natural (m); and as the best apple-tree is that which is grafted upon a crab-tree stock; so where grace correcteth nature, it maketh it better than some other natures that wanted not so much correction. For grace correcteth the pravity, and helpeth the vigour of nature. But the unregenerate is as a vessel that retaines his first liquor as well as savour: and as cloaths dyed of a scarlet colour, which are called *Dibapha*, twice died; once in the wool; and then, in the cloth, and therefore will hardly take any other colour, or return to their first purity. The one is inclined to evil, over-powered by grace; the other suffers his natural corruption to make use of his natural defects as of a furious horse to ride post to damnation.

CHAP. V.

The Christian transported with Passions

Defin^d

Is he in whom natural passions or perturbations are ill neighbours to grace.



Natural passions and affections were created to be servants and handmaids, not onely unto reason; but, unto conscience, and religion. But mans presumption against his Maker, hath given God just cause to suffer mans passions to perk up above both these guides and comforts of his life. For Phylosophers, the Patrons of Reason, have discovered as much in the behalf of her; and grace in Godschildren hath complained no lesse, in behalf of her self. Yet, with this difference; that Phylosophy hath found out the disease, but not the cause: Grace hath discovered not only the cause, but the remedy also, as well as the disease.

Passions and *affections* are usually taken promiscuously, because, as water and ice, they mutually beget one another. Passion affects the soul: affections put the soul into passion: and indeed, they are in a manner indivisible; yet distinguishable. For, as in the *minde*, there is an *intellectual* memory, distinct from that which is properly *sensitive*: so in the soul *rational*, there are certain affections rooted and seated in the Will, which are distinct from those passions that are in the same soul as *sensitive*, which passions are not only seated in sense, but in the body, and do in great part flow from the temperature of it; as the impetuoufnesse of *anger*, and lascivious *lust*, from the over-flowing of *choller* boyling the blood, and firing the spirits, as sparks of fire struck into the driest tindar.

I shall not here enter a discourse of the differences between the *affections* properly arising from the Will, as it is conversant about rational and spiritual objects, not apprehended by *sense*; and those passions and affections which spring from *sense*: but speak of both in the common acceptation of them, promiscuously, as they are natural, and incident unto all men, as they are either painful, or become sinful, and so are impediments unto goodnesse. For, albeit they appear in some more, in some lesse: and some of them are more apparent in one; and some in another: yet they deserve to be reckoned among things common, because proceeding of nature, they might have been in all alike, if the tempers of several bodies had not differed one from another.

And where they are naturally more violent, such, in whom they so prevaile, by course of nature cannot hinder it: where they are more moderate, no thank to him, as whom nature, not vice or vertue hath so tempered. But none are so well tempered, whether by nature, reason, or grace, but that even the best, while they are in this flesh and in this world, are *δυσκωταί*, *subject to like passions* (a) with others, *al-* Acts 14.15 though not all alike subject to the same particular passions of love, joy, anger, hatred, sorrow, feare, &c. by reason of their different constitutions.

As original corruption over-spreadeth all men as men descending from the first man by natural propagation; (whence the Prophet saith, *they like men have transgressed*; b) c Mark 10. 21 so these are alike incident to all the sonnes of Adam, and are evil, but true notes of d John 19. 26 our humane nature. From natural affections and passions Christ the Sonne of God Mark 3.5 was not exempted. We read of love (c), anger (d), sorrow (e), feare (f), &c. even in e Mat. 26. 38 f Heb. 5. 7

K k k k 2

him

g H. b. 4. 15

him as man, albeit the man-hood was assumed into, and personally united to his God-head. Only this was his privilege, that as he took our nature without our corruption; so with our nature, he took our affections and passions; and (to the end he might be touched with the feeling of our infirmities g) was in all points tempted like as we are; yet without sin.

But in the dearest of Gods children, these passions are ever mingled with corruption and sinne, by means whereof they are not onely impediments of goodnesse, as troubling and hindring the Christian in duty; but, many times, the midwives of the heart, to bring forth many great and high provoking sinnes against God, causing love to be lustful, anger to be sinful, fear to be servile, joy to be carnal, sorrow to be worldly, hatred to be devilish, &c. Yea, so farre do sinful passions prevaile sometimes (by occasion of some sudden and extraordinary temptation) in the holiest men, that in some respects they are hurried on not onely to commit the same sinnes (though not in the same manner) that wicked men do; but even to out-strip them in some respects.

b Numb. 12. 3

Even Moses, who was very meek, above all the men which were upon the face of the earth (h), so far forgot himself in that very particular of Meekness, which he is so highly by God himself commended for, and was so far transported with the passion of anger at the murmuring of the children of Israel, that he spake so unadvisedly with his lips, that it cost him his life, notwithstanding all his prayers for the sparing of it: and he that begg'd the lives of many thousands, could not obtaine his own. Holy David, a man after Gods own heart (k), was so overtaken with lust, that he could not forbear the wife of him that was fighting for him in the field (l), and, having gotten her with childe, was so extremely impotent in the point of shame; that, to cover that, he contrived and prosecuted that premeditated murder of Uriah (m), in hope, by marrying his wife, to prevent all speech of his adultery foregoing that marriage.

i Psal. 106. 33

k Acts 13. 22

l 2 Sam. 11. 3, 3

m verse 15.

n Kings 15. 5

n 1 King. 18. 40

o James 5. 17

p 1 King 19. 14

q verse 18.

r verse 4.

s Mat. 26. 74

t verse 35

Elijah, was an holy Prophet, and a great Champion for God against Baal, and all his Prophets (n) and one who was so faithful and zealous that he is so justly stiled the chariot of Israel, and the horsemen thereof: yet even he was a man subject to like passions as we are (o), (though not so often over-taken, nor so far engaged, as the common sort of Christians;) as he shewed, not only by his rash censure of the times and people, as if all but he were gone after Baal (p), when God had seven thousand as far as he from bowing to Baal (q), but also, through impatience at his persecuted estate he wished he might die, even before he had finished his work (r). To say nothing of the passion of feare in Peter, which was so strong, that he not only denied, but for-swore; yea, cursed his Lord (s), after all his protestations to live and die with him; when all others should forsake him; yea, to lay down his life for him (t).

But yet, in the midst of all this turbulence of passion in some Christians above other, the Christian still, at the long run, gets the mastery of his strongest lusts and passions, so as to subdue, though not to expel them utterly. His heart is for God against them, though his flesh strongly hurry him on to serve them. By which means, they are still by him opposed; and therefore not imputed by God, who in the midst of such distempers owneth his servants, and his own work in them, beyond millions of others who were never so violently carryed on to like acts of wickednesse: because, in his own, there is a spirit still opposing, that keepeth passion from reigning.

Differ.

On the contrary, In the hypocrite and unregenerate, these passions dwell; and rule alone.

Not only natural passions, but sinne dwelleth in the regenerate, not alone, but with that which proves too hard for this incroaching inmate. But, in the hypocrite, sin hath no rival: none that, in the issue, will get the mastery, and break the yoke of sinne from off its shoulder. If any violent passion like a whirl-winde, or strong lust like an earth-quake hath once gotten hold of the house of his soul; all that this passion, or lust hath seised, is in peace: there is no fear, nor danger of being surpris'd by a

stronger,

stranger, while grace is wanting. And so not so much natural passion, as sinful corruption byassing and inflaming nature swayeth, guideth and commandeth the soul, yea; the whole man whither it listeth.

Natural conscience may sometimes brawl and chide with the passions and affections when they shew themselves too unruly; and reason may for a while argue the case with them, and be troubled by them. But they cannot trouble grace, which neither is, nor worketh in them. In which regard, the passions, especially such as are most strong and violent, in the unregenerate are alwayes troublesome to others: but seldome to themselves: because reason corrupted, deposeth her self; and, for the most part resigneth her government unto passion. But grace, where that comes, doth alwayes exercise, or contend for the mastery over corruption, how often soever foiled and worsted by it.

Thus, passions and affections are in a Christian like a head-strong and skittish horse, which he cannot be without, and therefore endeavoureth to manage to the best advantage of grace: but in the unregenerate they are as absolute Lords which manage him to the most advantage of sinne: to the one, they are as the fiery chariot that carried *Elijah* to Heaven: to the other, they be as the chariot of *Jehu*, or rather as *Jehu*, driving furiously, to the destruction of himself, as well as of others.

The true Christian, finding his passions and affections rising high, makes them the matter Charact. 1 of his deep humiliation.

The many Penitentials of *David*, entred upon Gods own record, and the bitter tears of *Peter* (as authentically recorded as the former) sufficiently demonstrate the sad effects which sinful affections and passions produce in the godly. The prayer of *Moses*, the man of God (u), declares no lesse. For, however Interpreters generally take the sense and scope of that prayer, to be, the breathings of his spirit in relation to the miseries and mortalities of that people whom he led through the wilderness; yet, it cannot reasonably be imagined, that so good, so holy a man should forget to put himself into the number, in reference to his own particular sentence to be cut off for his infidelity and sinful passion, as well as many of them had been already, before either they, or he should enter *Canaan*.

Even *Moses* found by sad experience, the cause and effects of unruly passion, which the higher it flies, the lower it layes and leaves the impotent patient. No prayers or tears of his, could so far prevaile, as to let him live till God brought *Israel* into *Canaan* (w); or, so much as to let him have a sight thereof; unlesse from the top of a mountaine, at a very great distance*. The Christian oft-times payes dearer, in this world, for his affections and passions, than worldlings do. And reason good: for, he hath more help against them, and brings more dishonour to God by them (x).

Contrariwise, *The hypocrite and unregenerate stirreth up, and nourisheth these passions in himself.*

It is not in his power properly to make them: for they are by nature, made to his hand. But, if they be not in him, he could finde in his heart to be unmade, and new made again, that he might not be without them. As the nimbleness of bodily motion is from the plenty of choller, so the variety and activity of sinful motions in a man void of grace, is from the strength of violent and turbulent passions and affections, egging him on to rebellion against God. Dulnesse and lumpishnesse in disposition is, to him a great impediment to the corrupt issues of sinful passions: therefore he had rather be subject to the most exorbitant passions, than be unactive in that way of sinne to which his particular inclination more especially draws him.

Yea, he can be well content to be all lusts, and no natural affection: and that unnatural lusts should blot out all natural affection to parents, wife, children, countrey, &c. that he may take his fill of sinne, which to him is more deer than his neere relations. And the more he aboundeth in such lusts and passionate affections, the more contentment he takes in them. These he nourisheth with as much care and study

^w Deut. 3. 25, 26. 27.

^{*} Above 240. miles, east from *Jebus*: afterward *Jerusalem*

^x 2 Sam. 12. 14 Differ.

as if all his happinesse consisted in them. For these he hath baits and lures, fancies, tales, pictures, Laws, that he not only observeth himselfe, but imposeth upon others under paine of his displeasure and of censure of all generous spirits.

He hath rules and Laws for intemperance in eating, drinking, &c. not like to those of *Ahasuerus* given to the officers of his house to be observed by all at his royal feast, wherein albeit they had wine in abundance according to the state of the King, yet the drinking was according to the Law (not of drunkenness, but) of sobriety; for, none might compel. But the unregenerate mans Laws are to the quite contrary: you must not deny to pledge any health, any way (how grosse, or obscene soever) that he begins it: you must do him right (as he calls it) as you are a friend, a gentleman, &c. although it be to the health of his whore.

So, he hath Laws of anger and revenge, even martial Laws of his own making, for bloody dwelling and revenge: as, what affronts deserve the stab, the pistol, the challenge: how the duel is to be fought, what is to be accounted satisfaction: how far, and when the seconds are to engage, &c. All which, are the meere inventions and rules of the devil to engage men in wickedness to their confusion and damnation; expressly contrary to the Laws of God against shedding of blood (y), and taking revenge (z); which he makes a tush at, as being contrary to his own; and such, as are rather a shelter for cowards, than worthy to be observed by any persons of valour, or honour.

Thus, the Christian findeth these violent passions in himself, as parents espie faults in their children which they grieve to finde, and endeavour to hide, as people do their uncomely parts: the unregenerate looketh upon them as characters of his worth wherein he glorieth, as being in sport; the one no sooner findeth these passions in eccentric motions, but he carefully resisteth; or at least, slowly and unwillingly followeth such desperate guides; the other is as the furious horseman that whippeth and spurreth the too forward horse, to the breaking of his own neck; the one covereth shame, the other exalteth folly.

The Christian willingly harboureth these untoward guests, so farre as they are natural.

By natural, understand, not the opposite to grace, but the desperate vice. As the affections and passions are planted by nature, not byassed and drawn awry by corruption, he willingly harboureth them. As they are perverted by sinful corruption, so he makes a vertue of necessity and by grace improveth them to an use, quite contrary to what sinne intended, and over-powereth the violence of corruption, as a wise man taketh a sword, or canon out of the possession and command of the enemy, and turnes it against him.

He is no *Stoick* that under pretence of banishing all passions, as unworthy of a man, is void of all affections that should make him serviceable to God, or man. Therefore he accounts himself beholding to God and nature for them. Originally, materially, and potentially they come from nature, being created by God, and planted in that soul which he himself inspired into man. For though in the state of innocency, only joy, and love, and such like pleasant passions were exercised. Yet where there was joy, there might be sorrow, where there is love, there may be hatred, &c.

It is true, that actually, and occasionally, sinne gave birth to them, as to their exercise. For, before man sinned, he was naked without shame, and conversed with God (who is a consuming fire a) without feare. By sinne also these passions have their course, penally, as part of the punishment due to sinne; as, in *Adam*, who after his fall, was both ashamed, and afraid (b); and, for both, hid himself from God. Yea, they are abusively, and too ordinarily, the instruments of sin: for, as 'tis laid of wrath, in particular, that it worketh not the righteousness of God (c), it is too often verified of all other passions, that they are so far from working righteousness, that they are the main engines of Satan by which he hurrieth man upon so much unrighteousness and wickedness against God.

But

y Gen. 9. 6
z Rom. 12. 19

* Hunc trahit
in vitam novam
vix. —

Charact. 2.

a Heb. 12. 29

b Gen. 3. 10

c Jam. 1. 20

But yet, by grace, they become weapons of righteousness, against sinne, turning their enmity against grace, to an enmity and counterpoison against sinne, as Art makes medicines of poisons, causing the venome of herbs in the field to purge venomous humours in the body, as the scorpion crushed is made a plaister for her own wound. And, as the *Canaanites*, among other reasons, were left in the land to destroy the wilde beafts; or as the *Gibeonites* were employed to draw water, and for other necessary services of the Sanctuary; so these passions and affections are still retained, notwithstanding their sinfulness, in the choicest servants of God, to quicken and stirre up better qualities in them, and to make them more instrumental in their several places and relations to glorifie God, by doing him more and better service, than could possibly be performed without them.

Yea, being sanctified, they little differ (in their use) from virtues, when rightly used, as, holy shame, godly sorrow, religious feare, zealous anger, &c. If therefore, for some reasons, they deserve to be expelled, because, through sin, they are of sin, for sinne, and at the command of sin: yet for other reasons they are worthy to be preserved, because they are of nature created, part of Gods image, or assistants to it, notwithstanding their uncomeliness: and, being by grace rectified, they become weapons of the new creature. Sharp, and dangerous weapons they are indeed. Yet as no wise man throws away his knife when it hath cut his fingers, or for-sweares fire and gun-powder, because he hath been scorched by them; but rather resolveth to be more cautelous in the use of them; so doth a Christian not cast away, but more charily keep, and carefully use these passions that he may neither fall under the mischief, nor want the benefit of them.

Contrarily, *Some hypocrites and other Moralists seemingly, but wickedly wise, finding the passions troublesome, have taught men to cut them off.*

Differ

So the *Stoicks* of old, and others after them, have hated passions; not because sinful, but because painful and troublesome, by too much disturbing their own ease, and laying too open their weaknesses unto others: as if a man should rather maim himself, than be troubled with a useful member. Indeed he that wanteth these affections is maimed and defective not only in nature but in vertue. For, without affection there is either no vertue at all, or else a very dull and lumpish vertue. It is as if, to keep men from going out of the way, one should take off their chariot-wheels, or cut off the legges of their horses; so taking away the means of motion, to hinder aberration and errour in moving. Thus many a Prince imagining to take away an enemy, cuts off an useful friend or subject, for want of wisdom to use him.

The hypocrite may talk much of an Heaven upon earth by being freed wholly from those boisterous windes and stormes of violent passions which some men suffer within themselves; and that the best way to be rid of them, is, to grub up the passions by the roots. Nor hath he any spiritual power or skill to improve them as the true Christian doth: but he resolves to use (not all but some of) them which trouble and shame him, as *Saul* did the *Gibeonites*, whom *Saul* slew, out of his pretended zeal for the children of *Israel* and *Judah* (d); the *Gibeonites* being not *Israelites*, but of the *Amorites*, that by a wile had over-witted the *Israelites*, in pretending to be not of the natives of *Canaan*, but of a farre countrey, whereby they obtained a league with *Israel*, and *Israel* had sworn unto them, in the dayes of *Joshuah* (e). But God was angry with *Saul* and his house for this; and so will he be with these men; and that for more faults than this: for they that are so forward to kill these poor *Gibeonites* (which a *Joshuah*, a true Christian, would make good use of for the service of the Sanctuary, f) are content to spare those *Amalakites* of pride, self-love, and vain-glory, which God would have to be utterly destroyed.

To have nothing to do with these passions at all, is the state of just men made perfect in heaven. It is enough to a Christian here, if by grace he be able to master them, and to force them to be serviceable unto his Lord. Wilde colts and horses, being tamed, are of great use to the owners: but paines must be taken with them; not to knock them in head, but to bring them to the bridle, saddle, pace, and hand.

and

d 1 Sam. 21. 3

e Josh. 9. 3 16;
17

f verse 17

and then they are every mans money. So is it with the passions. It is not warrant sufficient to destroy them, because they are naturally wilde, furious, and tumultuous: but more paines must be taken with them to bring them to hand and use, and to make them serviceable against sinne that naturally are so instrumental to promote and increase sin in the hypocrite and unregenerate.

They cannot be worse in their kinde, than the earth, to Adam and his posterity, after his fall. *The ground was cursed for his sake, and in sorrow was he to eat of it all the dayes of his life.* Why so? because it grew so full of thornes and thistles, which it brought forth unto him, that he was faine to eat his bread in the sweat of his browes (g), by labouring to make the earth useful and fruitful, that was so apt to yeeld thornes and weeds. Adam did not hereupon neglect or forsake the ground as unworthy his care and labour; but, took the more paines with it, that it might bring forth herbs meet for them, by (and for) whom it is dressed, and thereby receive a blessing from God (h).

Thus the true Christian is for the preserving and improving the passions, as Jonathan was for the preserving of David, when Saul sought to destroy him; saying, *wherefore shall they be slaine? what have they done (i)?* The stoical hypocrite is like Saul, perswading himself that as David, so, these must die; and to let them live is to preserve them to his own confusion: the one continueth them to make them serviceable against sinne, the other seeks to destroy them, because (through his own default) they are oft-times occasions of his shame and vexation: the one mortifies them, that they may become useful; the other kills them out-right, and so renders himself uselesse.

Charact. 3 Passions, to the Christian, are as malapert, yet useful servants.

Servants they are by condition, being now made so by grace; but, malapert of disposition, as the *sonnes of Zeruiah* were to David; and, many times, too hard for him (k). In his wars he could not want them while he lived; but dying, he took order to rid the world of them. So these passions, while we are in this life militant against sin, are necessary, though saucy servants: but our Solomon shall one day make an end of them when we have no further use of them.

In this life it were a fearful case for a childe of God to be pale sorrow or shame for sin; or unmoveable to anger in Gods cause. Who can repent, without sorrow? who can be ashamed of the evil he hath done, without shame? How can a Christian hate them that hate the Lord, or be grieved with those that rise up against God (l), if it were not for an holy anger, and zeal that even eateth him up (m)? He knoweth that his Lord was angry, and grieved at the hardnesse of mens hearts (n): and that a Christian is commanded to be angry, for God, so he sin not in his anger (o): and therefore will not destroy, but improve that troublesome passion.

It is so farre from unseemlinesse in a Christian, that it is his property quickly to mourn and weep for his own sinnes (p), and for the sins of others (q), even with bitter passion and deepest grief. He is apt to dislike, and blush for shame, at the very naming of sin, and cannot endure the company of such as make sport in the mention of obscenity and wickednesse: which he could never do, were it not for making use and improvement of those passions which where they bear rule, are the worst, and most deformed. He makes use of the passions, as wise men do of horses, or chariot-wheels, which are good to carry, but naught to guide. He useth them in his journey, and at his need: but afterwards, shakes them off, as glad he shall no longer need them.

Differ. On the contrary. To the unregenerate, Passions are imperious masters, and tyrants.

He cannot command them, but they command him. They are not his servants, but he theirs. *He that ruleth his spirit, is better than he that taketh a City (r).* But, he that hath no rule over his spirit, is like a city that is broken down, and without walls (s). Where, by Spirit is meant that *πνεῦμα* & *το δυνάμις*, that appetite and desire of either pleasure, or revenge that is natural to all (although in some, more predominant and out-ragious. For, unto these two, all passions and affections are referred.

Now

Now there cannot be a worse kinde, or greater degree of slavery, than for man to be subject to this base, and as it were brut part, wherein (when this spirit bears sway) he differeth little, or not at all from the *beast that perisheth*. Howbeit, from this vassalage the natural man cannot free, or acquit himself. What more plausible conquest of a city, than to dismantle it, and to lay it open to every invasion? In innocency man was walled, and his affections were under rampiers and garrisons. But, by sin, as by a *Nebuchadnezzar* (r), these walls and fortifications were broken down; and so they lie, till grace, as *Nehemiah* (u), come to rebuild them: which, sin in man, yea, even in these affections of man, as *Samballer* (w), is very angry at, and seeks to oppose with all its might. 2 Chr. 36. 19
u Nehem. 2. 17
w Nehem. 4. 1

Thus the Christian is troubled with passion, because disturbed in his government of them; the unregenerate is troubled with them as governed by them: the one makes use of them in his war with sin, as a wise Prince doth of stirring spirits in a state, that otherwise would be dangerous: the other findes his passions to take state upon them, and to imploy him, not he them: and, to make peace with sinnes abroad, that they may more securely war and wast, sack and spoile at home.

Sometimes the Christian suffereth his affections too much to sway his will and reasonable Charact. 4 part.

There is no man so temperate, but he is at times transported, as *Moses* (x). No man so wise but he is in some cases blinded, as *Solomon* (y). No man so watchful, but he is upon occasion surpris'd, as *David* (z). No man so just, but at times, through prejudice or partial affection, he may do unjust acts, as the same *David*, in the case of *Mephibosheth*, upon the false information of *Ziba* (a). *David* is said to be wise as an Angel of God to discern between good and evil (b), yet he foully failed in the case last mentioned, albeit he well knew that he that ruleth over men must be just (c). His sons rebellion had so exasperated him that he lay open to the sycophancy of a traitor, to wrong the simplicity of a loyal subject. x Pl. 106. 32. 33
y 1 King. 4. 1. 2.
&c.
z 2 Sam. 11. 2. 3
a 2 Sam. 16. 3. 4
b 2 Sam. 14. 17
c 2 Sam. 23. 3

In heat of blood and high provocation, patience is wanting or over-born, even in the best. *Elijah* threatned by *Jezebel*, makes a breach not only in his own patience, but also against providence. He will needs die in all the haste, that she may not take off his head (d). *Jonah*, sick of the same disease, fell out with God himself, (after he had so miraculously saved him in, and delivered him out of the whales belly) about a gourd, yea, and thinks he hath just cause so to do; *I do well*, saith he, *to be angry even unto death* (e). He was scorched with the Sun, deprived of the shade of the gourd, his denunciations took not effect, and the City of infidels was spared, which he had prophesied should be destroyed. Every one in passion, especially of anger, thinks he doth well and right, because he suffereth his passions to beare down his reason to serve his humour, till he hath again recovered himself. d 1 King. 19. 4
e Jonah 4. 9

Contrarily. *The unregenerate willingly subdueth his reason under his* Differ. passion.

Not for a fit, or by occasion for a time, when himself is on the sudden, or for want of due watchfulness, surpris'd: but he makes choice of such a translation of passion into the roome of reason; and seeth, as he thinks, a necessity to have it so. Herein is that of the wise man verified, *I have seen servants upon horses, and Princes walking as servants upon the earth* (f). A notorious indignity to see Passion Lord it in a Coach, and Reason, as a Lacquy! footing it by his side. But now, new Lords, new Lawes. Passion reigning forceth Reason to devise Lawes against herself. For without Reason they cannot be made, though they be made against Reason. f Eccle. 10. 7

Even in cold blood, he determineth to follow the commands of passion, and silenceth reason, if it contradict this determination. He is herein as *Caesar* that went soberly about the over-throw of the State, not for want of reason, but as resolved not to hearken to it. So *Cato* kill'd himselfe with great advisement and shew of discretion. Thus men use all the Reason they have after an evil committed, to make good what passion hath done, that before trod it under

foot of passion, when Reason offered to hinder the doing of it.

It is a part of the triumph of Passion, to force Reason *suppeditari*, Parasite-like, to maintain all acts of passion in the unregenerate. From hence proceed all strained and profane Apologies for evil. Hence it is, that men add *this* to drunkenness [c]: few to lust, because they think they can command Reason to make some excuse for it: herein being worse than beasts; for they lust, but do not provoke to lust, by cogitation, by diet, or such like courses. But this man is ready to answer, *Bestie enim sunt*. They provoke not, because they are beasts, and understand no better. But he hath more wit, and he employeth it to be more wicked, and more brutish. He may say with the Id-fornicator, *Impetravi egomet, ut me corrumpere*. I have obtained leave of my reason and conscience, to defile my self still. He liketh because he loveth; and seeth faults, because he hateth. What he lusteth after, Reason must not only not presume to oppose, but not refuse to maintain.

Thus, the regenerate have too much mixture of passion; the unregenerate, an habituated predominancy. The one gives way to passion, as fond Parents to their children, who through over-doting affection love more and think better of their children than they deserve, and so give them the reins more than is meet: the other, as blinde lovers, through rage of fancy, love where they should hate, and like where they should loath. In the regenerate, fancy as a *Phaeton* gets the chariot for a while: in the other, the cart alwayes guides the horse, and the horse the carter. Hence, the one, as *David*, blesteth the meanes by which he is stayed and reclaimed from giving further vent to his passion (k). The other, as *Balaam*, that would have killed his Ass for not carrying him further [i], thinks he hath no greater enemy than him that will stop his course in sinning, or shew him his error.

Charact. 5. In a regenerate man may be forward, free, active, and quick affections.

k John 3. 8 The winde bloweth where it listeth (k), and the Spirit worketh where he pleaseth. His wisdom knoweth of what extraordinary use even the most quick and nimble passions, rightly guided, and employed, may be: therefore he often takes delight in renewing and sanctifying such whose affections and passions un sanctified would prove very dangerous; but, being sanctified, become prime instruments in the hand of the Lord, to do him excellent service and honour.

Who, fuller of affections than *David*? yet, through grace, he so employed them, that God gives him this peculiar honour, to be a man after his own heart (l). *Jeremy* was a man of swift passions; especially of anger (m), at the desperate wickedness, and, of sorrow (n), for the matchlesse miseries of the Kingdome of *Judah*, that he first prophesied, and after saw in part fulfilled upon them, yet God having sanctified him in the womb, and ordained him a Prophet unto the Nations (o), how great an instrument did God make him, over the Nations, and over the Kingdomes, to root out, and to pull down, and to destroy, and to throw down; to build, and to plant, &c (p)? Witnesse his Prophecies against *Egypt* (q), against *Moab* (r), the *Ammonites*, *Edom*, *Damascus*, *Kedar*, *Hazor*, *Elam* (s), and last of all, against *Babylon* it self [t], the scourge, and destroyer of all the former, (so far as they were destroyed,) and the events answering those denunciations.

But as quick silver must first be subdued in the poisonous quality of it, before it can be used to any benefit; so these affections must be mortified, or they will soon grow pernicious to him in whom they be found. No man, a more zealous and industrious publisher, and Propugner of the Gospel, after his Conversion, than blessed *Paul* (u): yet, before, no man such a Persecutor (w).

Not.

l 1 Sam. 13. 14

m Jer. 8. 9

n Jer. 9. 1

o Jer. 1. 5

p Ver. 10

q Jer. 46. 2

r Jer. 48. 1

s Jer. 49

t Jer. 50, &c.

u 1 Cor. 15. 10

w Act. 16. 10

Notwithstanding, affections, where they are naturally quick, they are seldom, or never so absolutely mortified in this life, but that sometimes they break out beyond due bounds. For, as a smooth, soft, and keen edge is soonest turned, blunted, or gapped, or otherwise cuts and wounds him that useth it, if he be not more than ordinarily careful in the use of it; so it not seldom happeneth, that the quickest and most active affections, are soonest turned aside, dulled, or corrupted to break out into disorderly and exorbitant actions. Hence it comes to passe that the most forward natures, as they give great helpe and lustre unto grace, while they be contained within order; so, at times breaking out, they give greater foiles, and become greater blemishes, than the passions of others of a more moderate temper, and lesse grace.

David, whose courage, (steeled with faith, and experienced by the killing of a Bear, and a Lion) put him on to encounter Goliath, the terror of all Israel; yet shewed impotency enough in his sudden resolution to destroy Nabal, and his house, upon a private affront, and disgust (x); had not the wisdom of a woman x 1 Sam. 25. 13 prevented his shedding of blood, and the avenging his own private quarrel, with his own hand (y). Those sonnes of Zebedee, James and John, as they were of a forward nature, and fervent, which being sanctified, made them sonnes of thunder (z); so, they were soon transported, as we see in their rash zeal against the Samaritans, for not receiving our Lord (a), and in their ambitious desire of priority of the other ten Apostles (b).

So Peter, as he was ever the most forward in attempting dangers, so he most often and most dangerously stumbled, and hardly escaped, as we see in his weak walking upon the sea (c), his Satanical boldnesse in rebuking his Lord (d), and his desperate denial of him in the High-Priests Hall, even after he had cut off an eare of the High Priests servant in the quarrel of his Master (e), and promised to stand by him to the death (f). Howbeit, such distempers and exorbitances of the regenerate, are duely repented of, and thereupon graciously pardon'd.

Contrariwise. An unregenerate man of quick and vehement affections and passions, is extremely wicked.

As his passions, so his actions are all in extremes. He is not only *κακός*, one that will do mischief, but *παρρητικός*, presently, suddenly in action. He cannot hold off till he hath seriously considered what he is about to do: and so he is full of all mischief, even in an instant, as the Apostle describeth Elimas [g]. As Augustus was wont to say, that he should leave behind him an Emperour (meaning Tiberius) that would not think twice of one thing: so it is with this man; no sooner dorth Satan, ill counsel, or his own corruption put any evil in his head, but his fingers itch to be at it. He rusheth upon it as the horse rusheth into the battel [h]. If he but see a thief [i], he presently is so taken with him, that he not only consenteth to him, but runneth with him, and as some translate the word *, which noeth the readinesse and earnestnesse of the affections unto *shefi*. His affections are as Gunpowder, fired, so soon as touched.

Mischief and wickednesse in the height is his delight, and glory. He cannot eat without this sauce, nor sleep without this pillow. He sleepeth not, except he hath done (not only some small inconsiderable fault, but) mischief: and his sleep is taken away unless he hath caused some to fall. He eateth the bread of wickednesse, and drinketh the wine of violence (k). He is in extremes, not only for his hasty acting, but for the nature of the sins which he acteth. If it be possible to go beyond the worst, he will put on with all his might to out-strip them. In an instant, ere he can be discerned, he over-passeth the deeds of the wicked (l). Nor is this his grief, but his sport [m]. He boasteth himself in mischief, his tongue deviseth mischiefs (in the plural, if possible,) like a sharp razor working deceitfully, leaving nothing behind it, but in pretending to cut the haire for haste, he curteth the throat also.

n Plal. 52.1, 2, 3 He loveth evil more than good (*n*), thinking nothing to good as to do evil with both hands (*o*); as *Dorg*, that was not only forward to informe against *Abimelech*, but, when *Sauls* guard refused, he readily fell upon the Priests; and, not only cut off eighty five persons that wore *Ephods*, but utterly destroyed all men, women, and children, that belonged to them (*p*). His feet were swift to shed blood (*q*).

q Rom. 3.14 Thus, in the regenerate, passion is sometimes as a swift dromedary traversing her wayes, sometimes too swift for the Rider *: but, being mastered, sheweth mettle to very good purpose: but, in the unregenerate, passion is as *Asabel*, as light of foot, as a wilde Roe of the field (*r*): and so swift, that it will not be stayed till it hath carried him on to his destruction, notwithstanding all admonitions to prevent it [*s*]. The one, by temptation may give way to his passions, too forward to evil; but, having them under the command of grace, he usually turnes them the right way, to be zealous and earnest in that which is good, however they be too hard for him at times to hurry him on upon the evil he hateth. The other, is not only forward but desperate in evil, and in evil only, having no command at all over his passions, but rather delighteth to give himself up to them; and is then best pleased, when they be most swift in the pursuit of the grossest abominations.

Charact. 6. In a true Christian there may be strong, sturdy, and untractable passions,

t 2 Sam. 3.39 Such as the *sonnes of Zerviah* to *David*, whom he cannot rule (*t*). All passions corrupted are the stronger by corruption, while the man in whom they are waxeth weaker and weaker, as a man under a disease too hard for nature. Such passions are hardly mastered with the bit and bridle of grace, no more than the horse and mule which have no understanding (*u*). For usually, where passion is strong, reason is weak; and there, grace hath the harder task. Passion and Reason are the scales of the minde, as the one goeth down, the other goeth up. *Jonah* must confesse this to be so: for, neither the whales belly nor the sea it self could drown his passion of anger, even when he could expect nothing but the drowning of himself. He was a *Prophet*, and therefore an holy man (*w*): yet his anger was too hard for his holiness, even after he had been in the whales belly (*x*).

w 1 Pet. 1.21
x Jon. 4.9 This violence of the passions ariseth much from bodily temper or distemper rather, and namely from *melancholy*, which is a tough and viscous humour, to hold the impressions of passion. It is much also from education and liberty given to the follies of childhood and youth, without crushing in the egge, and nipping corruption in the bud. When children are used to have their will without curbing, correction, or reproof in their first ordering, such, in short time, grow so headstrong, that afterwards they will hardly be governed by any Law; correction then comes too late, unlesse to irritate corruption, and to make them more desperately and incorrigibly wicked.

Unto such much grace is needful, and many prayers, and strivings more than ordinary. In fine, there needeth an *Alexander*, for such a *Bucephalus*, or strong headed horse. Yet are not such passions to be wholly cast away, or knockt in the head: forasmuch as they (being once mastered and renewed) may prove not only good, but excellent. Even the *Lion*, the *Beare*, and the *Wolfe* (that is, men naturally as fierce, fell, rapacious, and violent, as those brutes) are admitted into the Kingdom of Christ, and so tamed by the power of his grace, that they lie down with the *Lamb*, the *Kid*, and the *Calf* (*y*). For he hath received gifts for the rebellion also, that the Lord God may dwell among them (*z*).

y Isa. 11.6, &c.
z Plal. 68.18
a Deut. 9.6, 7 The Jewes were naturally a fierce, furious stiffe-necked Nation (*a*), yet such of them as were renewed by grace, proved the Worthies of the Church in both Ages. Such in a good cause, will stand as *Eleazar*, or as *Shammah*, in the field of *Lentiles*, against the *Philistines*, although forsaken and all, and fight till their hand cleave to their sword (*b*). Indeed such affections are as the loud crying woman and

b 2 Sam. 23.9,
10, 11

like

the Scold sought out to drive away the enemies (c). But he that hath them to contend with them at home, shall be sure to be acquainted with the troubles of warre. Yet by the power of grace, he maintaineth against them a difficult and perpetual conflict, till at last he sing *IO*, triumphing over them, through Jesus Christ[d]. ^c Eccl.16.27
^d 1 Cor.15.17

On the contrary, an unregenerate man so tempered and hampered with head-strong and sturdy passions, is dangerous to himselfe and others. Disser.

He hath no command over himself, because himself is under command of his passions. He is as a *City broken down, and without walls (e)*, which can resist no assault, but is at the enemies pleasure, to sack and burne it, and to put all to the sword that are in it. He is ruled by his lusts and passions, and will be ruled by nought else; neither man, nor God himself shall rule him, further than his own affections please. The tentations of Satan, the frauds and illusions of wicked men shall be of more force with him, than any counsel from God. But his great and mighty lords, are his passions within, whom he worshippeth and serveth, as the covetous man, his wedge and wealth (f). He cannot stand out against any sinful passion of his own heart, he cannot curb the rage of that unruly member the tongue (g), he is a slave to every noisome lust, and hellish vice that his corrupt affections hurry him upon, whether it be quarrelling, railing, covetousness, uncleanness, fraud, lying, theft, or whatever any vile affection within him hath a lust unto. It carries him on headlong with fury into all mischief and misery, as wilde and fierce horses not weighed, nor under command, run away with a Coach to the hazard of the lives of all that are in it. ^e Prov.25.18
^f Josh.7.21
^g Prov.18.11
^h Jam.3.8

Such an one is unapt for counsel, and impatient of reproof. Yea, the more he is reprov'd, the more he hardeneth his neck, until he be on the sudden destroyed, and that without remedy (h). In this disposition he delighteth more than in his state, honour, friends: his will, his lusts, are his Law, his God. Under colour of constancy and staydnesse to which he pretendeth, he maketh his heart as hard as an Adamant-stone (i), in wickednesse, rendering it both desperately evil, and pertinacious in it. He is so farre from hearing others labouring to reclaim him, that he will not heare the voice of his own reason and conscience. There is in him a perpetual storme, as in a ship in a tempest, wherein for the noise of windes and waves, the commands of the Ship-Master cannot be heard for the saving of the ship. His passions are so often and much in uproars, and tumults, that when wisdom and conscience speak loudest, they are no more regarded, than *Alexander* when he beckned with his hand, and would have made his defence, to the enraged *Ephesians* (k). And if he do hear, he is resolved notwithstanding to do what he list, although God himself speak to him to the contrary; as they, to *Jeremy*, *As for the word that thou hast spoken unto us in the Name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth out of our own mouth,* &c (l). ^h Prov.29.1
ⁱ Zech.7.11,12
^k Acts 19.33, 34
^l Jer. 44.16,17

Thus, passion in the regenerate is as an horse stiffe of reines; but, under a good rider most serviceable: in the unregenerate, as a wilde *Asse* used to the wilderness, snuffing up the winde at her pleasure (m), and running away with her rider. The one seeing his danger, doth what he can to prevent it, the other humoureth that most which is most dangerous to him. Jer.2.24

In the regenerate there may be soft, weak, and pliable affections.

Some natures are so facile, that a childe may lead them; so capable of every impression, that you may draw them to any thing; not so much out of a corrupt inclination, as of a natural temper, and ductile disposition. They understand well enough, and they mean well, but are so pliable to every motion that they be overtaken and overcome of evil, ere they be aware, not as delighting in it, but as not suspecting it, or thinking evil of him that enticeth and beguileth; as those

Israelites whose hearts were stolen away by Absalom, whom they followed in the simplicity of their hearts, knowing nothing of his treason (u).

Such are soon won, and soon wounded, ere they be aware: apt for all impressions, especially of sorrow, feare; and sometimes of jealousy also, ready to call Gods love into question, and think themselves forsaken; They are, as wayward children, sick folkes, and women for the most part, too apt to be displeased and distempered. Even a David is apt sometimes to say to God, *in his haste, I am cut off from before thine eyes*; that is, cast out of thy sight (o). And, at another time, *all men are liars* (p), even Prophets and all, that had prophesied that to him, which he could not see performed. But he confesseth his rashnesse, as taking the blame upon himself, for his hasty, blaming of others.

But such an one, as he is soon hurt, so is he as soon healed: as he is quickly offended, so he is as quickly pacified; as he is suddenly cast down, so is as suddenly raised again and comforted. If he easily tread awry, he is soon snibbed, and turned again into the right way. If he be not so careful and cautious to keep in with the Lord, yet is he soon brought to see his wandrings, and to mourn and lament after the Lord (q). He is as a soft-natured childe, that easily offendeth his father, but is never quiet till he be reconciled. Such an one because he wanteth resolution, hath feare for his Guardian and Watchman (r): and, wanting strength to withstand evil motions, his wisdom is to keep himself, as much as may be, out of the noise and view of tentations (s).

Contrarily, *the unregenerate of facile affections, is apt and ready for all sinful purposes.*

Βαλξ ἀνδρωγ, an yielding man (saith the Philosopher) is carried by every word and winde. He enters not into consideration what is fit and warrantable; but, if pressed by others, to do so and so, he presently yieldeth, be it good or evil. Such an one is for any faith or religion: yea, for any practice that others will perswade him to; especially, if plausible, or such as carries not abhorrency in the very face of it; and, that the snake lie not open to all mens view in the high-way, but hidden under the grasse in a pleasing meadow. Any specious pretence is sufficient to carry him whithersoever you please. Do but say the word, he scornes to dispute, but readily obeyeth.

If he happen to fall into company and discourse with any insinuating Popish Priest or Jesuite, whose policie and rule is to deal chiefly with the weaker sex, and with effeminate, or obnoxious men, that will be more apt to hearken to a Mountebank, promising an easie cure, (without destruction of the lusts within,) than to a solid and faithful Physician that is more for taking away the cause, than for giving present ease; the doors shall be open to any Impostors whatsoever, that creep into houses, and lead captive silly women (and weak men too) laden with divers lusts, ever learning, and never able to come to the knowledge of the truth (t). The hook is no sooner let down, but he, not considering the danger, first nibbles, by entertaining discourse (as Eve did with the Serpent) which he is not able to maintain; and then, swallows the bait, and with it the hook, which he cannot escape.

Such an one counts it his wisdom and glory, not to crosse company, but to be as they are. Any fashion, behaviour, action, (except what is truly good) faction, course, or conspiracy will suit with his disposition. Do but say, what you will have him do, and he is your servant. The least beckning or holding up the finger of him whom he thinks worthy of respect upon any account, is to him enough. If a man of honour and power, such an one as Absalom, do but take him by the hand (u), he presently takes him by the heart too, and steales it away, even to commit treason and rebellion against his Sovereign, as Absalom did the hearts of the men of Israel (u): and as Garnet, Owen, &c. did the hearts of the Gun-powder Traitors.

He

He will quickly like, and as quickly loath, and both without cause, as *Amnon* did his Sister *Tamar* (x). He liked her without cause, to make her his whore: and *2 Sam. 13. 14*; loathed her without reason, so soon as he had forced her. In the things of God, he will not trouble himself to stand in the wayes (where God, in the Ministry of his Word useth to set guides) to see, and ask for the old pathes (the Law and the Testimonies) where is the good way, that he may walk therein (y); but he only asketh what religion his fathers and Ancestors were of; and what any flattering Priest will perswade him to, especially if outwardly pompous and gaudy, he presently resolves (let *Jeremy* say what he will to the contrary) we will certainly do what we and our fathers, our Kings and our Princes have done (z). But let Kings and Princes alter Religion, he is then for *Cantemus canticum novum*: Let us sing a new Song, as hastily as any *Perne* of them all. Till then, he will trust himself with any Popish Priests, loose companions, and corrupters of youth, till he be engaged in the grossest evils that they think fit to draw him into for advance of the Catholick cause, as they smoothly, but falsely suggest.

Thus the regenerate by facile affections is sometimes overswayed, as the man of God by the old Prophet of *Bethel*, pretending an unknown Word of the Lord, to require the man of God to do contrary to what he had an expresse charge to forbear (a); yet, in this he fares better in the issue, as it did with *Barnabas*, who, being of a good nature, was, for a while, carried away with other mens dissimulation; but, at length, recovered himself (b). The unregenerate is as one of the simple ones, as the young man void of understanding falling into the company of an harlot, and charmed by her enticements, whereby he goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks, till a dart strike through his liver, as a bird that hasteneth to the snare, and knoweth not that it is for his life (c). The one finding himself to be of a weak and yielding nature, marieth his Virgin unto Christ, that so when he is weak, he may become strong (d) in the Lord, by putting himself under Covert-daron of Christ: the other is as *Dinah*, out of her fathers house, a prey for *Shechem* (e), or any loose Tempter.

In a Christian regenerated there are sometimes dull, heavy, and lumpish affections.

Sometimes nature, sometimes sickness, otherwhile tentation, or spiritual desertion makes him slow and unwieldy in the wayes of God, in rejoycing in God, and in honouring his holy Profession as he desireth. Some are of a dull heavy nature, even from their youth, not out of affected sloth, but by natural phlegmatick constitution, such an one was *Jacob*, an honest, plain, quiet man, not over-active abroad, but as a Shepherd dwelling in Tents, farre unlike his brother *Esaú*, who was of a more vafrous subtil stirring nature, loving hunting and more nimble exercises (f). Some are so by age, in whom nature is spent and worne out, as old *Bazillai*, so feeble as not to discern between good and evil to sense, to taste meat or drink, with any quicknesse of tasting; or to judge of musick with a distinguishing eare (g). Some are so by sickness, in whom a disease confirmed, and deepe-ly rooted, doth even alter the very temper and constitution of the body, as well as waste and consume the spirits, making them so unwieldy and heavy in spiritual motions, as the impotent man that had a long time layen at the pool of *Bethesda*, for cure, and could never be so nimble as to get soon enough into the water after the moving of it by the Angel, but that another slept in before him *. Some are so dejected by tentation, and the withdrawing the light of Gods countenance, that they are as it were planet-smitten to the ground, and not able to stir with any vivacity, as *David* who sometimes (especially after his great fall, when God, notwithstanding his repentance and pardon, chastised him for the scandal he had given whereby the enemies of God took occasion to blaspheme the very wayes of Godlinesse and Profession of Religion h); had much ado to hold up his soule in

clean life, but that it would be *cast down, and disquieted* within him, that he could hardly keep alive any *hope in God*, within it (i).

In all which cases a Christian must needs be in a sad temper of spirit, for his slow and heavy moving for, or towards God, in which he findes himself outstripped by all that have any truth of grace in them. When he seeth others as ready to follow God, and to expresse their forwardnesse, as *Dauids* servants when he was forced to flee from *Absalom* (behold, thy servants are ready to do whatloever my Lord the King shall appoint k) he himself is as lame *Mephibosheth* that cannot go with him (l): and is perhaps by some false-hearted *Ziba* (that should afflikt him) traduced and slandered, as if he had some treacherous design against his Sovereign (m).

Some are naturally more stoical and dispassionate than others. They are of an even disposition, and so, take then when you will, whatever comes from them is much what like the sound of a Bell, that alwayes yieldeth the same note. But yet they come behinde others in both duty, and comfort, the very sense whereof cannot but much affect and afflikt a true childe of God, as it did holy *David*: who was often troubled with his lumpish dulnesse (n).

Nevertheless, even herein he is not cast off as an unfaithful servant, nor left without encouragement: but, the more he labours under this dull temper, the more he stirreth up himself to take hold on God, to *quicken him in his way* (o). And so he findes that *the spirit is willing*, even when *the flesh is weak*, heavy, and sleepy (p). So that though he want the comforts that others more active do sometimes find, yet withal he is freed from sundry discomforts that they meet withal: for, it much freeth him from excesses to which others are subject, and he comes as soon and fast as he can to the Lord, although limping, as lame *Mephibosheth* to *David* with as true an heart as those that are more forward.

Differ. Contrariwise, an *unregenerate man of this dull temper is dead unto all goodnesse*.

He is dull, and insensible of it. He is in a sad condition, and it is impossible to make him to take his case to heart. He is as one that sleepeth on the top of a mast, and feares no danger: yea, he pleaseth himself in his affected and corrupt sluggishnesse, and flattereth himself as being in the only good temper. For, his *slothfulnesse casteth into a deep sleep* (q), he is lumpish and like a dead man, unlesse perhaps when he is about some evil that pleaseth his palate more than ordinary. But in any honest and good businesse, *the way of this evil beast and slow-belly* (r), is as an *hedge of thornes* (s); it appears to him to be full of difficulties and dangers, as a path that is over-grown with briars and thornes.

He looks upon others of a quicker mettal and seeth them often to miscarry, and stumble by their haste, for which he despiseth them. Hereupon he condemneth fervencie and forwardnesse in good duties, as excesses, and extremes not to be imitated, and applaudeth his own sloth, as the only true even disposition worthy of a wise man. If the Minister lifting up his voice as a Trumpet, do cry fire, fire against sin. He asketh not where? or what is the matter? but, what ailes the man? is he mad? away with him *to the prison* (t). In the mean time, for evil, he is as the still Sow, in the proverb, lie and still, not forbearing the evil, but only careful to make no noise.

Thus, the regenerate is as *Jacob*, after wrestling with God, making what speed he can (u), although he be constrained to halt in going, not as unfaithful, but as unable to make haste: the other is as the *slothful in work, brother to him that is a great waster* (w), and shall as certainly come to woe and misery, as if with the proffest Prodigal he resolved to consume all. The one although he be slow, yet is not negligent; the other sits still and saith, All in good time. No more haste than good-speed. I shall get to heaven as soon as any hot-spurre of them all.

*A regenerate man may be of a various and inconstant temper, in respect of affe- Charact. 9.
ctions.*

As to the main resolution of cleaving close to God without separation, he is constant to the death (x), and is kept by the power of God through faith unto salvation (y). But as to the temper of his particular affections and passions, he is oft-times very variable and unconstant. Sometimes he is hot in love, by and by he leaves his first-love (z). Sometimes very zealous, sometimes remisse (a). Sometimes glad, and sometimes sad (b). One while quick, another while more dull (c). Now confident, and shortly distrustful: At one time, valiant; and anon, cowardly (e). And this comes to passe not through intermissions of grace, but from the constitution of nature, not thoroughly vanquish'd by grace.

But, as it was said of *Alexander*, that he excelled both in vertues and vices, so such though sometimes they be more notorious in their falls, yet are they upon recovery more notable for their graces. As Lute-strings, if they be true, though sometimes, by being set too high or too low, they make an unpleasant sound, yet being put into a right pitch and tune, they yield a more than ordinary symphony and melody: so is it with a Christian of this temper, although sometimes, when out of tune, he offendeth the eyes and eares both of God and man, yet when he is again reduced to a good frame of spirit, he maketh excellent musick beyond other men in the eares of both.

As for his own feelings, he hath a kinde of *γλυκύπικρον* in his life, and in himself. Sometimes more of the sweet, another while more of the soure: as he findes the inconstancy of his temper to act him, or the power of grace overcoming it. Neverthelesse, he not only bewailes his ficklenesse, but labours for constancy, and for that purpose entreteth into a stricter Covenant with his eyes, lips, eares, and especially with his heart: then, with others, both with his former companions in evil, that is, as *Jacob* with *Laban*, a parting Covenant, a stone of separation (f), for ever to depart from them (g); and with his Associates in Reformation, that the one may witness against the other, if he should fall off, or fail; that the witness of the thing may binde all the faster unto God (h). Yea, further, he renews Covenant with God himself, upon all such failings, coming up even to the Oath and to the Curse, and that in his sight who alone is able to help him to keep it (i). And having done this, he is careful to minde himself of it, and to make it good, *I have sworn, and I will perform it, that I will keep thy righteous judgements* (k).

On the contrary, the unregenerate, although he be unstable in all his wayes, yet is he constantly evil, and alwayes in it.

He is not only as the hypocrite, that hath an heart, and an heart (l), one (as he pretendeth) for God, and another, for any thing, like *Theophrastus* his Partridges of *Paphlogonia* that had two hearts; but he hath as many hearts as lusts, and these carry and hurry him, now hither, now thither; any where, every where, so that he is unstable in all his wayes, that you know not where to finde him, save only in evil in the general, which agrees to all his wayes. For every imagination of the thoughts of his heart, are only evil continually (m).

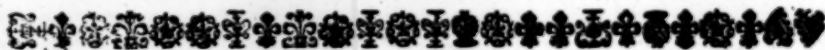
He often varieth his steps, but never his way. He goeth round as an horse in a Mill: not from good to evil, for he was never good: not from evil to good, for he never meanes to be good: but only from one way, or kinde, or degree of evil unto another; from one sin, errour, or humour to another. He gadeth about with all earnestnesse, to change his way, as *Judab*, that sought first to the *Assyrian*, then to *Egypt*, for help against the *Chaldean*; but never, to get into Gods way, and therefore, with shame in both (n), because still, in the way of sin.

Thus, the regenerate is uncertain in his particular walks, as a Deer that is now here,

here, now there; but alwayes within the pales of the Park; but the unregenerate rovetth and strayeth as an out-lying stag, that is every where trespassing upon the neighbours, not only within the purlues, but as far beyond them, as he is able and dares to wander. The one is as the loyal wife, alwayes faithful, but otherwise very fickle and unconstant in her daily behaviour towards her husband: the other is as the loose gadding house-wife of *Samarita* before her Conversion, that entertaineth a Paramour in stead of an husband, after she had enjoyed husbands enow[*e*]; or,

e John 4

p Ezck. 16. 32 *band* [*p*].



FINIS.



